



THE MOST

SACRED BIBLE,

Whiche is the holy scripture, con-
teyning the old and new testament,
translated into English, and newly
recognised with great diligence
after most faithful exem-
plars, by RYCHARD
TAVERNER

Harken thou heuen, and thou earth givur
care: for the Lorde speaketh. Eccl. i.

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ad imprimendum solum.

M. D. XXXIX.



TO THE MOST NOBLE, MOST MYGHTY, AND MOST
redoubted pryncer kyng HENRY the VIII. kyng of Englands and of fraunce,
defensour of the fayth, lord of Ireland, and in erth supreme heed immediatly vn-
der Chryst of the church of England, his humble seruaunt RYCHARD
T A V E R N E R desireth all Joye, felicitie, and longe lyfe.



How hyghly all England is bounde to your incomparable ma-
iestie for the infinite and manifold benefites receyued at your
most gracious handes from tyme to tyme without ceasing, euē
from the beginning of your most noble raigne: truly no mor-
tal tongue is habile with wordes sufficiently to expresse, or with
secret thoughtes of hert worthely to contriue: Certes, it far passeth bothe the
skilender capacite of my wpyt, and also y rude infancy of my tong to do either
thone or thother: yea another Cicero or Demosthenes wer not ynough here-
vnto. Wherfore omittinge or rather leauinge to some other the iust Encomye
and commendation of your graces most ample dedes, worthy of eternall me-
more, yet this onething I dare full well affirme, that amonges all your ma-
iesties deseruinges vpon the chursten religion (then which surely nothing can
be greater) your highnes neuer did thing more acceptable vnto god, more pro-
fitable to y auancement of true churistianitie, more displeasaut to the enemies of
the same, & also to your graces enemies then when your maiestie lycenced and
wylled the moost sacred Wyble conteynyng the vnspecked and lyuely worde of
God to be in the Englysh tong set forth to your hyghnes subiectes.

To the setting forth wherof (most gracious & moost redoubted Soueraigne
lord) lyke as certeyn men haue neither vndiligently nor yet vnderstandyngly true-
lyed: So agayn it cannot be denied, but y some faultes haue escaped their ha-
des. Neither speke I this to depaue or maligne their industrie & paynes take
in this behalfe: no rather I think them worthy of no litle praisse & thanks for
the same, considering what great vtilitie & profit hath redounded to your gra-
ces hole realme by the publyshyng and setting forth therof, although it were
not finished to the ful absolucion and perfection of the same. For assuredly it
is a worke of so great difficultie, I meane so absolutely to translate the hole
bible that it be faultlesse, that I feare it can scarce be doone of one or two per-
sons, but rather requyeth bothe a deper confarrynge of many lerned wittes
together, and also a iustier tyme and longer leysure.

Wherfore the premisses wel considered, for almost as y printers herof were
very desirous to haue this most sacred volume of the bible comforth as fault
lesse & emendatly, as the shortnes of tyme for the recognising of y same wold
require, they desired me your most habile seruat for default of a better lerned,
diligently to ouerloke & peruse the hole copy: and in case I shold fynd any ne-
table default y neded correctio, to amed the same, accordyng to y true exepars
Whiche thyng accordyng to my talent I haue gladly done.

These therfore my simple luybracions & labours, to who might I better de-
dicate, the vnto your most excellēt & noble maiestie, y only authour & grounde
nexte God of this so hygh a benefite vnto your graces people, I meane that
the holy scripture is communicate vnto the same.

But now though many faultes pchaunce be yet left behind vncastigat, either
for lacke of lerning sufficient to so great an enterpryse, for default of leasure, I
trust your maiestie & all other y shal rede the same, wyl pardon me, consyde-
ryng (as I haue already declared) how harde & difficult a thinge it is, so to set
forth this worke, as shal be in al pointes faultles & without reprehension.
And thus I comitt your most gracious & excellēt maiestie to ytūcio of y high-
est, to who be al honour, glory, & prayse, woulde without ende. AMEN.

AN EXHORTACION.

These thynges ensynge are
ioyned to this present vo-
lume of the bible.

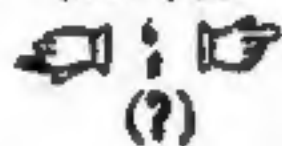
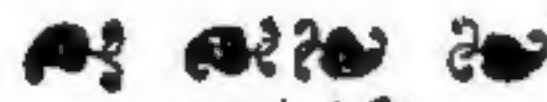
An exhortacion to the studie of the holpe
scripture, gathered out of the bible.

The summe content of all the holy scrip-
tures of the olde and new testament.

The names of all the booke of the bible,
with the content of the chapters.

Abriefe rehearsal declarynge howe longe
the world hath endured from the creation
of Adam vnto his present pere of our Lord
M. D. XXXIX.

A table for to fynde maner of the chiefe
and principall matters conteyned in the bi-
ble.



An exhortacion to the diligent
studie of the holy scripture
gathered out of the
bible

Christ vnto the people. Iohn. v.
Seeke the scriptures: for they are they
that testifie of me.

Paul to Timothy. ii. Tim. iii.
As scripture giuen by inspiration of God
is profitable to teache, to inproue, to amend
and to instruct in righteuousnes, that the ma-
n of God may be perfecte and prepared to al
good workes.

The same to the Rom. xv.

What thynges soeuer are mytten, are
mytten for our lernynge: that we thoro-
wlye patience and comfort of scriptures, might
haue hope.

Salomon to the people. xxx.

All the worde of God, is pure and cleane
it is a shild vnto them that put their trust in
it. Put nothinge vnto his wordes, lest he re-
prouethe, and thou be found a liar.

Moses to the people. Deu. xii.

Thou shalt not doo as the people of the land
doe: for they haue no lawe nor iudgement
nor statute, neither do they haue any
lawe nor iudgement, neither do they haue
any statute.

The Lord vnto Joshua. Jos. i.

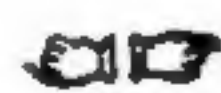
Let not the booke of this lawe departe oute
of thy mouth: But receyde therein daye and
nighte, that thou mayest be circumspice to
doe accordinge to all that is mytten there-
in. For then shalt thou make thy waye pro-
sperous, and thou shalt haue vnder-
standynge. Turne therefore from nether to the
right hande, nor to the left: that thou mayest
haue vnderstandynge in all that thou takest
in hande.

The same to the people. Exo. xxi.

And thou shalt shewe thy sonne at that
tyme, sayinge: This is done because of that
whiche the Lord dyd vnto me when I came
oute of Egypte. Therefore it shall be a signe
vnto thee vpon thy hande, and a remem-
brance betwene thyne eyes, that the Lord
deslawe maye be in thy mouth. For with a
stronge hande the Lord brought the oute of
Egypte.

Moses Deut. xxxi.

So that thou rede this lawe before all Is-
rael in theyr eares. Gather the people to-
gether: both men, women and chyldren,
and the strangers that are in the cities: that
they maye heare, learne, and feare the Lord
your God, to kepe all the wordes of this
lawe.



THE CONTENTES OF THE SCRIPTURE.

THE CONTENTES OF ALL THE HOLY SCRIPTURE
as well of the olde testament as of the newe.

In the holy Writings of the Bible teach vs that there
is one God, almyghty, that hath neither begynnyng ne endynge:
whiche of his owne goodnes dyd create all thynges: of whome all
thynges procede, & withoute whom is nothyng: which is ryghtous
and mercifull, and which worketh al thynges in all after his wyl: of whom
it may not be demaunded wherfore he doth this or that.

Then that this very God did create Adam the first man af-
ter his owne Image and lykenes, and dyd ordeyne and appoynte hym Lorde
of all creatures in erth, which Adam by the enuy of the deuill, disobeyinge
the commaundement of his maker, did first sinne, and brought sin into this
worlde, such and so greete, that we which be spronge of him after the fleshe,
are subdued vnto sinne, deathe, and damnacion, broughte vnder the yoke
and tyranny of the deuill.

And further, Christ Jesus his son was promised of God
the father, to be a sauoure to this Adam, Abraham, Isaac, Jacob, David,
and the other fathers: whiche shulde deliuer them from their synnes and
tyranny of the deuill, wherby they were all subiect by Adam.

And that in the meane season whyle the fathers looked for sal-
uacion and deliuerance promysed, because mans nature is such, that he not
onely can not, but also wyl not confesse hym selfe to be a synner, and specially
such a synner as hath nede of the sauinge health promysed, the lawe was gi-
uen throughe whiche men myghte knowe sinne, and that they are sinners
when they se they do none of the thynges that the lawe commaundeth, with so
glad and wyllynge a minde as God requireth: but rather agaynst their wyl-
les, without affection, and as though they were constrained with the feare of
that hell which the lawe threatneth sayinge: Cursed be he that mayntayneth
not all the wordes of this lawe to kepe them. And that this lawe was giuen
to thintente that synne and the malice of mens hert beinge therby the better
knowne, men shuld the more feruently thurst the commynge of Christe, whiche
shulde redeme them from their synnes.

Last of all: We are taughte that that Christe whiche was
promysed and shadowed in the olde testament, is sent of the father, at suche
tyme as he had determyned with hym selfe, at suche tyme (I saye) as all wy-
kednesse floppeth. And that he was set not for any mans good workes (for
they all were synners) but to thintente he wolde make good his promise and
shewe the abundant riches of his grace, whiche he had promysed.

In the newe testament therfore it is moste evidently decla-
red, that Jesus Christ the true lambe and hooft, is come to reconyle vs to
the father, payinge on the crosse the punishment due to oure synnes: and
to deliuer vs from the bondage of the deuill (vnto whom we serued throughe
sinne) and to make vs the sonnes of God, such as he hath gyuen vs the true pear-
son of the father, and

Deut. xl.
I. Timothe. ii.
Gen. xvi.
Exo. xv.
Gen. i.
Psa. x.
Exo. xli.
Jerem. ix.
Roma. ix.
Gal. iii.
Hebr. x.
Gen. i.
Apoc. i.
Roma. vi.

Exo. xli.

Gen. iii. xli.
Exo. xli.
Job. ii.

Exo. xli.

Roma. vi.
Gal. iii.
I. Cor. x.

Luc. ii.
Gal. iii.
Eph. i.
Roma. vi.
Col. iii.

Iohn. i.
Eph. i.
I. Cor. x.
Luc. ii.
Roma. vi.
Iohn. iii. x. vi.

Creation of
man.

Christ pro-
mised.

Law.

Christe the
sauour of
meth.

The lambe
the sacrifice.

and

THE CONTENTES OF THE SCRIPTVRE.

sayth. and tranquillie of conscience, that we no longer do feare the paynes of hell: which feare is put away by the sayth, that the father giueth, vs drawing vs vnto his sonne. For that faith is the gyft of God whereby we beleue y^e Chyſte is come in to this worlde to ſaue ſinners: which is of ſo greete pity that they whiche haue it, deſyre to perſourne al the duties of loue to al men, after the example of Chyſt. For ſaythe ones receyued, God gyueth his holye gholt, wherewith he tokeneth and marcketh all that beleue: which is the pledge and earnest that we ſhall ſurely poſſeſſe euerlaſtyng lyfe, and that gyueth witnes vnto oure ſpिरितe, and graſteth this faith in vs, that we be the ſonnes of God pourynge therewith the loue in to oure hertes which Paul deſcrybeth and ſet- teth out to the Corinthians. By that faith and conſydence in Chyſte whiche by loue is myghty in operation, and that ſheweth it ſelfe thoroꝝ the woꝝkes of loue ſterynge men therto, by that (I ſay) we are iuſtified: that is, by that ſayth, Chyſtes father (whiche is become oures alſo thoroꝝe that Chyſt our brother) counteth vs for ryghtous & for his ſonnes: imputing not our ſinnes vnto vs thoroꝝe his grace.

**The holpe
ghod.** To conclude, he came that we being clenſed from our ſynnes, & ſanctified vnto God the father: that is, halowed vnto the uſe of the father to exercepſe good woꝝkes forſaking the woꝝkes of the fleſh ſhuld frely ſerue him in righ- touſnes and holynesse al our life long thoroꝝ good woꝝkes which God hath ordeyned that we ſhuld walke in them declaring our ſelues thereby to be ſure- ly called vnto this grace: which woꝝkes whoſoener hath not, declareth y^e he hath not ſayth in Chyſt.

Indycc. **This is that Chyſt Ieſus** whiche after he hath kyled the man of ſynne with the breath of his mouth, ſhal ſyt in his maiesty and iudge al men, geving vnto euery one the woꝝkes of his body, accoꝝdinge to that he hath done, whether it be good or bad. And that ſhal ſay vnto them that ſhal be on his right hande. Come ye bleſſed chyldren of my father, inherete ye the kyngdome prepared for you from the begynning of the worlde: And vnto the that ſhal be on his lefte hande. Depart from me ye curſed, into euerlaſtyng fyre: which is prepared for the deuyll and his aungels. Then ſhal the ende come and he ſhal deſpue by the kyngdome to God the father.

**The laſt
iudgement.** **To thintent we ſhulde knowe this by the goodnes of God** woꝝkynge by his holy ſpिरितe, are the holy wrytinges of the Byble gyuen vs: That we ſhulde knowe (I ſaye) and beleue that there is one God, and Ieſus Chyſte whome he hath ſent: and that in beleuyng we ſhuld haue euerlaſtyng lyfe thoroꝝ his name.

**Lyfe euer-
laſtyng.** **An other foundacion then this can no mā lay.** And S. Paul deſpꝛeth that he be holde a curſed which preacheth any other faith & ſalua- tion, then only by Ieſus Chyſt: though it were an angel of heuen. For of him, and thoroꝝ him, & for him, are al thinges: to whom, with the father and the holy gholt, be honour and gloꝝy for euer moꝝe. AMEN.

THE NAMES OF THE BOOKES OF THE BYBLE.

The names of al the bookes of the Byble, and the content of the Chapters of euery boke.

The bookes of the olde teſtament.

Boke.	Chapter.
Genesis, or the fyrſt of Moſes	li.
Exodus, or the ſeconde of Moſes	li.
Leuiticus, or the thyrde of Moſes	xxviii.
Numeri, or the fourth of Moſes	xxxi.
Deuteronomi, or the v. of Moſes	xxxi.
Judges	xxi.
Ruth	lii.
The fyrſt of Samuel, or the fyrſt of the kyn- ges.	xxxi.
The ſeconde of Samuel, or the ſeconde of the kyn- ges	xxii.
The thyrde of the kyn- ges	xxii.
The fourth of the kyn- ges	xxv.
The fyrſt of the Chronycles, or of Paral- ipomenon.	xxxi.
The ſeconde of the Chronycles, or of Para- lipomenon	xxxi.
The fyrſt of Eſdras	xi.
Nehemiah, or the ſeconde of Eſdras	xi.
Eſther	xi.
Job	xl.
The Pſalmes	cl.
The Prouerbes	xxxi.
The boke of the Preacher, or Eccleſiaſtes, xli.	xxxi.
The Boke of ſolomon, or Can- ticum canticorum	viii.

The Prophetes.

Eſay, or Iſaiab	lxvi.
Jeremye, or Jeremias	lii.
The lamentacions of Jeremye, or Threnos- rum	v.
Ezechiel, or Ieherehel	xlvi.
Daniel	xi.
Oſeas, or Hoſea	xxxi.
Joel	xi.
Amos	ix.
Abdi, or Abdiab	xi.
Jonas, or Ionah	lii.
Micheas, or Micheah	vii.
Nahum, or Naum	lii.
Abacuc, or Habacuc	lii.
Sophonias, or Zophonias	lii.
Aggeus, or Haggæus	ii.
Zacharie, or Zacharias	xxxi.
Malachie, or Malachias	lii.

The Apocrypha.

The thyrde of Eſdras	li.
The fourth of Eſdras	lii.
Tobiah, or Tobie	xi.
Judith, or Iudith	xi.
The reſt of the boke of Eſther	xi.
The boke of Wiſdome, or Sapientia	xi.
The boke of Ieſus, or Ieſus, the ſon of Sy- rach, or Eccleſiaſticus.	li.
Baruch the Prophet, with the Epistle of Je- remye	li.
The ſonge of the thyr chyldren in the oven.	li.
The ſtory of Suſanna	li.
The ſtory of Bel. ac.	li.
The prayer of Manasse	li.
The ſtory of the Machabees	li.
The ſeconde of the Machabees	li.

The newe teſtament.

The Goſpell of S. Mattheus	xxviii.
The Goſpell of S. Marke	xxviii.
The Goſpell of S. Luke	xxviii.
The Goſpell of S. Iohn	xxviii.
The Actes of the Apoſtles	xxviii.

The Epistles.

Saynt Paul to the Romanes.	xxv.
The fyrſt to the Corinthians	xxv.
The ſeconde to the Corinthians	xxv.
To the Galathians.	vi.
To the Ephesians	vi.
To the Philippians	vi.
To the Colloſſians.	vi.
The fyrſt to the Theſſalonians	vi.
The ſeconde to the Theſſalonians	vi.
To Timothy	lii.
The ſeconde to Timothy	lii.
To Titus	lii.
To Philemon	lii.
The fyrſt Epistle of S. Peter	lii.
The ſeconde of S. Peter	lii.
The fyrſt of S. Iohn	lii.
The ſeconde of S. Iohn	lii.
The thyrde of S. Iohn	lii.
To the Hebrewes	lii.
The Epistle of S. James	lii.
The Epistle of Iudas	lii.
The Reuelacion, or Apocalypſis of Saynt Iohn	xxii.

A TABLE OF THE PRINCIPALL MATERS

These reherfall of the yeres passed, from the beynnyng of the worlde, vnto this yere of our Lorde M.D.LXII. both after the maner of the reckenyng of the Hebrewes, and after the reckenyng of Eusebius, and other Chronyckers.

After the reckenyng of the Hebrewes, vnto the yere of our Lorde M.D.LXII.	i.	From the creatyon of the worlde	Does floude	M.cccc. lvi.
	ii.	From Does floude	Abraham	cc. xlii.
	iii.	From Does floude	The departing of Israel	cccc. b.
The ages of the worlde whiche are	iv.	From the departing of Israel forth of Egypt	By the byldyng of the temple	cccc. xli.
	v.	From the byldyng of the temple	The captiuitie of Babilon	cccc. xli.
	vi.	From the captiuitie of Babilon	The coming of Christ	cccc. lxxix.
Which are counted	vii.	From the coming of Christ	This present yere	M.D.LXII.
	viii.	From the creatyon of the worlde	Does floude	ii. M. cc. xlii.
	ix.	From Does floude	Abraham	cc. xlii.
After the reckenyng of Eusebius and other Chronyckers, vnto the yere of our Lorde M.D.LXII.	x.	From the byth of Abraham	David	ix. c. xlii.
	xi.	From the beynnyng of the raygne of David	The captiuitie	cccc. lxxix.
	xii.	From the captiuitie of Babilon	Christ	cccc. lxxix.
Which are counted	xiii.	From the byth of Christ	This present yere	M.D.LXII.

A table of the principal maters conteyned in the Bible.

A. Abominacion.

Abominacion before God, are those before whom the people do bowe them selues. Deute. xlii. c.

That man is abhominacion, that forsaketh the true God to serue idols, and that doth despise the truth for prophane doctrines. Esay. xli. f.

We ought not to folowe the abhominacions of the Gentiles. I. i. c. xlii. d. that is, idolaters. I. i. c. xlii. f.

What whiche men cōme to be excellent, is abhominacion before God. I. i. c. xlii. d.

The transgressours of Gods cōmandementes are abhominacion. I. i. c. xlii. e.

Abrogacion.

Abrogacion, that is to abolyshe, or to make of none effecte. And so the lawe of the cōmandementes whiche was in the decrees & ceremonies, is abolysed. Ephe. ii. d. colo. ii. c. gala. iii. b. rom. a. vii. b.

The sacrefices, festes, metes, and all outwarde ceremonies of Moyses law, are abrogated. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Abstinence.

The true abstinence is to withdraue from syn. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

To them that kepe abstinence wisdom is gauen. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

An example of abstinence in John baptist. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Abuses.

Abuses ought to be corrected by pynnes. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

The ministers ought to preache agaynst abuses. Example in John baptist. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Also in S. Paul whiche rebuked the abuses of the Corinthians: for haupng sedes. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Accepton.

Accepton of persons, is to haue respect to the condition of the man, or to his nacion: which thing is not godly. Deute. x. d. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Accusacion.

One ought to accuse his brother to the church, yf he be not amend after he hath had dyrectly monycon. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

No accusacion ought to be receyued agaynst the minister, vnder. ii. of thye witnesses. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Adam.

By Adam we are all synners, of whom we haue synnyng to be cyp. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Adam was a figure of Christ to come, the which is called Adam. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Adultery.

Adultery is the violacyon of the sayth promysed in marriage, which thing is forpoden vs. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Adulterers are sinned to de. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Sulanna had leues dye then to comyt adultery. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

CONTEYNED IN THE BYBLE.

Many are adulterers. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Advocate.

Christ is our advocate toward the father. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Affliction.

Affliction after the maner of scripture, is called tribulacion, probacion made by fyre, a burning furnelle. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

God cheseth to send afflictions to them whiche haue trust in any other then in hym. Deut. xxxi. d. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Angels.

The angels stand before God. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist.

Antichrist is not the propre name of a person, but of an office: for many are Antichrists. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist is spoken of before by dan. xii. c. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist spekech agaynst god. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist chaungeth the lawes the dayes and time. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist is come. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist dothe manye false myracles. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist calleth good euil, and the euill good. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist is worshipped of the prynces &

kynges of the earth. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I. i. c. xlii. e. I. i. c. xlii. f. I. i. c. xlii. g. I. i. c. xlii. h. I. i. c. xlii. i. I. i. c. xlii. j. I. i. c. xlii. k. I. i. c. xlii. l. I. i. c. xlii. m. I. i. c. xlii. n. I. i. c. xlii. o. I. i. c. xlii. p. I. i. c. xlii. q. I. i. c. xlii. r. I. i. c. xlii. s. I. i. c. xlii. t. I. i. c. xlii. u. I. i. c. xlii. v. I. i. c. xlii. w. I. i. c. xlii. x. I. i. c. xlii. y. I. i. c. xlii. z.

Antichrist shall be slayn by the spiryte of the mouth of Christ. I. i. c. xlii. a. I. i. c. xlii. b. I. i. c. xlii. c. I. i. c. xlii. d. I

A TABLE OF THE PRINCIPALL MATERS

restitution of al thinges. act. iii. d. therefore let vs loke for those thinges which ar about where chryst is sitting on the right hand of god col. 3. a. Chryst is alceded in to heuē, because his bodily p̄sence letted the apostles to receiue the spirit of cōfōrt. Jo. vii. f. xvi. b. At the ascension al power was gyuen to chryst. i. pe. 3. d. eph. i. c.

Almes.
We must do almes to al men in our owne goodes. tobi. iiii. b. p̄o. iii. b. lu. iii. d. and secretly. mat. vi. a. An exāple to do almes. act. x. a. i. cor. 13. c. ix. a. To giue for gods sake both not make a mā poore. p. 28. d. We chat gyue nothing, abideth not in charitie. i. Jo. iii. c. let vs therefore distribute our bzed vnto the poore. eia. 28. b. for chryst dothe count it done vnto him. mat. xxv. d.

Aulter.
An aulter was commaunded to be made to God, as appereth of Abrahā. gen. xii. b. xiii. d. Also of Isaac. ge. xxvi. f. also of Jacob. ge. 33. d. 35. a. wherefore Josias did destroy al aulter. f. were made to the honour of ywls. iiii. reg. xxi. c.

Annoyntinge.
The annoynting of chryst. ba. ix. g. The annoynting of chryst is the holy ghost, which al say. but men do receyue. i. Jo. i. d. which both teache vs al thynges for our helth.

B.
To baptysme. is to wete or to wash. Judith. xii. b. mat. iii. b. mar. vii. a. Baptisme is an outward sign, representing in vs renning of the spirite, and mortifying of our members in Jesus chryst, by whiche we are buryed in deeth with hym. rom. vi. a. collo. ii. b.

They that are baptised in chryst, haue put on chryst. gal. iii. d. By baptysme we are receyued, intolled and wyrtten in the holy alle blie of chryst. act. ii. f. The disciples did baptysme, but chryst dyd not. Jo. i. iii. a.

Paul also sayd he was sent, not to baptysme, but to p̄ache. i. cor. i. ii. We are baptised in the name of the father, & of the son, and of the holy ghost. mat. xxviii. d.

The apostles baptised in the name of chryst. act. x. g. Paul bileued and receiued the holy ghost, before he was baptised. act. ix. c.

Cornelius the Centurion receyued the holy ghost before he was baptised. act. x. g.

He geibed mā of quene Candace byleued (and therefore had grace) before he was baptised. act. viii. c. The scripture somtyme attributeth to baptism, which p̄teyneth to saythe, & is to wete. he buried in chryste roma. vi. a. to put on chryst. gal. iii. d.

The founteyn of the new byrth. i. iii. b. The washing away of synnes. act. xxii. d. Saynt Peter shewed that we are saued by baptysme, not by the washing awaye of the synne, the flesch, but by the examination of a good conscience in God. i. pe. iii. d.

The ceremony of baptism (being ordeined of god) was ministered by John Baptyst. Jo. i. e. Mat. xxi. c. there is but one baptism. eph. i. iii. a. to baptysme, for to teache. i. cor. vi. a. heb. vi. a. To be baptised, is taken, to dye.

mar. x. f. luke. xii. f.

Beatitude of blessednesse.
Beatitude, is an euerylastyng lyfe, whiche

consisteth in the onely knowlege of God, & of chryst sent by hym. John. xvii. a.

Beatitude consisteth in fulnesse and aboundaunce of all goodnesse. psal. xvii. b. xxviii. d. xxviii. b. Esa. xlix. c. lxxv. c. po. vii. d.

Beatitude is p̄figured by the good banquetes of which Esay spekyth. xxv. c. The blessed shall se the kyng in his glorie. Esay. xxviii. d. c. John. iii. a.

Beatitude is incomprehensible to mortal men. Esa. lxi. b. i. cor. ii. b.

Blessednesse is gyuen vs by Chryst onely. Luke. xxi. c.

No man is receyued in to blessednesse, except he be purged by sayth. apo. xxi. g. Blessed are they whose synnes are pardoned. psal. xxxii. a. roma. iii. a.

Blessed are the poore in spirite. mat. v. a. lu. vi. c. rede the hole chapter.

Blessed are they that suffre for ryghtousnesse sake. i. pe. iii. iii. c.

Blessed is mary because she byleued. lu. i. e. Blessed are they that do heare the worde of God, & kepe it. lu. xi. d. To blesse.

To blesse, is to giue thanks of prayse. ge. xlvii. b. i. cor. x. d. xiii. c. lu. ii. c.

To blesse, is to encrease, to gyue aboundaunce, and to make goodes to encrease. ge. nel. xx. d. xxix. a.

To blesse, is to gyue power to encrease. genesis. i. c. ix. a.

To be blessed, is to be deliuered frome all manner cursynges by chryst, that is to saye, from synne, from deeth and from hell. ge. xii. a. xxii. d. gala. iii. b. c. psal. vi. c.

Blessed are the houses of the ryghtous me p̄o. iii. d. Blessed are all saythfull men of God. deu. xv. a. Ephe. i. a. eia. lxi. c. psal. xii. d. ecclesi. xxii. c. i. tim. ii. i.

The blessings of the p̄cettes are cursed of God. Malachie. ii. a.

Let vs blesse God with al our vertes. psal. ciii. a. ecci. xliii. d. ecci. xxxix. d. Always. tobi. iii. d. Judith. vii. c. in every place. psal. ciii. d. ecclesi. xxii. c. i. tim. ii. i.

All the creatures of god are good, & blessed by the worde of God & prayer. i. tim. iii. a.

Let vs blesse our persecuters. rom. xii. c. i. corin. iii. c. luke. vi. e.

Blessed is the mā that trusteth in the Lord God. Jer. xvii. b. Cursed are they which are blessed of men. luke. vi. d.

Blasphemy.
Blasphemy, is to withstand the truth, whiche a man knoweth, as did the Pharisees, attributing the workes of Chryst to the deuil. mach. xii. b. mar. iii. c. luke. xi. c. And to take vpon him about the might of god, as did Pharaon. exo. x. c. And Sannacherib. iiii. reg. xix. b. Also Holofernes. Judith. vi. a. Also Nabuchodonosor. Dan. iii. b. 2. So the bygh p̄cettes mat. xvii. c. The blasphemers was stoned. Leuiti. xxiv. c.

The blasphemers agaynst the holy ghost, shall neuer be forgiven. Mat. xxi. c. Mar. iii. d. Lu. xii. b. The name of God is dayly blasphemed. Esa. liii. b. for whiche cause god punisheth the worlde. Esa. v. f. name. xi. g. psal. xcvi. apo. iii. b.

Therefore

Therefore

CONTEYND IN THE BYELE.

Therefore let all blasphemy be put out of vs. eph. iiii. g. col. iii. b. The names of blasphemy are in the crowne of Antichrist. apoc. xiii. a.

A body.
A body for a thing true & without shadow and after this manner dwelleth in Chryst al fulnesse of the diuinitie bodily (that is to say, truly) col. ii. c. heb. x. b. A natural body, is he p̄ is led by his affections, not vnderstandyng the thynges of the spirite of god. i. cor. ii. d. xv. f.

A spirital body is he that is led by the spirite of god. rom. viii. b. Synne ought not to dwell in our bodies, to obey the desires of it. Ro. vi. a. b. But must be destroyed by the spirite of god, in the same chapter.

We are one body and one spirite. eph. iiii. c. iiii. a. rom. xii. b. i. cor. i. b.

The church is the body of Chryst. eph. i. d. The body of Chryst in the sacrament of the aulter. mat. xxvi. i. cor. xi. c. mar. xiii. c. luke. xxii. b.

To byleue.
The scriptures are left vnto vs, that we shold byleue & Jesus is the Chryst, or the annoynted son of God, & that we in bileuing it shold haue euerylastyng lyfe. John. xx. g.

We can not byleue, oulesse we heare p̄aching. Rom. x. c. Wherefore he that commeth to God, must byleue in hym. heb. xi. b. d.

They that are borne of God, do byleue, & they to whō it is gyuen. mat. xiii. b. xvi. c. mar. ix. b. lu. viii. b. Joh. i. b. Joh. iii. a. i. Jo. v. a. Also they p̄ be gyuen to Chryst by the father, and drawn by hym, and also they that haue herd him. Jo. vi. d. and they to whom god hath giuen wylsome to vnderstande. i. Joh. b. a. and they whom god hath called by his ministers act. xii. g. for he gyue the sayth vnto al mē.

act. xvii. g. vnto whom god openeth the herte to vnderstand, at the preaching of his word. Act. xvi. c. Also all they that are p̄destined of God. act. xiii. g. which are plantēd of god. mach. xv. b. mar. vii. b. whiche are the seed of Chryst. mar. xiii. c. which are taught of god. Joh. vi. c. vnto whom the doze of the sayth is open. act. xiii. g. by these thynges it appereth that to byleue, is the gyft of God.

Chryst bileue in Chryst, are we iustified from our synnes. act. f. g. xiii. f. gala. ii. d. and made the chyldren of God. John. i. b.

He that byleue in Chryst, shall not dye, & is he shall not be condemned, and the wrath of god shall not abyde vpon him. Joh. iii. b. d. b. b. vi. c. xi. c. mar. xvi. d. & he shall haue ioy and honoure. i. pe. i. b. ii. b. Esaie. xxxv. a.

A byshop.
A byshop is an ouersee, a watcher ouer anye maner of thyng what so euer it be, of whiche thyng loke the worde minister.

Brethren.
Chryst calleth vs brethren. mat. 23. b. heb. ii. c. All chrysten men are brethren. Mat. xxiii. a. Among whom Chryst is fyrst begoten. roma. viii. f. after whose example we ought to gyue our lyues. i. Jo. ii. b. We ought not to hate oare brother. leuiti. xix. d. But to gyue hym mat. xiii. c. lu. xvii. a. for he p̄ hateth his brother, is in darkenesse. i. Jo. ii. b.

Concord among brethren is acceptable to

god and mā. ecci. xxi. a. Let vs then loue bzo cherly. Ro. xii. c. i. pe. i. d. ii. c. iii. b. and let vs not begyle our brother in our business. i. tell. iiii. b. Our brother ought not to be destroyed for meates sake. ro. xiii. c. Let vs therefore take hede p̄ we offende him not. i. cor. viii. d.

Beggars.
Beggynge is forbydden. deu. xv. a. There sholde be no beggers in the world yf men kepte the commaundmentes of god. deut. xv. a.

Bozne agayne.
We are borne a newe by the worde of god whiche hath ben preached vnto vs. i. pe. i. d. for yf a man be not borne agayne (that is in doctrine by the holy ghost) he can not entre in to kyngdom of heuen, and bileue in Chryst John. iii. a. Therefore they that are to bozne out to put away all malysse, & as newe borne chyldre desyre the milke of the word of god. i. pe. ii. a.

Bred.
Breed for all that is necessary to this present life. ge. xviii. a. mat. vi. b. which ought to be eaten with the sweate of our face. ge. iii. d. And gyuen to the poore. eia. lvi. c. An example in helisus. iiii. reg. iiii. g.

The breed of lyfe is the flesh of chryst, whiche is gyue vs to eat through sayth, bileuing that he gaue him selfe vnto deeth for the satisfaction of our synnes. Jo. vi. e.

Bloude.
This worde bloude dothe signifye synne, concupiscence, and all that is not the spirite of God. psal. li. Joh. b. i. It is also the lyfe of euery man. leui. xvii. c.

There was nothing purged in the olde law with out bloud. leu. xvii. c. he. ix. f. The bloud of Chryste atheth remission of our synnes, but the bloud of Abel asked vengeance. heb. xii. f. By the bloud of Chryst the redemption, & purgacion of our synnes is made. eph. i. b. heb. ix. c. d. x. c. xii. d. i. pe. i. a. and. i. John. i. c. apo. i. b.

Bondage.
God hath deliuered vs from the bondage of the deuyll. deut. v. a. Let vs therefore scrue syn no more. ro. xvi. b. c. d. The circumcision and other workes of the lawe, are scrutude of bondage. gal. ii. a. b. a. from which we are deliuered through Chryst. heb. ii. d.

C.
The commynge of Chryste in the fleshe.
The commynge of chryst was promysed. genesis. xlix. b. Deuteronomie. xxi. c. Daniel. ix. g. Esaie. vii. c. xi. a. Aggeus. ii. b. Zacharie. ii. c.

The commynge of Chryste was desyred. Esa. xlv. b. lxi. a. and was fulfilled when the tyme was full come. gala. iii. a.

By the commynge of Chryst, we are deliuered frome euyl. Zopho. iii. d. tic. ii. d. iii. b. act. iii. d. collo. i. b. and do receyue all goodnesse. Esa. lxi. d. Jer. iii. a. lu. ix. g. xix. b. Joh. iii. b. xii. g.

The commynge of Chryst agaynst deeth, syn and hell. Abac. iii. a. Though that he be humble, symple, gentle, and without pynde. eia. x. a. Jer. xiii. b. Zacha. ix. b.

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The church can not be destroyed by the power of hel. Math. xvi. c.

In the church are many administrations. i. cor. xii. a.

In the church al is holy. Zach. xiii. d.

Paul hath given one manner of doctrine in al churches. i. cor. xii. f.

The church is defiled by Christ. Za. xiii. a.

The faithful gathered together in one house are a church. Ro. xvi. a. colo. iii. d.

Children ought to be chastised. Ec. xxx. a. b.

We ought to commaunde children to kepe the word of God. Deut. xxxii. g.

The payne for disobedient children. Deut. xxi. d. pro. xx. c.

The office of childre toward their fathers. eph. vi. a. colo. iii. d.

They are the right childre of God, which are led by the spirit of God. ro. viii. c. And of Abraham which do follow his faith in Christ. ro. ix. b.

By which faith we are made the child of God. gala. iii. d. Joh. i. d. We are then assured. rom. viii. c. Let vs the be holy. deu. xxi. a. the worde knoweth not the children of God. i. Joh. iii. a.

Cursynge.

God cursed the blessinges of the prestes, and blest their cursynge. mala. ii. a. An example in Salom. deu. xxi. a. Josue. xxi. b.

We ought to blisse them that curse vs. i. petri. ii. a. An example in Christe. i. pet. ii. b.

Item in David. ii. reg. xvi. d. also in S. Paul. i. cor. xii. c.

Cursynge to them that kepe not the commandmentes of God. deute. xi. d. xxv. d. leuiti. xxi. b.

They that are accursed for Christ are happy. math. v. a. but they may not curse their persecutores. Roma. xii. c.

The common welth.

The common welth byd florey, prospere & go well forward, when the eyghtous byd sayne. Prouer. xviii. b. xxi. a. b.

The common welth is kept by good counsell, and not by tyrany. prouer. xi. b.

D. The deapil.

The deuil that is to saye an euill speker and accuser.

The infidels are the seed of the deuil. math. xiii. a. i. Joh. iii. b. Holden in captivitye at his wyll. i. timo. ii. d.

The dominacion which the deuil had byd vs is destroyed by Christ. heb. ii. b. i. Joh. iii. b.

The deapil knowe Christ, but Christ for hode hym to preach. i. math. vii. d. mar. iii. b. b. a. luc. xii. g. viii. d. the same byd Paul. act. xvi. d. xix. c. For to whom that we oughte not to haue fellowship with the deuis. i. cor. x. c.

Disciples.

They are the disciples of Christ, which do abyd in the faith. Joh. viii. d.

We are knowe to be disciples of Christ, if we haue loue one to an other. Joh. xiii. d.

We can not be Christs discipple, if I loueth more his father & mother than hym. math. x. d.

He that wyll be Christes discipple let hym

loke (as he that wyll buyde a house, or begin war) whether he haue the gift of God for to endure for Christes sake. Luke. xii. f. xiii.

Disobedience.

The disobedience of Adam hath made vs synners, & disobedient before God. rom. v. d.

The disobedient to the word of God are accursed. deu. 28. b. Jer. xvi. a. xxi. b. xxi. c.

And shal shortly dye. deu. xxx. d. An exaple of the prophete. i. reg. iii. d. And he that obeyed not vnto the sentence of the Judge, gyuyng iudgement accordyng to the law was slayn. Deut. xxi. c.

Achan beinge disobedient, is stoned. Josu. vii. d. And the Jewes caryed in to captiuitie. iii. reg. xvii. b. c.

A man ought to beware of dyonkenesse. lu. xxi. f. eph. v. d. prou. xxxi. a.

The inconueniencies of dyonkenesse. prou. xxiii. d. eccl. xxxi. b. c. d.

Not beinge dyonken, is mocked of his son. Gene. ix. c.

Lot beinge dyonke, committed incest or shamefull lechery with his daughters. gen. xix. f.

Benhadab beinge dyonken and a contemner of God, is dyuen awaye frome God by Achaz. iii. reg. xx. c.

Ela beinge dyonken, is slayn of his seruante Zambri. iii. reg. xvi. c.

Amnon beinge dyonken, is slayn of Abiold. ii. reg. xiii. f.

Dyonkardes shal not possesse the kyngdom of heuen. i. cor. vi. d.

Death.

Death is pphced to the trasgressours of the word of God. ge. ii. c. deu. xxx. d. and for the sin of one ma. ro. v. c. it is ordeined that shal dye. heb. ix. g. The remembrance wherof is bytter. eccl. xii. a. And the daye incerteyn. lu. xii. e.

A man shold not aske any thyng at the deede for the confirmation of oure faith: for the the gospel is sufficient for to learne to lyue well. luc. xvi. g. elai. viii. d. deu. xviii. a. b.

A garynt whiche Saul byd, chynnyng that he wold inqyre at the deede: but they were deuis. i. reg. xxviii. a. b.

The deeth of Christ.

Christ dyed. Joh. xix. f. shewing vs his loue i. Joh. iii. c. to thintene that the grace of God were in vs. heb. ii. b. he hath swallowed & destroyed deeth, to thintene that we byleuing this, shold be heyyes of euerylastyng lyfe. Jo. iii. b. i. pe. i. d. and ii. tim. i. c. he had also destroyed the power of the deuil, for to deliuer vs from the bondage of the law. Jo. xii. e. heb. ii. d. satisfying by his deeth only for all our synnes, to thintene we shold be no more retorne vnto them. Rom. v. b.

Of the effect of the deeth of Christ. loke. ro. iii. d. heb. ix. d. collos. i. c. ii. cor. v. c. rom. v. d. Apoca. i. b.

To dye in Christ, and to be baptised in his deeth, and buried in him, is to be iustified and purged from syn, & to dye fro syn, makynge it to take an ende in vs. rom. vi. a. b.

They that dye that byleue not in Christ, is to saye by the interpretation of S. John) that the wrath of God abyde byd vpon the. Jo. iii. d.

but

but not to dye, is to haue euerylastyng lyfe, Joh. vi. e. They then that beleue in him, shal neuer dye. Joh. v. d. viii. f. xi. d.

Election.

Our election is by grace, and not by woynes. Ro. ix. c. xi. a.

Fewe are elect or chosen. Mat. xx. b. xxi. b.

We are elect of God & father, choz ou his good wyll. i. pet. i. a. before the constitution of the world, that by the grace & mercye of Christ we shold haue helth, seruyng al men by charite. Joh. xv. c. Eph. i. a. ii. Tel. ii. d.

The elect can not be accused, for as moche as God iustifyeth them. roma. viii. f.

Enemies.

Loke in the loue of vs toward our enemies.

Enuy.

Enuy ought to be put out fro all me. gal. v. d. i. pet. ii. a. Pro. xiii. b. & the enuyous me. pro. xxi. a. cor. it byngeth vs to pouerte. p. xviii. d. to solye: Sapt. vi. d. and both persecute his neyghbour: an exple in Saul, which through enuy persecuted David. i. reg. xxi. b. in the dyntines, which thow enuy stopped the welles of the seruantes of Abraham. Gen. xxi. c.

In Rachel agaynst Leah. Ge. xxx. a. in the dyntines of Jacob agaynst Joseph. Ge. xxxv. d. in the sacrificers of the temple agaynst Christ. mat. xxvii. b. Agaynst this saynt Paul sayth: that charite enuyeth not. i. cor. xiii. b.

Eucharistia.

How Eucharistia is ordeined of god. i. co. xi. e.

Wherof loke vpon this worde supper.

Excommunication.

Excommunication, is the speracyon and refection from the assemble of oure Loyde Jesus Christ, which thinge is done by the church agaynst open & obstinate synners. Math. xviii. b.

The manner of Paul for excommunication. i. cor. v. b. ii. cor. xii. b.

He that is excommunicate ought not to be reputed as an enemy, but as a brother. ii. cor. xiii. c.

We ought to rebewe him that is excommunicate after the first and second correctio. iii. i. c.

The reason why Paul byd excommunicate. i. timo. i. d.

They that confessed Christ, were thrust out of the Synagoge, that is, were excommunicate. Joh. ix. e.

F.

Flesh.

Flesh is sometyme taken in a good parte, & is to wete, for sustenance. ii. cor. xiii. a. Eze. xi. d.

All that doth not procede of the spirit of God, is fleshy. Gen. vi. a. heb. ix. b. c. el. ii. d. ga. v. c. Jo. iii. a. i. Petr. ii. b.

Fleshe and bloud (that is, all they that follow the concupiscences) shal not possesse the kyngdome of God. i. cor. xiii. c.

The fleshy can not please God. rom. viii. b. c.

The fleshy fighteth agaynst the spirit. gal. v. c.

The woynes of the fleshy are adulterye, fornicacion, vnclennesse, wantonnesse, Idolatry, &c. Gal. v. e. i. a. & ii. g.

A chynnyng man ought to crucify him self, & to saye, mortify his fleshy & his concupiscences. Gal. v. d.

The fleshy is to weke. Mat. xxvi. d. The fleshy is taken for the body. Jo. i. d. rom. ix. a. i. pe. iii. a.

but

Fables

Fables ought to be eschued by preachers of the gospel. i. tim. iii. b. If Israel seeue strange goddes, he shal be put in a fable: that is to saye, into mockynge. iii. reg. ix. b. The Jewes despylynge the commandmentes of God, are as a fable. deu. xviii. d. The apostles teachyng Christ, folowed not fables. ii. pet. i. c.

Let vs not here the fables of any preachers. i. timo. i. a. Let vs not rary in the fables, nor in the commandmentes of men. tit. i. d.

Famine or hunger.

Famishment to them which kepe not the commandmentes of God. leui. xxi. d. deu. xviii. b. & xxii. d. Famine for synnes. iii. reg. viii. d. Of famine. deu. viii. a. ge. xii. c. 26. c. xli. g. xlviii. d. ii. re. xviii. c. xxi. a. xliii. b. iii. re. xviii. a. a. iii. reg. vi. f. vii. d. viii. a. ezech. iii. d. xii. e. ofe. it. a. ad. xi. d. Famine of the word of God. els v. d. viii. d.

False.

The false propheetes are knowen by thre seures, of whome we ought to beware. mat. vii. c. We ought not to beare false wyntesse. exo. xx. c. xxi. a.

The faithful.

The faithful are called the house of God. i. pet. iii. d. The reason why. i. pet. ii. a. Also the temple of the spuyng God. ii. cor. i. c. vi. c. Also beloued of God. Judas. i. a. Babes, litle ones in Christ, children, yonge men, yonge fathers, olde me. i. Joh. ii. b. iii. a. Also truly free. Joh. viii. d. sayntes. Eph. i. a. The faithful know how to vse all creatures without sin. tit. i. d.

The faithful ought to haue no alpaunce in the vnfaithfull. ii. cor. vi. c. The faithfulnesse requyred in the ministers. i. cor. i. iii. a. That they may teach that, whiche Christ hath commaunded. mat. xxviii. d. That is the Gospel. Marcke. xvi. d. The faithful ought alwaye to be ready to geue a reason of their faith. i. pet. iii. c. The conuersacion of the faithful in good woynes. tit. iii. c. d. i. pe. iii. b. ii. pe. 3. c.

Fornication.

Fornication ought to be eschued. i. cor. x. b. g. i. tel. iii. a. heb. xii. d. for the fornicatours synnyng agaynst their owne body, shal not haue the kyngdom of God. i. cor. vi. b. d. heb. xii. a. We must flee the fellowship of fornicatours. i. cor. v. d. after the example of him that Paul excommunicated. i. cor. v. a. and the Israelites which committed fornicacion with the daughters of Moab, among which phinebes killed Zambri. nomb. xxi. b. To commit fornicacion with strange goddes, is to commit Idolatry, and to forsake God. exo. i. xxi. b. c. deu. xxxi. d. Judges. ii. c. viii. g. God called the fornicacion of the people, and the inuermure which they byd agaynst him infidelitye. nomb. xxi. d. Signes to knowe the fornicacion of a woman by. eccl. xvi. b.

Faith.

The desynnyon of faith. heb. xi. a.

We must geue faith to the promyses of God. ii. para. xx. c. for if we do not put faith to his worde, it profyteth nothinge to beare it. heb. iii. a.

Faith commeth by hearyng romans. x. c.

which is a woike of God in vs. ephelians. i. d.

and. i. Tel. iii. c. Joh. v. e. of which Christ is the authoy

author a synther. i. cor. xii. b. i. tim. i. c. it is the gift of God. Phil. i. d. ii. pet. i. a. The faith is necessary for him to cometh to Christ. He. xi. b. The eyghtous lyne by faith. Habas. ii. a. The faith iustifyeth. Gen. xv. b. ro. i. iii. d. iii. c. b. d. ix. a. act. xiii. xvi. Job. iii. gal. ii. c. iii. a. b. b. a. d. pe. ii. b. Esa. xlv. By faith we lyfe by our selues by agayne fro syn. col. ii. b. and are saved. Eph. ii. a. b. i. timo. iii. d. And we know God. i. Job. ii. a. And we haue a way in and a rest toward God the father. Eph. iii. b. a are his child. gal. iii. d. Blessed of him, by whose power we are kept. i. pet. i. a. By faith we withstand the deuy, & ouercom him & the world. i. Joh. ii. b. i. pe. ii. c. For it is our child. eph. vi. c. and brest plate. i. Esa. l. b. b. Paul warneth vs to be strong in the faith. i. Cor. xiii. g. Act. xiii. a.

The faith (whereof S. Paul hath so moche spoken) is that which worketh by charite, secretly prouoking vs to good workes. He. x. a. Which is the rock & fassidys of the church, against which the powers of hel shal not preuaile. Mat. xvi. c. For the ende of our faith, is the helth of our soules. i. pet. i. b. as appeareth by the thefe which is saved by the same. Luc. xxi. f. The faith which Christ requyred in all his myracles, was to beleue that he could geue that, which was requyred of him, as appereth by the leper. Mat. viii. a. And by the thes bynde men. Mat. ix. d. If the faith be lyuely, sure, & strong, as a geapne of myracles seed, nothinge shall be impossible to him that hath it: for he shall ouercome all thynges to the glory of Christ. Mat. xvi. c. All f is not done of faith is synne. Rom. xiii. d.

They that haue receiued f faith & the holy ghoſt, and also tasted the Gospell of God, yf they do forsake it, & blasphemie it, wyllyng to be saved by other iustyce the f of Christ: do abyde the iudgement of God, without mercy. Heb. vi. b. x. c. ii. pet. ii. d. He that teacheth the lyuely faith in Christ, buyldeth the buyldyng & do tryne of God. i. timo. i. a. of which we ought to desyre f increase. iu. xvi. b. & conuincence. col. i. c. Job. xv. a. for he is in euery place assured. Psal. cxxxviii: Though he be proued thow we dyuers temptacions. i. Pet. i. b.

The faith in sepulchre, causeth patience. Iaco. i. a. Let euery man se therfore whether he continue in the same. ii. cor. xiii. b. Faith maketh vs to obtayne f which we desyre in praye. Mat. xxi. b. Mat. xi. c. & by which we are of the nobie of the sayntes, in receyving remission of our synnes. act. xvi. c.

Of frute.

The frute of rightousnesse & of syn. ro. vi. d. God wyl multiply they frute, that kepe his commandementes. Deuter. xlviii. a. Our affections thow the lawe do frutify to deeth. rom. vii. b. therfore to thintend we should frutifye vnto God, by good workes, we are deliuered from the curse of the lawe. Rom. vii. a.

The frute of Maeres wombe (which is Christ) is blessed. Luke. i. d.

Of fastyng.

The fastyng without yocessye. mat. vi. b. and that the Loide requyryth. clape. lvi. b. for he that fasteth without ceasyng frome syn, is lyke vnto him which is purgyed for touchyng of the deed, and toucheth it a gayne. eccle. xxi. d. clape. lvi. a. and after like maner, fastynges, and oblations do prouyde nothinge the obdurate people. Jer. xiii. b. Fastynges without woyses of mercy do prouyde nothinge. Zach. vii. b. Fastynges toynd with prayer. To bi. xii. d. Examples. da. ix. a. Act. xiii. a. xiii. d. ii. cor. vi. b. luc. ii. f. Mat. xvi. c. tobi. iii. b. Judges. xx. d. i. reg. vii. b. ii. para. xx. a. ii. Reg. xii. d. Yocesses do call god in the reeth with their fastynges. esa. lviii. a.

Of father and mother.

To honour father and mother, is for to do good vnto them in ministring vnto them, thynges necessary for them mat. xv. a. mat. vii. a. A man ought then to do this. xxi. b. i. c. xxi. a. deuter. v. b. in obeying them. ps. xxi. c. eccle. iii. a. colo. iii. d. eph. vi. a. without cursing or styphnyng of them. exod. xxi. b. leui. xx. b. for God did punyssh the people of Israel, because they disobeyed they parentes. exod. xxi. a. but for all that, they must not obey them moze then Christ. math. x. d. The parentes oughte to teach the word of God vnto there child. deuter. x. c. To do good.

We can do no good without Christ. Job. xv. a. for that which is done without faith is synne. roma. xiii. d. We muste do good to them that hate vs. Mat. v. g. luc. vi. he that doth good, is of God. i. Job. iii. c. We oughte to do good alwayes. Gala. vi. b. i. c. In doinge good, we do stop the mouthes of wicked men. i. pet. iii. c. There is none that doth good. psal. xlii. a. iiii. a. roma. iii. b.

Of good.

None is good, but onely God. luc. xvi. d. Iudi. xi. b. God is good to all them that be right in heart. psal. cxlii. a. xxi. a. & to them that trust in him. psal. lxxii. a.

Of God.

God is one, and the father of all, which is aboue al, by al, and in vs all: not dwelling in temples made with mens handes. i. Cor. vii. b. eph. i. iii. b. to ma. xi. d. act xvi. f. It is God that iustifyeth for the loue of Christ ro. vii. g. by whose election we are sanctified. thow the holy ghoſt. i. pet. i. a. God is a spirite. John. iii. c. That is, the begynnyng and the ende. apo. i. c. xxi. c. the heed of Christ i. cor. xi. a. which is wel pleased in Christ his son. mat. iii. d. which is in Christ, and Christ in God his father. Jo. xiii. b. Whome neuer man saw, neither can se nor know, but Christ Jo. i. b. iiii. c. vi. e. i. tim. vi. c.

Of goddes.

The Judges are called goddes. ex. xxi. b. d. The betters of Gods word, are called good. Jo. x. g. The goddes are ydols made with mens handes. den. iii. d. whose vertue & propyete the psalme theweth. psal. cxv. d. baruch. vi. b. fap. xvi. b. And they are many in nomb. ii. reg. xviii. g. but to vs is one only God. i. cor. viii. b. wherfore the heaunge goddes oughte to be cast out, and one onely God worshipped of vs. Jo. xxi. f.

Of giftes of God.

Al that we haue is the gift of God, in the parable of the talentes. Mat. xxv. d. Luc. xix. b. i. cor. iii. b. Iaco. i. c. ii. pet. i. a. It is then of God that we be saved. eph. ii. a. It is the of God to which Christ openeth our vnderstandynges. i. cor. xiii. b. Christ hath gyuen many giftes to the edyfing of his church. eph. iii. b. Every man hath his propre gift of God. i. Cor. xii. b. God requyryth giftes that be gyuen wyllyngly. exo. xxxv. a.

Of Gospel.

Gospel is as much to say, as glad tydynges. Lu. ii. b. the power of God, to the helth of all them f beleue. rom. i. a. b. i. cor. xv. a. The wylsome of God. Mat. xi. c. i. cor. ii. b. the mynystracion of the spirite & of rightousnesse. i. cor. iii. d. euerylastyng lyfe thow we Christ, which God hath euerylastyngly promysed. eph. i. x. ii. Tim. i. c. Tit. i. a. The secrete long tyme hyd. col. i. d. rom. xv. d. which thyng to ope and declare, Christ is come. Mat. xvi. b. and hath set his apostles. Mat. x. c. to preach it to all creature. Mat. xvi. b. which thyng was done. col. i. c. to which (notwithstandyng) all men obeyed not. rom. xii. c. Esa. l. iii. a. The similitude of the seede. Mat. xiii. a. proueth the same. By the gospel is declared the glory & maiesty of Christ ii. cor. iii. a. which commaunded his apostles to teache all f he had taught them. Mat. xxviii. d. Mat. xvi. b. about takyng any thyng. Mat. x. a. but suche thynges as are necessary to the lyfe. Mat. x. b. i. cor. ix. a. b. The gospel increaseth it self more & more, by good workes. col. i. a. The which Elai shewed before, to be preached in dyuers tonges. clape. xxi. c. which thyng was done. Act. ii. a. b. And by f preaching of it, the church is gathered together in al the world. esa. lx. a. And the consciences made glad. Psal. xii. b. The terrible Judgement of God agaynst the despylers of the gospel. i. Tel. ii. c. The byshop doth the office of an euangelist. i. timo. iii. b. They that set forth the gospel: ought not to be let. Luke. ix. f.

By the preaching of the gospel, yf we do beleue it with the herte, we accompysh the commandementes of God. Deu. xxx. c.

Of Gentyles.

They are Gentyles of Grekes, which are not of the circumcision. rom. i. b. Christ is the loyng of for of the Gentyles. Gen. xii. b. Esa. i. b.

The Gentyles are called to Christ, by the preaching of the apostles. clape. xvi. f. to the glory of God. Esa. xlii. a. psal. xlviii. g. lxxvi. a. and conuerten to hym. psal. cxviii. clape. ii. a. Zachar. viii. d. ix. a. xiii. d. of whom he is also the heed. ii. Re. xxi. d.

Paul monyeth vs not to folow f workes of the Gentyles. Eph. iii. d. for they are from Christ, and prayne norwyllyng vnto him. Eph. ii. c. because they do not folowe rightousnesse. Roma. ix. c. and therfore both God forbyd the Jewes to haue anye conuersacion with them. Luc. xxi. b. Deuter. vii. a. Josue. xxiii. c. Exod. xxiii. b. ii. cor. vi. c. And that they do not receyue theyr customes aboute the deed. Deuteronomi. xxi. a.

Christ prophced the enterpry of the Gentiles into the church. ma. viii. b. and that they would haue trust in him after that they had been the iudgement and gospel of belth. mat. xii. b. and put asyde the scrupnyng of Idoles. Job. iii. c. for Christ is sent vnto them. act. ii. f. xvi. g. and the doer of fapth opened. Act. xiii. d. Whome also Christ calleth his wyfe. Jo. x. c. chosen by grace. roma. x. d. purgyed by fapth. act. xv. b. conuerten by God. Act. xi. c. knowing the secrete mystry of grace. col. i. d. The a man ought not to esteeme the abhominable. act. x. c. but preach the gospel vnto the. mar. xvi. b. as S. Paul dyd. act. xiii. g. for he is their minisre. roma. xv. b. the apostle. rom. i. xi. b. their teacher. gala. i. c. i. timo. ii. b. and Christ master. ii. timo. ii. c.

Of Gloy.

The gloye of Christ is declared by the gospel. ii. cor. iii. a. which he demeth to the whome he hath chosen. roma. ix. c. Al honoure and gloye to God onely. apo. iii. d. phi. iii. d. Judas. i. g. to whose gloye we oughte to do all thynges. i. cor. ix. g. whether we lyue or dye. roma. iii. b. for all that is done to the gloye of Christ, cometh of the holy ghoſt. i. cor. xii. a. Christ is f hope of our gloye. colo. i. d. whiche the holy ghoſt doth promise vs after tribulacions. i. pet. i. b. although they be not worthy of this gloye. rom. viii. d. ii. cor. iiii. d. Let bayne gloye be far from vs. gala. v. d. phi. ii. a. for they which like gloye, can not beleue in Christ. Jo. v. f. g. as appeareth by f chiefe of the Jewes. Jo. xii. f. Clotony.

Clotony, is the woike of darkenes. ro. xii. d. let vs not therfore be gyuen vnto it, as Esau. heb. xiii. d. But let vs set against it, the prayer that is wyppen. eccle. xxi. a. the which is no corporall thyng, but spiritual. psal. xlii. v. xvi. xlii. xli. lxxviii. cxxvii. i. pet. iii.

Of Grace.

By the grace of God, cometh our redemption, the deliuerance from syn, and ouer purgacion. roma. vii. d. eph. i. b. tit. iii. a. gala. ii. d. act. xiii. f. by which we are saved not by workes. eph. ii. a. b. Job. i. b. Wherwylse grace were no grace. rom. xi. a. let vs cease therfore from euyl workes, & wayt for the euerylastyng lyfe. i. ii. c. d. which is gyuen vs by grace. rom. vi. God had purposed before the begynnyng of the world, for to gyue vs grace thow we be receyued in bapty. ii. co. vi. a. but we ought for to encrease in the same. i. pet. iii. d. for leaue full iudgement shall be haue which refuseth ii. heb. x. c. which thyng they do, that wyl be iustified by theyr workes. gala. v. a. let vs therfore truste in the same grace onely, whiche is offered vs, by the gospel. i. pet. ii. c. A man ought to giue thankes after he hath eaten. deute. viii. b. An example in Christ. mat. xvi. c. math. xiii. c. and in Paul. act. xvi. f.

Of Gelouye.

The lawe of gelouye. Rom. b. The gelouye and broken woman. eccle. xvi. b.

Of Heade.

Heade for pynces, powers, and kynges. Exod. xvi. b. i. reg. x. d. psal. xvi. f. esa. i. b. amo. ix. a. Christ is the heed of the church.

that he to bilue him is the light. io. xii. f
The apostles are the light of the world.
mat. h. b. he that hateth his brother is not in
lyght. i. io. ii. b. The workes of light. eph. v.
b. The armous of light. ro. xiii. d

Lechery.

A prayer against lechery. eccl. xxi. a. loke
this worde: adultery, or aduocery, or forni-
cation. Also. eph. v. b.

Lyfe.

God hath gyne life, or the lyuinge soule, or
the spirite of lyfe. gene. ii. b

Of the lyfe of mā, loke Ja. iiii. d. i. cor. vii. e
Job. vii. a. xiii. a. psal. xxxix. deu. xxi. d

Long lyfe is promised the p honour they
father & mother. exo. xx. c. deu. v. b. eph. vi. a

Chryſt is the lyfe. Job. xiii. a. col. iii. f. Jo. i
a. which hath destroyed death to thintene that
we sholde be the inheritors of euerylastyng
lyfe. i. pe. iii. d.

Chryſt is the breed of lyfe, whiche gyueth
euerylastyng lyfe. iu. vi. e

Chryſt hath euerylastyng lyfe in his hand
as the father hath: ergo he is god. Jo. v. b.

The life eternal was promised, is declar-
ed vnto us by the preaching of p gospel. eph.
i. a. ii. tim. i. a. i. Jo. ii. d: the which they haue p
know Chryſt. Jo. xvii. a

Lyuing God.

The lyuing god was the oth of p fathers
Ruth. iii. c. iudg. viii. d. ii. re. ii. d

To lyue.

saythful men p be departed, do liue in god
mat. xx. a. iu. xx. d. Because p Chryſt doeth liue
we shal al lyue. Jo. x. c. We do al lyue and
dye to the glory of god. ro. xiii. b

The thirde man lyueth not to hym selfe
but vnto Chryſt. ii. cor. v. e

To lyue in god, is to dye fro syn. ro. vi. b

To lyue in pleasures is death. i. tim. v. e

M.**Manslaughter.**

Manslaughter is forbidden. ex. xx. c. 23. a. deu.
v. b. mat. v. c. 19. c. manslaughter is reuenged of
god. ge. 9. a. an exple of the Jewes. ex. 22. a.

The wilfull murderer oughte to be put to
death by p rulers. deu. 19. c. Manslaughter cometh
of wrath & enuy, as is to be of sayn. ge. 4. a.

and of the Jewes which procured the death of
Chryſt. mat. 27. b. Jte of couetous, as Jezabel
dyd for the vineyarde of Naboth. 3. re. xxi. a.

Jte of lechery: after p maner did dauid cause
uriah to be slayn. ii. reg. xi. c. 7. Herode John
Baptist. mar. vi. c: also of ambition, as He-
rode caused the childe of Israel to be slayn.

mat. ii. c. and Abimelech his. 68. b. rethzen, to
thintene p he right reygne all alone. iud. 9.

a. lyke wyse dyd Achaliah cause all p kynges
blood to be put to death. ii. re. xi. he p hateth
his brother, is a manslayer, & hath not eternal
lyfe abyding in him. i. Jo. 3. c

Mā.

he is an olde mā which is not fylled w the
holy god, but is led by his own affe. col.
3. i. a. uil by nature. ge. vi. a. s. d. f. y. l. y. Job. 25

ha. i. par. sta. ix. d. ps. 116. the son of wrath.
eph. ii. a. beyne. ps. 12. Job. 16. d. he is a neto

n. a. which is ful of god, created lyke god in

the rightousnes & holines of truth. col. 3. eph.
4. heuely. i. cor. xv. f. a new creature. gal. vi.
d. made after p ymage & similitude of god. ge.
i. d. v. a. ix. sap. ii. d. after p maner is Moses
called the mā of god. deu. 33. a. Jo. xiii. b.

Master.

Chryſt is our master, and none other. mat.
23. a. which hath suffered many thinges by p
Jewes: this is no maruayle then, p we his dis-
ciples do suffer. mat. x. c

Chryſt forbyddeth to be desirous to be cal-
led Rabbi: p is to say, my master. mat. 23. b

Our lyng masters are described. ii. pe. ii. a

Marriage.

Marriage is institute of god. ge. ii. d: wher
in man & womā ought to be ioyned, for to a-
uoyde fornicacion. i. cor. vii. a. for it is hono-
rable. he. xiii. a. the prayle wherof is p. o. s. d

the forbyddyng of marriage is the doctrine of
deuils. i. tim. a. And he p breaketh it, is punis-
hed by death. deu. 27. d: & bytterly repproued.

mat. ii. c. Kaphael teacheth Tob, how a mā
shold marry. iob. vi. d. an exple of chasty ma-
trimony in Sara. iob. iii. c

The state of matrimony is strayle: for it
may not be separat but for aduocery. mat.
xix. b

Mary.

Mary is called happy, because she bilued.
lu. i. d. Mary comanded to be done, al that
Chryſt shold say. Jo. ii. a. Mary prayed God
in other. act. i. a

Mediatour.

Chryſt is p mediatour betwene god & man.
i. tim. ii. b: heb. iii. d. vii. c. d. s. b. ix. f. xii. i. i.
Job. ii. a. iiii. b. eph. 3. b. ro. v. a. s. Job. x. b

Members.

By the vnite of our members, we are moued
to concord. i. cor. xii. c. for we are the members
one of an other. rom. xiii. b.

Our members as wel outward as inward
sholde not be applyed or gyuen vnto synne.
rom. vi. b. for they are the temple of the holy
ghost. i. cor. vi. d

Ministacion.

Of the ministacion of the poore chryſten
sayntes, loke. ro. xv. b. ii. cor. 8. b. ix. a. b

The ministacion of the atonment made
by Chryſt, receyued of Paul. ii. cor. v. d

The ministacion of the worde, is the pre-
chyng of the gospel of grace. act. x. e.

Chryſt came to be a minister, gyuinge his
lyfe for our helth. mat. xx. g. mar. x. g. which
also is p minister & bishop of sayntes, sitting
on the ryght hand of his father. eph. 8. a

Diuers ministacions be gyuen in p church
eph. iiii. b. i. cor. xii. a

Minister of**byshop.**

Who oughte to be ministers of God. 2. c.
u. i. x. i. c

Chryſt gyueth rules or ordynances to the
ministers of the worde. mat. x. a

The ministers shold fede their floche, and
not deuour. Jo. xxi. e.

In p ministers shold be great charitie, whi-
che is declared by p Chryſt asked Peter the
synes: Peter, louest thou me. Jo. xxi. c.

What the loue of a minister oughte to be
towards

towards the that he preacheth to. phil. i. a

The minister ought to preache the worde
of God. i. pe. iiii. c. The ministers are war-
ned to suffer al thinges for Chryſt. mat. x. c. Jo.

xii. d. No man may be a ministre, yf he loue
not Chryſt better tye his father and moener

mat. x. b. The ministre ought to pray p the
holy ghost might worke in the heart of p bi-

leues, and do duly his offyce, not leuenge it
vnto the poore. act. vi. a.

And gyue thanks when he perceyueh p the
word of god doth bring forth frute. phil. i. a

i. cell. i. a. about seeking of his own. phil. i. c. O
vnhonest lucre. tit. i. a. i. cell. i. a: which thing
doynge me are bound to aide him. mat. x. b. ro.

xv. c. gal. vi. b. i. cell. v. c. after the exple of p
philippians, which did help i. Paul. phil. iiii.

b. A mā ought to pray vnto God, p he vouch-
saue to giue good ministers. mat. ix. d: whom
men are bound to loue. i. cell. v. c. and. honore

them. i. cell. ii. b.

The prophet whiche wil withdrate men
throught miracles, fro p true loue, ought not
to be herd, but slayn. deu. xiii. a

The power
to do myracles is gyne by p spirit of God. i.
cor. xii. b. act. iiii. b. vii. c. for the confirmacion
of the worde. mar. xvi. d. act. xiii. a. heb. ii. a:

loke in. iiii. reg. iiii. of many myracles.

A man ought not to reioyce p he hath po-
wer to do myracles, but because he hath his
name written in heuen. lu. x. c

The mercy of god towards us.

God is ryche in mercy. ep. i. ii. a. ii. cor. i. a.
ii. re. xxi. psal. 33. Joel. ii. d: the praise wher-
of is eccl. xvii. d. xvi. a. an exple in Dauid

ii. re. vii. d. Samuel letted p mercy of god
before the people, which asked after a king

i. reg. xii. b. God hath deliuered his people
thorow mercy. exo. xv. c. eze. 36. c. And giueh
us al thinges by mercy without our strength.

deu. 8. d. i. reg. xii. d.

Mercy to them p chage their life fro euil
vnto good. deu. xxx. a. 31. a. eze. xvi. 8. c. ofec.

xiii. c. sta. 1b. b. whom God hath pdestinat
and forefene to do it. rom. ix. c. an exple in
saynt Paul. i. tim. iiii. c. also in the Genyls:
Roma. xi. d.

The mercy of men towards me.

Mercy is more the sacrifice. mat. ix. b. xii.
a. mar. ii. c. ofc. 6. c. p. 21. a: let us the be mer-
ciful with a glad wil. ro. xii. b. as our father

in heu. lu. vi. f. forgyuig one another, eue as
god hath done vnto us thorow Chryſt. eph. 4.

g: to thintene also p we may help the necessite
of our neighbour. col. 3. b: for mercy is promi-
sed to the merciful. i. reg. xv. a. and blessing

p. ro. xi. d. xxi. b. math. xxv. d

he p doth no mercy, shal receyue iudgement
without mercy. Ja. ii. c. wherof p pharisees
are rebuked. mat. xxiii. c. lu. xi. f

The praise of mercy. p. ro. xiii. c. xiv. c: An
exple of mercy in Dauid. i. re. xxi. b

Mortification.

A mā must mortify the members of p body of
sin. col. 3. a. and p euery day for Chryſt sake

ro. 8. g. Paul after p exple of Chryſt, dothe
deare p mortifying of Chryſt in his body, be-

ing euery day set forth to dye for his brethren
ii. cor. iiii. c

Murmure.

Let us not murmure against god, p we pe-
rish not as p children of Israel. i. cor. x. b: let
us then do all thinge without murmure

phil. ii. b. for a man ought to thone it. sap. i.
Of murmuring loke. nu. xi. a. c. xiii. d. xiii. a

xvi. f. xx. a. xxi. b. xxii. b. Also. exo. xvi. a. 17
a. Also. deu. i. d. e.

Meates.

God did shew vnto Peter in a vision, p it
is lawfull vnto the saythful for to eate of all
maner of meates. act. x. b. ro. xiii. a

Meates are ordyned of God, for to take
the w the gyuing of thanks. i. tim. iiii. a

The meat is sanctified by the worde of god
and prayer. i. tim. iiii. b

for p choysse of meates, a mā ought not to
offend his brother. ro. xiii. b. Co teach that
me are bound to absteyn fro certeyn meates
is the doctrine of deuils. i. tim. iiii. a

N.**The name of God.**

The name of God ought nat to be take in
vayne. exo. xx. a. deu. v. b. The callers vpon p
name of god, ought to truer the lctues fro al
iniquities. 2. tim. 2. c. as Enos did. i. whole time
me begā to cal vnto the name of god. ge. iiii. d

There is none other name giue vnto me wher
by they ca be saued, but p name of Jcr chryſt
act. iiii. b: the which we pray it may be declar-
ed, celebrat, & glorified thorow out all the
world. mat. vi. b. psal. 8. a. as Dauid did. ii. re.

vii. d: for the loue of which, god wth not for-
take the people that know lege their sinne. i.
reg. xii. b

The name of God is blasphemed thorow
our euill lyuing. rom. ii. d. i. tim. vi. a

he that blasphemeth the name of God, is
condemned to death. ieu. xxi. b: for it is he only
that shold be called vpon. Jer. xiii. b. phil. ii. b

An exple in Abrahā. gen. xii. c. xiii. a: Also in
Jsaac. ge. xxvi. f. also in Moses. deu. xxi. a.

Who so euer therfore doth cal vpon p name
of God shal be saued. Joel. ii. g.

Naw.

The new testament is the remissio of syn-
nes by the blood of Chryſt. mat. xxvi. c. mar.

xiii. c. lu. xxi. b: by which God hath promi-
sed to gyue new lawes in oure hearts, and
not to haue remembrance of oure synnes.

Heb. viii. d. r. c. genesis. iii. c: of the whiche
Paul hath receyued the dispensacion. ii.
corinth. iii. b

We ought to be a newe creature p by leueth
in Chryſt. ga. vi. d: and walke in the newnes
of lyfe. ro. vi. a: doynge all his workes by the
spirite of god. rom. viii. b

Let us therfore do on the newe man, whi-
che he hath create in us. Ephelians. iiii. c: to
thintene that we maye lyue in ryghtousnesse
and holynesse.

Neighbour.

Who so euer hath necessite or nede of our
help, is our neighbour, wth we ought to help
as Chryſt teacheth us by p parable of p Sama-
ritane. lu. x. c. taking care and charge of hym

eccl.

eccl. 17. b. about despying of him. mala. ii. b. and slaundering him. eccl. xix. b. and iudging him. Ja. iiii. b. but pleasing him vnto his edifying. rom. xv. a. And louyng him as our self. leu. xix. c. mat. xxii. d. for in so doing the law is fulfilled. roma. xiii. c.

Oblacion, or offeringe.

Christ is ones offered in an oblacion for our synnes, and for our sanctifying. heb. ix. g. he needeth therefore nomore to be offered. he. 7. x. c. Christe hath gyuen hym selfe for vs vnto God, an oblacion and sacrifice. eph. v. a. By which we are sanctified. heb. x. c.

Of the oblacions of the old testament loke leu. vi. c. i. x. a. xxi. c. num. vii. a. xv. c. xix. a.

Obedience.

A man must obey vnto the voice of god. xpo. xv. g. deu. xxx. d. for he that obeyeth it is blessed. deu. xi. d. & he that obeyeth it not, is caste of. An exēple in Saul. i. re. 28. c. Jte of Acan. Jo. vii. d. let vs then be chylidren of obedience. i. pe. i. c. specially to God more then man. act. v. c. also to our parentes. xpo. xv. b. leu. xix. a. deu. b. d. tob. iiii. a. An exēple in Christ. lu. ii. g. phil. ii. b. also to our superiours. xpo. xxi. a. heb. x. c. An exēple in Israelites. deu. 34. d. God had leue that we obeyed his commaundmentes, then to do sacrifice vnto him. i. re. xv. c. eccl. iiii. d. whiche we do when we are chosen of God. i. pe. i. a.

Prayer.

God is our prayse, whom we holde laude, knowleg. ag. p. al that we haue cometh of hym. xpo. xv. a. deu. x. d. An exēple in the Israelites. Jo. xxi. b. Also in Anna. i. reg. ii. a. Also in Salomon. iii. reg. viii. b. Also in David. ii. reg. vii. c. xxi. a. Also in the apostles. lu. xxi. i.

A man ought to offer the sacrifice of prayse vnto god thorow Christ. heb. xiii. c. Prayse shal be vnto euerie man to god. i. cor. xiii. a.

Prayse is commendable in a mans owne mouth. xpo. xvii. a. for he that pray seth him selfe is not commended, but he that is prayset of God. ii. cor. x. d.

Prayer.

The prayer that Christ teacheth vs mat. vi. b. luke. xi. a.

The prayer of the christen ought to be continual and feruent, to which thing Christ teacheth vs by a similitude. lu. xi. a. 17. a. where vnto also he dothe exhort vs. mat. vii. a. also I. Paul. ro. xii. c. eph. vi. c. coll. iii. a. i. test. b. d. And I. Peter lyke wyse. i. pe. iiii. b. for the continual prayer of the righteous is very acceptable to god. Ja. b. d. An exēple in Elias iii. reg. xvi. a. And therefore sholde we praye purely in euerie place, without wach or dissention. i. tim. ii. c. Job. iiii. c. psal. ciii.

Peace.

Peace doth signifye the ioye of conscience and turneth agaynst the deuyll our aduersarye: and generally the abundance of all spiritual goodnes: because our synnes are forgiven vs by Christ, of which thing loke elsa. i. Jer. xxiii. oter. ii. the which thing also S. Paule dothe wishe vnto them that he wyl

seth vnto. ro. xv. c. eph. i. a. ii. test. 3. d. Of which the God is the author. i. test. b. d. i. cor. xiii. f. And Christ the preacher. eph. ii. d.

Christ desireth peace to his apostles. lu. 24. f. Jo. xiii. d. xvi. f. xx. c. which thing can not be comprehended by mans reason. phi. iiii. b.

We ought to haue peace with all men. ro. xii. d. heb. xii. c. phi. iiii. a. i. pe. 3. b. with them that do cal vpon the name of the Lord. ii. tim. ii. d. And with the ministers of the word of God i. test. ii. c. for the Lord hath called vs to peace and unitie. coll. iii. b.

Poor.

We shall haue alwayes poore among vs. mat. xxvi. b. deu. xv. b. for to whom we ought to do good. lu. xiii. c. rom. xii. b. xv. f. i. cor. viii. b. i. a. b. c. Let vs then haue pitie vpon them. xpo. xxi. b. for which is done vnto the poore is done vnto Christ. mat. xxv. d.

Pacience.

Pacience is prayset. xpo. xvi. d. and necessary for christen men. heb. x. g. for it engendeth tryall. ro. v. a. An exēple in the prophetes. Jac. v. c. Jte in Job. i. a. Jte in tob. ii. b. Jte in Paule. i. cor. xiii. c. also in the Testa. ii. test. i. b. We ought the to be patient in suppoerting one another, & not hasty to reuenge. i. re. v. c. coll. 3. b. i. a. b. Ja. v. b. for he that hath charitie is patient. i. cor. xiii. g. doth excuse him selfe in good woordes. James. i. a.

Persecucion.

Persecucion to them that wil lyue after the word of Christ. ii. timo. iii. c. wherof Christ doth warne vs. mat. x. b. c. for it wherewith (if the sayth be not truly) from the word of God. mar. iiii. b. But he that is persecuted in one city, let hym fle in to another. mat. x. c. knowynge that the persecutions come of God. psal. xxi. c. from which he can deliuer men. An exēple in saynt Danie. ii. timo. iiii. c. A man must then take them patiently. i. cor. xiii. c. and pray for his persecuters. mat. v. g. roma. xii. c.

Perseuerance or continuance.

Perseuerance in the truth, is gyfte of Christ vnto the faithful. i. cor. a. To which he doth counsel vs. Jo. xv. f. for he that continueth vnto the ende (although he be greatly persecuted) shal be saved. mat. xvi. c. xxi. b.

Pesillence.

God doth sende pesillence, when we disobeie his worde. deut. xviii. b. leuiti. xvi. d. iiii. regu. viii. d.

Dauid byd chose pesillence, to thirtent he myght dye with other. ii. reg. xxi. c. the which ceased after he had knowleged his synne. ii. reg. xxi. c.

Prech.

Loke vpon the worde sacrificat hereafter in the letter. S.

Predestination.

The predestinate are sayntes or holy people made lyke to the image of the son of God: & called, iustified & glorified by him. ro. 8. f.

God had predestinat before the making of the world, to redeme vs by the blood of his son, for to saue, and make vs his chylidren by adop-

adoption, accordyng to the purpose of his wil for to declare his mercy more clerely vnto the world, by which he hath reconciled vs vnto him selfe by the meanes of his dere son Iesus Christ. eph. i. a. ii. tim. i. c. i. pe. i. b. ioh. ro. ix. c. xi. a. oter. ii. d. i. cor. i. d. ga. i. c. i. pe. v. c. pro. xvi. a. b. xx. d. Amos. iii. b. Jer. x. lam. iii. e. ecc. vii. b. xi. b. i. re. ii. a. b. d. p. d. in. re. xii. d. Jo. vi. d. xiii. b. mat. x. c. elsa. xvi. a. ii. test. i. a. the chylidren of God do waite for they helth by Iesus Christ. i. cor. ii. d.

Preachers. To preache is to prophesy and expound the word of God. i. pe. iiii. c. which thing no man ought to do, except he be sent. ro. x. c.

Preachers of the word of god are promised elsa. xxx. e. Anna a prophetesse precheth that Christ is come. lu. ii. f. Those preachers that preache any other thing then the gospell of Christ, are to be refused. ii. Joh. i. c. the wickednesse of whom is set out. ii. pe. ii. a. b. c.

Prayer.

Christ prayeth for vs. Jo. xvi. f. 17. b. heb. 7. d. i. re. f. for he knoweth he is heere of his father. Jo. x. c. he that wil pray, ought to forgyue mar. xi. c. A man must pray in voyce and with mind. i. cor. xiii. c. and in great trust. psal. xxi. b. for if two or thre be assembled together in the name of Christ, they shal obteyne al they requyre. Jam. i. a. mat. xviii. c. so they praye in faith, I knowlege their synnes. 3. re. 8. d. c. f.

Princes.

Princes are the ministers of God. ro. xiii. a. b. which ought to be wise, discrete & expert deu. i. b. to whom Ezechiel maketh an exhortacion. xxi. f. xlv. c. also ioho. iii. a. also Amos. vi. a. mich. iii. a. c. Euill princes haue euill ministers. xpo. xxi. b. eccl. x. a.

Christ is the prince of pastours. i. pe. b. b. and the heere of all principallite. col. ii. b.

The price of this world is the deuil, whiche is daynguyshed and overcome by Christ. Job. xii. c. eph. ii. a.

Prophecie. Prophecie is the gyfte of God giue by the holy ghost: and not by the wyl of any man. ro. xii. b. i. cor. xii. b. ii. pe. i. b. the which spirite beareth witness of Christ. apo. xix. c. the which is somtyme gyfte to euill me. mat. vii. d. an exēple in Saul. i. re. 28. c. also of Sapphas Jo. xi. g. for the wil not bileue. iii. re. 22. c. d.

There are two signes of true prophete: the one, if the thing which the prophet hath thewed before do come to pass. deu. xviii. c. the other if he do not withdraue the people fro the true worshyping: which is to serue in spirite and truth one god only. deu. xxi. c. such prophetes cannot speke but such thinges as God hath put in their mouth. iii. re. xxi. c. & are not without auctorite. mich. iii. yea and that in the syght of kynge. iiii. re. v. c.

To prophete, for to teach in expounding the mysteries of the holy scripture. i. cor. xi. a. xii. d. xiii. f. Paul doth put difference betwene a prophete and a true teacher: for a prophete is he that teacheth the thing which god hath opened vnto hym by his spirit, to the edifying of the church. eph. iiii. but a teacher is he, that teacheth the only word of god: hauing first ben taught it by men, which thing for all p,

he can not do without the gyfte of God: for it is one and the same spirit, which worketh all thinges in all men. i. cor. xii. d.

Sometime prophetes haue ben called sears i. reg. ix. b. by whom God was wont to answer those that asked counsel at them. i. re. xxviii. a. and to withdraue them from their ydolatre. iiii. reg. xvii. b. Four hundred false prophetes byd counsell kynge Achab to make warre agaynst Ramoth Galaad: but whicheas the prophet of the Lord being but one man alone, byd counsell the contrary. iiii. reg. xxii. a. A man ought not then to dellyre prophetes. i. test. v. b. but rather praye for to haue suche a gyfte. i. cor. xiii. a. Agaynst the the lying prophetes. xxi. c.

Jeremye complayneth of false prophetes. Je. xiii. b. of whom a man ought to take hede. mat. vii. b. for their doctrine is ful of lyes & couerousnes. Je. 8. because they preache for no thing but for lucre or gaynes. i. ii. reg. xxi. b.

Providence.

The prouidence of god toward his seruantes. psal. xlv. b. xpo. xv. a. xix. e. mala. iii. d. A man may not then denie the prouidence of god eccl. b. b. for Estate reprooueth the denyer. xl. g. By the prouidence of god al thinges happen vnto vs. eccl. xi. b. An exēple in the Samaritanes, whiche wolde not beleue the lepers shewed the the great honer to come by the prouidence of God. iiii. re. vii. b. c. Also by the prouidence of God, Abimelech byd not lye to Sara. ge. xx. b. Also by the prouidence of God the people of Israel byd lacke nothing. deu. ii. b. Also by the prouidence of God, Esay byd send Dauid in to the host of Saul. i. re. 7. b. for other exēples of gods prouidence, loke. i. reg. xix. c. xvi. b. xxi. b. xxi. c. Also. ii. regum xvi. g. iii. regum. xiii. c. xvi. a. iiii. regu. v. a. viii. a.

There is nothing that comforteth a sayntful man more than to consyde that nothing happeneth vnto hym, without prouidence of God, yea euen vnto the falling of one heere of his heed. mat. x. d. And he that beleueth not the the prouidence of God, is not worthy to lyue. psal. ciii.

Prudence.

Prudence is somtyme taken in the scripture, for a certeyn subeltye, by the which the carnall man doth gouerne hym selfe warily in his busynesse. Luke. xvi. which saynt Paul calleth worldly wysdom, which is deach befor: God. Roma. viii. a. Warne. iii. c. by the which a man sholde not gouerne hym selfe. prouer. iii. a. wherof also Janadab was full. ii. regu. xiii. a.

Item, prudence is taken for an aduysement, by which anye man taketh hede to outpasse the same thinge to the which he is called: To thirtent that he myght serue the glory of God, and the profyte of his neyghbour. And this is do, Christ dothe warne vs. mat. x. b. Item. I. Peter. i. pe. iiii. b. Prudence of wisdom or sapience, are ioynd comenly together in scripture, wherof wisdom or sapience doth cause one to vnderstand those thinges which be of god. i. cor. i. ii. a. & prudence to perseuer

or continue still in the same. eph. i. pzo. xliii. d. to which we are exhorted. pzo. i. a. 3. b. vii. a. ix. a. xvi. b. An exple in David. i. re. xliii. b. c.

¶ Psalms.

We must sing unto God in psalms, hymnes & spiritual songs, with geyng of thankes in the spirit & heart. Jud. v. a. i. cor. xliii. c. eph. v. d. col. iii. c. psal. viii. d. x. a. Judit. xvi. a.

¶ Publicanes.

Publicanes are those who do governe the comune treasures, specially tolles or taxes, the which were somtyme in great reputacion among the romayns, but odious to the pharisees because they did gather tribute of the Jewes in the names of the emperor of Rome. And therefore did they call in the apostles teth & Christ did eat with the publicanes. lu. vii. c. Of publicanes, loke. mat. xviii. b. xxi. c. lu. xiii. c.

¶ Righteous.

No man is righteous in the sight of god. iob. iiii. b. ix. a. xrb. b. eci. vii. a. Abraham is reputed righteous, because he believed. ge. xv. a. He who is righteous, not having perfect charitie, is not of god. i. Jo. iii. b. To the righteous is no law given: for he doth all thing freely by the spirit of god. gal. v. d. i. tim. ii. b. The righteous lyueth by faith. ro. i. c. heb. x. g. upon whom the eyes of the Lord do loke. i. pet. iii. d. whose prayer also is very acceptable. Ja. v. d. pzo. xv. b. The righteous are with much ado saved, in this world, that is, escape tribulacions for the name of Christ. i. pe. iii. d. by which he is proud. eci. ii. a. xrvii. a. pzo. xvii. a.

¶ Mans rightousnesse.

There is no rightousnesse in man, no not in the most holie. Job. iiii. d. ix. a. xrb. b. eci. xliii. d. he be not then attribute it unto our rightousnesse? god gyveth us the inheritance of perfect life. deu. ix. a. for they who will establish their rightousnes by works, are not subject to the justice of god. rom. x. a. The rightousnes of god is made known unto us by works. Job. 35. a. 38. a. Christ is our rightousnes. i. cor. i. d. eci. xliii. b. xrb. b. 3. b. which is given us of god through Christ. phi. 3. c. the which also we should wait for by faith. gal. v. a. They are free from justice, & is to say have no rightousnes, which are servants to syn. ro. vi. for there is no fellowship betwene rightousnes & unrightousnes. ii. corin. vi. c. For the wrath of man doth not perfect rightousnes of god. Ja. i. c. the frute wherof oughte to be sown in pear. Ja. iii. d.

¶ Rulers.

Evill rulers passe not by the causes of the poore. pzo. xxi. b. And for all men must be obedient unto the. War. ii. not withstanding that they be infidels. i. pe. ii. c. col. 3. d. eph. ii. b. But so they commaund nothing against god. act. v. c. Of the obedience due unto the rulers, loke. ro. xiii. a. b. c. to whome Christ paid tribute. mat. xxi. d. What rulers sholde be. ro. xiii. d. deu. 16. d. that is to say, suche as Jethro said unto Moses. exo. 18. d. deu. i. c. to the which men owe reverence. exo. xxi. d. p. xvi. b. xvi. d. xix. b. x. a. and not to detracte or speke evil of them. exo. 22. d. no to esteeme their office light. eci. 7. a.

¶ Kabi.

Kabi in hebreue, signifieth (my master. Jo. i.) which thing one shold not desire to be called. mat. xxiii. a.

¶ Reason.

A man shold not trust to judgement of his owne reasons. deu. xii. a. pzo. 3. a. xii. c. xliii. b. A reason oughte to be gyve to all the things we maunde, of hope & we hope in Christ. i. pe. 3. c. A reason shall be gyven by every one of us before judgement seat of Christ. ro. xliii. b.

¶ Redemption.

The redemption which shold be made by the blood of Christ, was ordeyned before the making of the world. i. pe. i. d. Of our redemption loke. eph. i. b. he. ix. c. Christ is the redeemer of all men. i. cor. i. d. i. tim. ii. d. the which hath given his life for the redemption of many. mat. xx. d. mar. x. c. which was prefigured in the delivring of the children of Israel. exo. xv. c. deu. ix. d. ii. reg. vii. d.

¶ Refuge.

God is our refuge. ii. reg. xxii. a. psal. x. b. xli. a. xliii. d. eci. xliii. a. Je. xvi. d. The cities of refuge. Jo. xx. g. num. 35. a. deu. xliii. a. xix. a.

¶ Rule.

We sholde continue in one rule, thinking, loke & beleuing one thing, that is to say, & we can not have the everlasting life & is promised us by any outward work. phil. iii. d. this is the rule of Christ: and he who followeth it, the fear of god shall rest on him. gal. vi. d. ii. corin. x. d.

The rule for an elle, a yerde, or a perche, oughte to be true & iust. leu. xix. g.

¶ Religion.

Religion, for obsequyng of thynges ordeyned of God. exo. xii. d. leu. vii. d. xvi. g. num. xix. a. Religion for the secte of the pharisees, whiche were proude hypocrites & full of ceremonies, of whiche saynt Paule was at the fyrst. act. xvi. b.

Cornelius being capitayne of the Italian armye, is called a religious man, and yet he had made no monasticall vowes. act. x. a.

The true religion of the christen, standeth in visyng of the fatherles & widowes in theyr tribulacions, & in keepyng a mans selfe pure from the wickednesse of this worlde. James. i.

¶ Remission.

The remission of synnes, wherof Christ onely. act. ii. c. col. i. f. which hath ben preached by the apostles, as David had shewed before. psal. xix.

¶ Reste.

No rest unto them whiche obeye not to the commandementes of God. deu. xrviii. g.

Rest is promised to them whiche beate the yoke of Christ. mat. xi. d.

We shal entre in to the rest of God, yf we beleue in hym. he. iii. a. apo. xiii. c. for after tribulacion, God gyveth rest. ii. tess. i. c.

To rest, for to dwell in pear without busynesse. psal. xv. To rest or slepe for the natural death. iii. re. iiii. psal. lvi. i. cor. xv. i. tess. iii. act. vii.

¶ Resurrection.

We oughte to beleue & resurrectid of Christ as he him selfe hath shewed it. iube. xxi. a. Jo. x.

Rom. x. b. Job. xx. c. Mat. xxviii. a. And Paule to shew it before. psal. xvi. xix. act. ii. d. e. The vertue & strength of the resurrection of Christ. Of. vi. a. i. cor. xv. c. rom. iiii. d. vi. a. i. pet. i. a. The whiche thyng hath bene witnessed by signes & myracles. act. iiii. g. The will of the father, is to raple up them who beleeve in hym. Jo. vi. d. The whiche thyng Job knewe. xliii. b. Also Daniel. xii. a. Also Judas Machabeus. ii. Mach. xii. g. What, how, and wher it shalbe loke. i. cor. xv. b. Phil. iii. d. i. tess. ii. d. and how the saychfull desyre it. iube. ii. cor. v. a.

¶ Retribucion, or geyng.

God gyveth unto every man accordyng to theyr fayth & ryghtousnesse. i. reg. xvi. d. ii. re. xlii. b.

¶ Ryche.

God is ryche. rom. x. c. which maketh ryche, and maketh poore. i. reg. ii. b. God hath chosen the poze of this world, ryche in fayth. Jac. ii. a. The saychfull are made ryche by Jesus Christ. i. cor. i. a. ii. cor. vii. b. Of ryche loke i. tim. d. d. Ryches suppl gotten so pery. pzo. 18. b. The temporal ryches whiche Christ calleth the wicked mammon (as the cause of all iniquyte) men oughte for to gyve unto the poze. Luc. xvi. a. for a man can not serve God & ryche. Mat. xvi. c. lu. xvi. c.

¶ Rome.

Rome & poppe name of the concubine. Zach. vi. xlii. d. Wala prophesied of Rome. Rome. xlii. d. The romaynes consumed no man, without he were hard. act. xvi. e. And byd not let Paul to praye the gospel, unto all them who came to him in his house. act. xvi. e. g.

¶ Soule.

Soule, for every lyving man. rom. xlii. a. i. pet. iii. d. and for the lyfe. leu. xvi. c. Ju. xi. b. Josu. ii. c. Christ is the byshop of our soules. i. pet. iii. d. of whom the mynstres shal gyve accompte. Heb. xii. c. The soules of them who were slayne for the worde of God, were welcomed to John. Apo. vi. c.

¶ Supper.

The supper of our Lorde, is a holy memory & geyng of thankes, for the death of Christ. Mat. xxvi. c. Mar. xvi. c. Lu. xxi. c. i. cor. xi. c. d.

The supper oughte to be done in charity. i. cor. xi. d. for who so eate smeth without brotherly help (that is without faith) daneth himselfe. i. cor. xi. g. Wodely punishment cometh to them who eate the supper without help. i. cor. xi. g. The vie of the supper was in the tyme of S. Paul somewhat corrupt, for which cause many were punished. i. cor. xi. e. g.

¶ Strength.

God is our strength. exo. xv. a. ii. reg. xxi. a. Jo. xli. c. the whiche Danah confesse. i. re. ii. a. Pharoa resisted the strength of God, that the power of God myghte the better be knownen. exo. ix. c. rom. ix. b.

¶ Swerde.

God is sayd to whet his swerde, when he kill unright. deu. 32. f. The swerde is fitt of god, agaynst the that worship ydols. deu. xxi. d. a kye not his commandementes. Le. xvi. d. He who lyveth in the swerde, shal perishe in the swerde. Mat. xvi. c. apo. xii. c. The ryght of the swerde. Ga. x. a. exo. xvi. b. Le. xxi. c. deu. xix. d. wherfor the rulers shal beate the swerde, loke. ro. xlii. b.

The swerde of the spirit cuttyng on both sides, is the word of God, which a man oughte to take for to overcome our enemye. heb. xlii. c. Apo. xix. c. eph. vi. c. The swerde, death, and debates shewed before to them whiche shal mayntayne the gospel. mat. x. d.

¶ Sacrifice of host.

Christ is the sacrifice. he. 7. d. 8. a. offered ones for us. x. b. which must be offered nomore: for through hym are our consciences purged from synne which thing no sacrifice coulde do. heb. x. a. The sacrifices and offerenges whiche prefigured Christ ceased at the coming of hym. heb. viii. a. ix. c. They whiche willingly doo forsake the gospel, can by no sacrifice be purged from their synnes. heb. vi. d. x. c. Good conuersacions is called a sacrifice or an hoste. phi. ii. c. To gyve unto the poore, is a sacrifice acceptable to God. heb. x. xlii. c. phi. iii. d. x. c. vs offre unto God through Christ, the sacrifice of thankesgeyng. heb. xlii. c. Loke by the sacrifices of the olde testament. leu. i. a. d. b. d. vi. a. num. xv. c. xvi. a.

An oth is a confirmation of thynges, whiche are in question amonge men by the callinge upon of the name of God. heb. vi. c. whiche thyng oughte to be unto God. numeri. xxx. a. deu. vi. d. x. b. withoute swearyng by the name of strange goddess. i. ro. xlii. c. and for the profit of our neighbour. An example in Paul. ii. cor. i. d. And to the iudge that receiveth the oth of suche a one, to whome a man hath given any thinge to kepe. exo. xxi. b. Our Lorde also hath sworne by hym selfe. gen. xxi. c. But a man must not sweare in vaine. deu. v. b. no forswere him selfe. leu. xix. c. for cursed be he that sweareth by the name of God and lyeth. Za. v. a. We sholde then be so true one of us to another and careful to say the truth: that our communication shoulde be peac, peac, nay, nay. Mat. v. f. Jam. v. c. eci. xvi. b.

¶ Strife.

Strife is a worke of the fleshe. gene. v. d. Strifes have their rule. xxi. c. d. Of them that moue strife. pzo. x. b. xv. b. xvi. c. xvi. a. xlii. b. xvi. c. A man is bound to pacifye strife and debates. An example in Moses. exo. ii. b.

¶ To slepe.

Manslaughter is forbydden. gen. ix. a. ex. x. c. deu. v. b. The proude man was slayne, whiche disobeyed the judgement of the iudges that iudged according to the law of god. deu. xvii. c. He that sleeth aman oughte to be slayne. leu. xxiii. b. num. xvi. d. He that sleeth with the swerde, oughte to be slayne with the swerde. gen. 9. a. mat. xvi. c. apo. xii. c. God is maunured to kepe the prophete whiche thowowe myracles both withdrawe the people from his word: whether it be brother, son, daughter or wyfe. deu. xxi. a. b. He that sleeth his brother secretly is accused of God. deu. xxi. d. God killeth and quycheneth what him list. deu. xxxii. c. f. Men kyll those that may be a reformation unto the people. deu. vii. c. He sleeth his brother that is angry with him or by worde or syone do curse him. mat. v. c. f. Jo. iii. c.

¶ Synne.

All that is done without fayth is synne, &

A TABLE OF THE PRINCIPALL MATERS

withed. Dat. x. b. Heb. ii. a. 25. a. 30. c. deu. 9. d. ii. c. xii. e. The worde of God abydeyth not in vs, p. we be true not in Chyrl. Job. v. f. Let vs praye that it may dwell in vs. col. 3. c. and p. it may be preached & declared ouer all itel. ii. a. by what occasiō so euer it be. ii. tim. 4. a. For it is p. lyght to se by. p. la. xix. i. p. e. f. d. the sustayne of wylsome. el. v. a. eccl. i. a. f. fode of the soule. Dat. 4. a. Jer. xv. c. the helme of heaith & swerde of the spyrit. Eph. vi. c.

Wylsome.

There ought to be no wylsomeger nor boie in the people of god. deu. 24. c. A man shuld be fre fro an haslot. p. 23. c. for he that toryneth him self to an haslot is one body with her. i. co. vi. d. The boies & the publycans do entre in to the kingdom of God, and beleeue p. go. sell: but the Pharisees beleeue not. math. 23. c. The byllion of the great wylsome, is wylsome the knynges of p. eth haue wylsome fornication. apoc. xvi. a.

Wylsome.

The wylsome of God is p. eche & p. o. f. o. d. so. ii. d. which is Chyrl. in. l. g. r. a. s. is interpreted. Dat. xii. d. i. co. i. l. a. In wylsome the treasures of wylsome & of knowledge are hyden. col. ii. a. Of wylsome, Ioh. Jaco. i. a. 3. d. Job. 28. a. 32. d. p. i. o. i. a. ii. c. 4. a. 8. 9. 14. a. bar. 3. d. i. x. i. l. a. We ought to be wylsome in all wylsome in goodnesse, and to be symple in euyl. Rom. xv. c.

Wylsome.

A man ought to beate no false wylsome. ex. x. c. deu. b. b. The wylsome which God had made vs of his sonne, is that by hym only we haue euylsome. i. p. e. f. i. a. 30. b. c. At the wylsome of two of the wylsomes, the wylsome was stoned. deu. 17. a. The punishment of a false wylsome. deu. xix. d. p. i. o. u. r. b. xix. a. 25. c. The holy gho. is a wylsome p. we be connected, & our synnes forgyue by Chyrl. act. v. f. The wylsome of the resurreccion. i. u. 24. g. Jo. xv. d. act. i. b. ii. c. f.

Wylsome.

Chyrl. commaundeth all me to wylsome. Dat. 24. d. 26. c. mer. 13. d. 14. d. 2. u. xii. c. 22. d. apoc. 3. a. i. at all tymes. Dat. 25. a. 10. 13. c. i. co. xv. xvi. c. i. l. c. b. a. i. p. e. 4. b. f. c. col. 4. a. after the example of Paul. ii. co. 5. a.

Wylsome.

A man ought to do no hurt vnto wylsomes. Exod. 22. d. deu. 24. d. but rather to noy. p. we them. deu. xii. d. and to leue them the leauynge of their corne, grapes & olyues. deu. 24. d. wylsome taking of the clothes to pledge. In p. same chapter. c. Of wylsomes Ioh. deu. x. d. 26. a. 27. c. i. timo. v. a. b. i. co. 7. b. act. vi. a.

The Pharisees vnder the couler of prayer, byd vnto the wylsomes. Mat. 23. d. Mat. 12. d. 24. x. g.

Wylsome.

Wylsome retoyeth the heart of wylsome. Job. 9. d. p. i. a. l. 10. 3. d. Eccl. 3. d. a. man ought not to be wylsome moche wylsome. Eph. v. d. p. i. o. x. a. i. tim. 3. c. b. d. i. l. ii. a.

The wylsome of copulation, what it is. p. i. a. l. 15. a.

Wylsome.

Chyrl. is the way, by which men go to the father. Job. xii. a. The way of God is right. Ioh. vi. xxi. a. apo. xv. d. 5. roma. xi. d. wylsome for we ought to folowe it. i. l. c. xxi. c. which thynge the p. o. l. a. t. e. r. s. do not. x. i. o. x. b. c. deu. ix. c.

Wylsome.

God hath made all thynges by his wylsome. wyl. c. p. e. a. b. apo. iii. d. The wylsome is immutable. p. i. o. u. e. r. x. i. c. And which no man can wylsome. gen. i. c. An example of Achab. ii. p. a. r. xvi. g. Also of Balam. nu. xxi. d. The wylsome of God ought to be done and known. Roma. xii. a. eph. v. d. f. o. z. be that doth it a chrysten man. Mar. vi. c. An example in Ioh. & Ca. leb. nu. xxi. d. It is the wylsome of god that we be sanctified and purged of our synnes by chyrl. heb. ii. c. To thynge that we be holy. i. l. c. i. l. i. a. v. c. and that wylsome we be. apoc. the mouthes of p. i. l. i. c. p. e. i. c. f. We ought to pray that the wylsome of God be done. math. vi. a. After the example of Chyrl. Job. xii. a. math. xxi. d. Also of Paul. i. l. c. i. l. d. heb. xii. d. Also of Epaphras. col. iii. c. All ought to be corrupted to the wylsome of God. Jam. iii. d. an example in Ioseph. ge. xiv. b. i. c. Also of Paul. ro. xv. g. i. co. i. l. i. d. xvi. a. A man ought not to be his owne wylsome. eccl. xxi. d. but the wylsome of God: for he that doth eph. abydeyth euer more. i. Job. ii. c. a. d. be that wylsome it not shall be beaten. Lu. xii. f.

Wylsome.

A man ought not to withholde the wages of the labourer. deu. xxv. d. xii. c. One and the same wages is gauen to the synne and to the law. math. 23. a. The wages promysed to them that suffer for chyrl. math. v. d. If they contynue in the fye of tribulation. i. co. 3. d. b. 17. 2.

Wylsome.

Zele, for vengeance. Mat. xii. c. The zeale of God agaynst the euyl men. deu. xxi. d. The zeale of Moses agaynst the p. o. l. a. t. e. r. s. xxi. c. The zeale of Iehu for p. h. o. n. o. r. of god, wylsome he slew at the prestes of Baal. i. l. c. x. d. The zeale of Abimelech, wylsome he slew chyl. ii. that played the haslots. nu. xxi. b. The zeale of Elias. i. l. c. x. d. i. l. c. x. d. i. l. c. x. d.

An ende of the table of the principall maters conteyned in the byble.

THE FYRST BOKE OF MOSES CALLED GENESIS OR GENERACION.

The creacyon of the Wozlde.

By the worde all thynges be create of God, of mans creation, rule and sustenance.

CAPITULO. I.



In the begynnyng * created God heuen & erth. The erth was voyde and emptye / and darknes was vpon the depe, and the spirite of God was vpon the waters.

And God sayd: let there be lyght: and there was lyght. And God sawe the lyght that it was good: & diuided the lyght from the darknesse: & called the lyght the day / and the darknesse the nyght: and the euening & mornynge was made one daye.

God also sayd: let there be a firmament betwene the waters: & let it diuide the waters a sonder. Then God made the firmament: and parted the waters which were vnder the firmament, from the waters aboue the firmament: And so it was doon. And god called the firmament Heauen: And the eueninge and mornynge was made the seconde daye.

And God sayd: * the waters vnder heauen be gathered together in one place, that the dry lande maye appere: And so it was doon. And God called the dry lande the erth: and the gatheringes together of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth grene grashe and that bereth seed: and fructfull trees beeryng frute euerie one in his kynde / hauynge theyr seed in them selues vpon the erth: And it was doon. And the erth brought forth herbe & grashe that bare seed euerie one in his kynde: & trees beeryng frute: and hauynge theyr seed in them selues / euerie one in his kynde: And God sawe that it was good: and the eueninge and mornynge was made the thyrde daye.

Then sayd God: * be there lyghtes in the firmament of heauen / to diuide daye frome nyght: that they maye be for signes / seasons / dayes / and yeres, And * let them be lyghtes in the firmament of heauen, to gyue vpon the erth: And so it was doon. And God made * two grete lyghtes: A grete lyghte to rule the daye / & a lesse lyghte to rule the nyght: and made sterres also: And God set them in the firmament of heauen to gyue vpon the erth / and rule the daye and the nyght: and to diuide the lyghte from darknesse: And God sawe that it was good: and the eueninge and mornynge was made the fourth daye.

And God sayd: * let p. waters bringe forth creatures that moue and haue life, and foules for to flee ouer the erth vnder the firmament of heauen. And God created grete whales and all maner of creatures that lyue and moue which p. waters brought forth in their kyndes: & all maner of federed foules in theyr kyndes: And God sawe that it was good: and blessed them sayenge: Increase and multiplye & fill the waters of the sees: and let the foules multiplye vpon the erth. And the eueninge and

mornynge was made the fyfth daye.

And God sayd: let the erth bringe forth the lyuynge creatures in theyr kyndes: catell and wozmes & beastes of the erth in theyr kyndes / and so it was. And God made the beastes of the erth in theyr kyndes / and catell in theyr kyndes: and all maner wozmes of the erth in theyr kyndes: and god sawe that it was good.

And God sayd: let vs make man to our sympletyde and after our lykenesse: and let hym haue rule ouer the fysh of the see, and ouer the foules of the ayre / and ouer catell and ouer all the erth / and ouer all wozmes that crepe on the erth. And God created man after his lykenesse / after the lykenesse of God created he hym: male and female created he them.

And God blessed them, and sayd: Growe and multiplye, and fill the erth / and subdue it: and haue domynyon ouer the fyshes of the see / and foules of the ayre / and ouer all the beastes that moue on the erth.

And God sayd: Se, I haue gyuen you all herbes that beare seed vpon the erth / and all maner trees that haue fruite in them & beare seed: to be meate for you and for all beastes of the erth: and vnto all foules of the ayre: vnto all that moue on the erth, and wherin is lyfe / that they maye haue all maner herbes & grashe for to eate: and so it was doon. And * God be- hield all that he had made / and lo, they were cretyng good: and the eueninge and mornynge was made the sixt daye.

The chapter before is repeted agayne: the halowynge of the Saboth: the four hoodes of paradys: the settinge in of man in paradys: the tree of knowledge is forbidden hym: the creation of Cne: the institution of marriage.

CAPITULO. II.

Thus was heuen and erth finished with all theyr * furnyture: and in the seuenth daye God ended his woike which he had made: and rested in the seuenth daye from all his woikes that he made. And blessed the seuenth day: and * sanctified it: for in it he ceased from all his woikes which he had created and made.

These are the generacions of heuen and erth when they were created, in the tyme when the Woide God created heuen and erth and all the mybbes of the felde before they grewe in the erth. And all the herbes of the felde before they sprange / for the Woide God had yet sente no rayne vpon the erth, neither was there yet any man to tyle the erth. But there arose a myste out of the grounde / and watered all the lande. Then the Woide God * hope man / of the mould of the erth / and byrthed in to his face the breth of lyfe. So * man was made a lyuynge soule.

The loide God also planted a garden of pleasure from the begynning / and there he set man whom he had formed. And the Woide god made to lyuynge forth of the erth, al maner trees beaustifull to the sight, and plesant to eate: and the * tree of lyfe in the myddes of the garden: and also the tre of knowledge of good and euyl.

* deu. xxi. a. Eccl. xxi. c. Mat. vi. d. i. timo. iii. a.

* The furnyture of heuen is the sterres & planet. a. c. * Sanctifying this place is as moche to saye, as to dedicate & o. z. deyn a thig to his owne vse as Exo. xii. a. and. x. b.

* Sap. x. a. Tob. viii. b. Eccl. xxi. b. i. co. xv. f.

This garden is called paradys.

* Iou. ii. c. Apoc. ii. b.

Eden signifi-
eth pleasures

* Eccl. xiii. d

E

D

* Eccl. vii. a
* Eccl. vii. a

* Gene. iii. b.
* Eccl. xiii. d.
* Eccl. xiii. d.
* Eccl. xiii. d.

And there sprang a river out of Eden to wa-
ter the garden, and thence divided it selfe, and
grewe in to foure principall waters. The
name of the one is * Euphrates, he it is that com-
passeth all the lande of Babilon / where golde
groweth. And the golde of that countrey is pre-
cious, there is founde Babilon / a stone cal-
led Onix. The name of the seconde river is Gi-
bon, whiche compasseth all the lande of Inde.
And the name of the thirde river is Tigris,
whiche runneth on the East syde of the Assy-
rians. And the fourth river is Euphrates.

And the Lorde God toke Adam, and put
him in the garden of pleasure, to dwelle in and
to kepe it. And the Lorde God commaunded
Adam sayinge: Of all the trees of the garden
eate: But of the tree of knowledge of good and
bad eate thou not: For the same day thou ca-
rest of it, thou shalt dye the death.

And the Lorde God sayd: It is not good
that man be alone, I will make him an helpe
to beare him companie. And after the Lorde
God hadde made of the earth all maner beestes
of the felde, and all maner foules of the ayre, he
brought them unto Adam to se what he wolde
call them. And as Adam called all maner be-
est by names, so are they named. And Adam
gaue names unto all maner cattell / and unto
the foules of the ayre, and unto all maner beestes
of the felde. But there was no helpe founde un-
to Adam to beare him companie.

Then the Lorde God cast a slumber on A-
dam, and he slepe. And he toke out one of his
ribs, and in steade thereof he filled up the place
with fleshe. And the Lorde God made of the
ribbe whiche he toke out of Adam, a woman,
and brought her unto Adam. Then sayd A-
dam: This is now a bone of my bones, and
flesh of my flesh. This shall be called woman,
because she was taken of man. * For this cause
shall man leue father and mother, and cleue un-
to his wyfe, and they shall be one flesh. And
they were eyther of them naked / bothe Adam
and his wyfe, and were not ashamed.

The serpent disceyved the woman. The serpent
is cursed. Chyldre of the serpent are proud. Adam is
cast out of Paradise.

CAPI.

III.

But the serpent was made subtiler then all
the beestes of the earth, whiche the Lorde
God had made: a sayd unto the woman:
Why hath God commaunded you not to eate of
all maner trees in the garden? The woman
sayd unto the serpent: of the fruite of the trees
in the garden we eate / but of the fruite of the
tree that is in the myddes of the garden (sayd
God) we eate not: for that he toucheth it not:
lest we dye. Then sayd the serpent unto the
woman: not so, for what he hath sayd, for God doth
knowe that when so ever ye wolde eate of it,
your eyes shoulde be opened, and ye shoulde be as
goddess, and knowe bothe good and euill. And
the woman sawe that it was a good tree to
eate of, and sayde unto the serpent, and a pleasaunt
tree for to geve understanding. And toke of the
fruite of it, and gaue unto her husbande
also, and he ate. And the eyes of bothe them were

opened, that they knewe that they were naked.
Then they covered theyr selves together, and
made them apurys.

And they herde the voyce of the Lorde God
as he walked in the garden in the coole of the
daye. And Adam hid hym selfe and his wyfe
also from the face of the Lorde God, among
the trees of the garden. And the Lorde God
called Adam, and sayd unto hym: Where arte
thou? And he answered: Thy voyce I herde
in the garden, but I was afrayde, because I
was naked, and therfore hidde my selfe. And
he sayd: Who tolde thee that thou wast naked?
Hast thou eaten of the tree, of whiche I bad
thee that thou shouldest not eate? And Adam an-
swered: The woman whiche thou gavest me
a companion, gave me of the tree, and I ate.
And the Lorde God sayd unto the woman:
Wherefore dydest thou so? The woman answer-
ed: The serpent disceyved me and I ate.

And the Lorde God sayd unto the serpent:
because thou hast doone this, cursed be thou
above all cattell and beastes of the earth: upon
thy belly shalt thou go: and the earth shalt
eat of thee. For thou hast eaten of the tree, of
whiche I bad thee that thou shouldest not eate:
and thou shalt be under the power of the
husbande, and he shall rule thee.

And unto Adam he sayd: I will en-
crease thy sorowes, and make the oke with
thine: and with payne shalt thou be helpe-
red. And thou shalt be under the power of thy
husbande, and he shall rule thee.
And unto Adam he sayd: Because thou
hast obeyed the voyce of thy wyfe, and eaten
of the tree of which I commaunded thee not to
eate: Cursed be the earth in thy worke. In so-
rowe shalt thou eate thereof all dayes of thy
lyfe: And it shall beare thornes and thistles un-
to thee. And thou shalt eat the herbes of the
felde. In the sweate of thy face shalt thou eate
bread, until thou returne unto the earth, whence
thou wast taken: for earth thou art, and un-
to earth shalt thou returne.

And Adam called his wyfe Eve, because
she was the mother of all that lyueth. And the
Lorde God made Adam and his wyfe garmentes
of skynnes, whiche he put on them. And the
Lorde God sayd: Lo, Adam is become as one
of us in knowledge of good and euill. But
now leed he stretch forth his hande, and take
also of the tree of lyfe, and eate and lyue ever.
Then the Lorde God cast hym out of the gar-
den of pleasure, to tellye the earth whiche he was
taken. And he cast Adam out, and byd sette at
the entrynge of the garden of pleasure Cheru-
bin with a speere swerde mounyng in and out, to
kepe the waye to the tree of lyfe.

Cayn killeth his rightous brother Abel. Cayn
is paynted and is cursed. The generation of Enosch,
Mathusael, Tuball, Lamech, Seth, and Enos.

CAPI.

IIII.

Adam laye with Eve his wyfe, whiche
conceyved and bare Cayn, and sayd: I
have obtained a man of the Lorde. And
he proceeded forth, and bare his brother Abel:

And Abel became a shepheard, and Cayn a
plowman.

And it fortuned in processe of tyme, that Cayn
brought of the fruite of the earth an offering un-
to the Lorde. Abel brought also of the first borne
of his shepe, and of the fatte of them. And the
Lorde looked unto Abel and his offeringe, but
unto Cayn and his offeringe looked he not. And
Cayn was wroth exceedingly, and lowzed. And
the Lorde sayd unto hym: Why art angry, and
why lowzed thou? Wotest thou not yf thou
doest euill, for thy synne lyeth open in
the doore. Notwithstandinge let it be sub-
dued unto thee, and rule thou it. And Cayn
talked with Abel his brother.

And as sone as they were in the felde, Cayn
fell upon Abel his brother, and slewe hym.
And the Lorde sayd unto Cayn: Where is
Abel thy brother? And he sayd: I can not tell,
am I my brothers keeper? and he sayd: What
hast thou done? The voyce of thy brothers
bloode cryed unto me out of the earth. And
now cursed be thou upon the earth, which ope-
ned her mouth to receyue thy brothers bloode
of thyne hande. For when thou tilled the
grounde, she shall henceforth not geue her pro-
duce unto thee. A vacabunde and a rennagate
shalt thou be upon the earth.

And Cayn sayd unto the Lorde: My synne
is greater then that it may be forgiven. Be-
holde thou cast me out this daye from the
earth, and from thy sight must I hyde my selfe,
and I must be wanderynge and a vacabunde
upon the earth: For ever who shal me slewe?
For if I am not slain, yet I shall be a wanderer
upon the earth. And the Lorde sayd unto
Cayn: Not so, but who so ever slepeth Cayn
shall be punished seven folde. And the Lorde
put a marke upon Cayn, that no man shoulde
hym. And Cayn went out from
the face of the Lorde, and dwelte in the lande
Nod, on the east syde of Eden.

And Cayn laye with his wyfe, whiche con-
ceyved and bare Henoche. And buylded a cite,
and called the name of it after the name of his
sonne, Henoche. And Henoche begate Irad.
And Irad begate Mathusael. And Mathusa-
el begate Lamech. And Lamech toke hym two wy-
ves: the one called Ada, and the other Zilla.
And Ada bare Jubal, of whome came they
that dwelte in rentes, and had cattell. And his
brothers name was Jubal, of hym came all
that exercise them selves on the harpe, and on
the organs. And Zilla also bare Tubalcayn a
worker in metall, and father of all that graue
in brasse and yron. And Tubalcayn's sister was
called Noema.

Then sayd Lamech unto his wyves Ada and
Zilla: heare my voyce ye wyves of Lamech, &
herke unto my wordes, for I have slayn a man
and wounded my selfe, and have slayne a pong
man, and got my selfe stappes: for Cayn shall be
auenged seven folde, but Lamech seventy tymes
seven folde. Adam also laye with his wyfe yet
agayne, and she bare a sonne, and called his name
Seth. For God (sayd he) hath gyven me an
other sonne for Abel whom Cayn slewe. And

Seth begate a son, and called his name Enos.
And in that tyme began men to call on the
name of the Lorde.

The genealogie of Adam unto Noe.

CAPI.

V.

This is the booke of the genealogy of A-
dam. In the day when god created man
and made hym after the similitude of
God. Male and female made he them, and bles-
sed them, and called theyr names man, in the
day when they were created. And when Adam
was an hundred and thyrty yere old, he begat
a sonne after his yphnesse and similitude: and
called his name Seth. And the days of Adam
after he begat Seth, were eight hundred yere,
and begate sonnes and daughters. And all the
dayes of Adam whiche he lyued, were ix. hun-
dred and thyrty yeres, and then he dyed.

Seth was an hundred and v. yeres olde and
begate Enos. And after he had begot Enos he
lyued. viij. C. and viij. yeres, and begate sonnes
and daughters. And all the dayes of Seth were
ix. hundred and xij. yeres, and dyed. And Enos
was. iij. C. and x. yere olde and begat Kenan.
And Enos after he begate Kenan, lyued. viij.
hundred and xv. yeres, and begate sonnes and
daughters: and all the dayes of Enos were. ix.
hundred and v. yeres, and then he dyed. And
Kenan lyued. lxx. yeres, and begat Mahalael. And
Kenan after he had begot Mahalael lyued. viij.
hundred and xl. yeres, and begate sonnes & douch-
ters: and all the dayes of Kenan were. ix. hun-
dred & x. yeres, and then he dyed. And Mahalael
lyued. lxx. yeres, and begate Jared. And Mahalael
after he had begot Jared lyued. viij. C. and xxx.
yeres, and begate sonnes & daughters: and all
the dayes of Mahalael were. viij. hundred. iij.
C. and xv. yeres, and then he dyed.

And Jared lyued an hundred and lxxij.
yeres, and begate Henoche: & Jared lyued after he be-
gat Henoche. viij. hundred yeres, & begate sonnes
and daughters. And all the dayes of Jared were
ix. hundred & lxxij. yeres, and then he dyed. And
Henoche lyued. lxx. yeres & begate Mathusala.
And Henoche walked with God, & lyued af-
ter he had begot Mathusala. iij. hundred yeres,
and begate sonnes and daughters: And all the
dayes of Henoche were. iij. hundred & lxx. yeres,
and Henoche lyued a godly lyfe, and was no
more sene, for God toke hym awaye.

And Mathusala lyued an hundred & lxxvij.
yeres, & begate Lamech: And Mathusala after
he had begot Lamech, lyued. viij. hundred and
lxxij. yeres, and begate sonnes and daughters.
And all the dayes of Mathusala were. ix. hun-
dred. lxxij. yeres, and then he dyed.

And Lamech lyued an. C. lxxv. yeres & begat
a son, and called hym Noe, saying. This same
shall comfort us in our woakes, & sojourn of our
handes, whiche we have about the earth, that the
Lorde hath cursed. And Lamech lyued after he
had begot Noe. v. C. lxxv. yeres, and begate
sonnes and daughters. And all the dayes of La-
mech were. viij. hundred. lxxvij. yeres, & then he
dyed. And when Noe was thye hundred yeres
olde, he begate Sem, Cham, and Japheth.

The cause of the flood. The malice of man here.
The preparation of the ark.

Cham is the father of Canaan. These are the
is. sonnes of Noe, and of these was all the
worlde overspred.

And Noe begyne an husbandman, went
forth and planted a vineyard, and dranke of
the wyne and was droncke, and laye uncon-
scious in the myddell of his tent. And Cham the
father of Canaan sawe his fathers priuities,
and tolde his two brydres that were with him.
And Sem and Japheth toke a mantell, & put
it on both thei shuldres and went backwarde,
and couered their fathers secrets, and their fa-
ces were backwarde, so that they sawe not
their fathers nakednes.

As soone as Noe was awaked from his
wyne, and with what his yongest sonne hadde
done vnto hym, he sayde: A Cursed be Cana-
an, and a seruauit of al seruantes be he to his
brydren. And he sayde: Blessed be the Lorde
God of Sem, & Canaan be his seruauit. God
increase Japheth that he maye dwell in the
tent of Sem. And Canaan be their seruauit.

And Noe liued after the flood thre hundred
and fiftye yere: so that all the dayes of Noe
were. ix. hundred & fiftye yere, & than he dyed.

The genealogie of Japheth, Sem and Cham.
CAPI. X.

These be the generations of the sonnes
of Noe: of Sem, Cham, and Japheth;
whiche begate them epydizen after the
flood.

The sonnes of Japheth were: Gomer, Ma-
gog, Madai, Javan, Tubal, Mesech and
Thyras. And the sonnes of Gomer were: As-
kenas, Kaphar and Togarma. And the sonnes
of Javan were: Elifa, Tharlis, Luthim and
Dodanin. Of these came the Isles of the gen-
tys in thre contrees, euerie man in his spech,
kynred and nacion.

The sonnes of Cham were: Chus, Misra-
im, Phut and Canaan. The sonnes of Chus
were: Seba, Heupla, Sabta, Karyna & Sab-
tema. And the sonnes of Karyna were: Sheba
and Dedan. Chus also begate Phemod whi-
che began to be myghtry in the earth. He was
a myghtrye hunter in the fyghe of the floide.

Wherof came the prouerbe: he is as Phemod
that myghtrye hunter in the fyghe of the floide.
And the begynnyng of his kynngdome was
Babel, Erech, Achad and Chalne in the lande
of Synear: Out of that lande came Assur, and
buidled Ninue, and the stretes of the cyte, &
Calah, and Kellen betwene Ninue & Ca-
lah. That is a great cyte. And Nimrod begate
Ludum, Enamim, Leabim, Naphruhim, Pa-
thrusim and Casuhim: from whence came the
Philistins, and the Caphtithynes.

Canaan also begate Zidon his eldest sonne &
Berth, Jebull, Emor, Sirgoli, Hun, Aethi,
Sini, Acuadi, Zenuai and Harman. And af-
terwarde sprange the kynreds of the Canany-
tes. And the colles of the Cananytes were sed
Sydon till thou come to Serara and to Asa,
and till thou come to Sodoma, Gomora,
Adama, Zebaim, eue vnto Bala. These were
the children of Cham in their kynreds, ton-
ges, landes and nations.

And Sem the father of al the children of

ber, and the eldest brother of Japheth begate
chubich also. And his sonnes were: Elam, As-
sur, Arphachlad, Lud and Aram. And the chil-
dren of Aram were: Uz, Hul, Gether & Mas.
And Arphachlad begate Sala, and Sala be-
gat Eber. And Eber begate two sonnes. The
name of the one was Peleg, for in his tyme
the earth was deuyded. And the name of his
brydher was Jakeran.

Jakeran begate Almodad, Saleph, Hyza-
moneth, Jarah, Hadozam, Ufal, Dikela, D-
bal, Abumael, Seba, Sphir, Heula and To-
bab. All these are the sonnes of Jakeran. And
the dwellynge of them was from Ebla butt
thou come vnto Sephara a mountayne of the
east lande. These are the sonnes of Sem in
their kynreds, languages, contrees and na-
cyons. These are the kynreds of the sonnes of
Noe, in their generations and nacyns. And
of these came people that were in the worlde
after the flood.

The buyldynge of the towre of Babel. The es-
tablishyn of tongues. The generation of Sem the son-
ne of Noe vntill Shyham whiche goeth with Lot
vnto Haran.

CAPI.

XI.

And al the worlde was of one tongue,
and one language. And as they came
from the east, they founde a playne in
the lande of Synear, and there they dwelled.
And they sayde one to another: come on, let
vs make byrche and burie it with fyre. So
byrche was their dyne, and dyne was their
morte. And they sayd: Come on, let vs buyld
vs a cyte and a towre, that the toppe maye
reache vnto heuē. And let vs make vs a name
afore we be scatered abrode ouer all the earth.
And the Lorde came downe to se the cyte &
the towre which the children of Adam hadde
buylded. And the Lorde sayd: See, the peo-
ple is one, and haue one tongue amonge the
all. And this haue they begon to do, and wil
not leaue frome all that they haue purposed
to do. Come on, let vs descende, and myngle
their tonge euen there, that one vnderstande
nor what an other sayeth. Thus the Lorde
scattered them from thence vpon all the earth.
And they lefte of to buyld the cyte. Whe-
fore the name of it is called Babel, because
that the Lorde there confounded the tongue of
all the worlde. And because that the Lorde
frome thence scattered them abrode vpon all
the earth.

These are the generations of Sem: Sem
was an hundred yere olde and begate Arphach-
lad. ii. yere after the flood. And Sem liued
after he hadde begate Arphachlad. v. hundred
yere and begate Eber, and liued after he hadde
begate Eber. xii. yere and begate Peleg, and liued
after he hadde begate Peleg. lxx. yere and begate
sonnes and daughters.

And Arphachlad liued. xxi. yere and be-
gat Sala, and liued after he hadde begate Sa-
la. lii. hundred yere and. iii. and begate son-
nes and daughters. And Sala was. xxi. yere
olde and begate Eber, and liued after he hadde
begate Eber. lxx. yere and. iii. hundred and thre yere, & be-
gat sonnes and daughters. When Eber was
xliii. yere olde, he begate Peleg, and liued af-
ter he hadde begate Peleg. lxx. yere and. iii. hun-
dred and. iii. yere, and begate sonnes and daughters.

And

begat Sala/
when he was
xvi. yere of a-
ge. lxx. yere.

And Peleg when he was. xxi. yere olde be-
gat Eber, and liued after he hadde begate Eber
ii. hundred and. ix. yere, and begate sonnes &
daughters. And Eber when he hadde liued. xxi.
yere begate Serug, and liued after he hadde be-
gat Serug. ii. hundred and. vii. yere, and be-
gat sonnes and daughters.

And when Serug was. xxi. yere olde he be-
gat Nahor, and liued after he hadde begate Na-
hor. ii. hundred yere, and begate sonnes and
daughters. And Nahor when he was. xxi. yere
olde, begate Terah, and liued after he hadde be-
gat Terah. an hundred and. xxi. yere, and be-
gat sonnes and daughters.

And when Terah was. lxx. yere olde, he be-
gat Abram, Nahor and Haran.

And these are the generations of Terah.
Terah begate Abram, Nahor and Haran. And
Haran begate Lot. And Haran dyed before Te-
rah his father in the lande where he was borne,
at Ur in Chalda. And Abram and Nahor toke
them wyues. Abrahams wyfe was called Sarai.
And Nahors wyfe Myrica the daughter of
Haran, whiche was father to Myrica and to
Isela. But Sarai was barren, and hadde no
childe.

Then toke Terah Abram & his sonne and
Lot his sonne Harans sonne, and Sarai his
daughter in lawe, his sonne Abrahams wyfe.
And they wente with hym frome Ur in Chal-
dea, to go into the lande of Chanaan. And they
came to Haran and dwelled there. And when
Terah was two hundred yere olde and fyue,
he dyed in Haran.

Abram is blessed of God, and goeth with Lot in-
to Canaan. And God promyseth to geue the same
lande to his seld. And afterwarde goeth Abram in-
to Egypte and cauleth Sarai his wyfe to saye that
she is his syster. And she was taken awaye of Pha-
rao for which the Lorde plageth hym.

CAPI.

XII.

Then the Lorde sayde vnto Abram, Get
the out of the contree and frome the
kynred, and oute of thy fathers house,
into a lande whiche I will shewe the. And I
will make of the a myghtrye people, and will
bless the, & make thy name greete, that thou
mayst be a blessing. And I will bless them
that bless the, and curse them that curse the.
And in the wall be blessed all the generations
of the earth.

And Abram went as the Lorde had hym, &
Lot wente with hym. Abram was. lxxv. yere
olde, when he went out of Haran. And Abram
toke Sarai his wyfe, & Lot his brydheres son-
ne, with all & their goodes whiche they hadde
gotten, and & soules whiche they hadde begoten
in Haran. And they departed to go into the
lande of Canaan. And when they were come
thither, Abram went forth into the lande till
he came vnto a place called Sichem, and vnto
the oke of More. And the Cananytes dwelled
then in the lande.

Then the Lorde appeared vnto Abram, and
sayd: vnto & thy seed will I geue this lande.
And he buylded an auter there vnto the Lorde
whiche appeared to hym. Then departed he
thence vnto a mountayne that lyeth on the

east syde of Bethell and pitched his tente: Be-
tweene Sychem and Bethell, and Ay on the
east: and he buylded there an auter vnto the
Lorde, and called on the name of the Lorde.
And when Abram departed, and toke his iour-
ney southwarde.

After this there came a berth in the lande.
And Abram went downe into Egypte, to lo-
coure there, for the berth was sore in the land.
And when he was come vnto Egypte, he sayd vnto
Pharao his wyfe. I knowe that thou art a fayre
woman to loke vpon. It wil come to passe therto-
ward when the Egyp-
tians see the, that they will saye: she is his
wyfe. And so shall they see me, and saue the.
Saye & I praye the therto-ward that thou art my
syster, that I maye save the better by reason of
the, and that my soule maye lyue for thy sake.

As soone as he came into Egypte, the Egyp-
tians sawe the woman that she was very
fayre. And Pharao sayde vnto his seruaunts, and
sayd: this woman is my wyfe. So that he was
taken into Pharaos house, whiche entreated
Abram well for her sake, so that he had shepe
oxen and he asses, men seruantes, mayde ser-
uaunts, she asses and camels.

But God plagued Pharao, & his house with
great plagges, because of Sarai Abrahams wyfe.
Then Pharao called Abram and sayde: Why
hast thou thus dealt with me? Wherfore toldest
thou me not that she was thy wyfe? Why
saydest thou that she was thy syster, and cau-
sted me to take her to my wyfe? But now lo,
there is thy wyfe, take her and get the hence.
Pharao also gaue a charge vnto his men ouer
Abram, to leaue hym vnto, with his wyfe and
all that he had.

Abram and Lot departed out of Egypt. And
Abram deuyded his lanoe and cauleth with his brydher
Lot. There agayne is promysed to Abram the lande
of Canaan.

CAPI.

XIII.

Then Abram departed oute of Egypte,
betwene he and his wyfe, and all that he
had, and Lot with hym vnto the south.
Abram was very ryche in cattell, syuer, and
golde. And he went on his iourney frome the
south euen vnto Bethell, & to the place where
his tente was at the first tyme, betwene Be-
thell and Ay, and vnto the place of the auter
whiche he made before. And euer called Abram
vpon the name of the Lorde.

Lot also whiche went with hym hadde shepe,
cattell and tentes: so that the lande was not
habile to receaue them that they myght dwell
together, for the & substaunce of their ryche-
was so greete, that they coulde not dwell to-
gether. And there fel a strepe betwene the herd-
men of Abrahams cattell, and the herdmen of
Lots cattell. And reuer the Cananytes and
the Phereyses dwelled at that tyme in the
lande. Then sayd Abram vnto Lot: Let there
be no strepe (I praye the) betwene the and me,
and betwene my herdmen and thine, for we
be & brydren. Is not all the hole lande before
the? Departe, I praye the, frome me. If thou
wilt take the lefte hande, I will take the
ryghte.

The he-
brynes under-
stande by this

wozde bro-
ther all newe-
we/ collyns
a neyghbow-
res/ a all that
be of one
stocke.
Ro.12.a. Joh.
viij.a.

right: or yf thou take the right hande I will take the left. And Lot lift up his eyes, and behelde all the contrey aboute Jordan, which was a plentifull cōtrei of water every where before the Lorde destroyed Sodome and Gomorra, even as the garden of the Lorde, & as the lande of Egypte wch thou come to Zoar.

Then Lot chose all the colles of Jordan & toke his journey from the easle. And so departed the one brother fro the other. Abiam dwel- led in the lande of Canaan: and Lot in the cy- tes of the playne, and pitched his tent toward Sodome. But the men of Sodome were wis- ked, & spinned exceedingly against the lorde.

* Gen. xviij. u
Gene. xviij. a.
Gen. xix. v
Acto. viij. a

And the Lorde sayd unto Abiam after that Lot was departed from hym: Lpke up thine eyes, and loke from the place where thou art northward, southward, eastward, & west- ward, for all the lande whiche thou seest will I geue unto the and to thy seed for euer. And I will make thy seed, as the dust of the earth: so that yf a man can nombe the dust of the earth, than shall thy seed also be nombred. And he behelde the lande, in the length of it and in the breadth, for I a gene- ration into the. Then Abiam toke his wife Sarai and went and dwelled in the vale of Egipte which is in * Egipt, and buyded there: an al- ter unto the Lorde.

* Egipt is
the name of
a cite where
Abiam, Abia-
ham and his
wyfe with
Isaac et.
were buyded/
as in Gene.
xliij. d.

Lot is taken prisoner. The first tyme Abiam us- ueth the Sodomytes. Lot is buyded by Abiam. Melchisedech offereth gyftes unto Abiam. Abiam partly synnes unto Melchisedech. Abiam holdeth nothinge of the kynges of Sodomes.

CAP. XVIII.

As he chaunced within a while, that Amraphel kyng of Sennar, Arioch kyng of Ellasar, Kedorlaomor kyng of Elam and Erydall kyng of the nations, made warre with Bera kyng of Sodome, & with Bira kyng of Gomorra, and with Sineab kyng of Adama, and with Semeabab kyng of Zeboim, and with the kyng of Bela, whiche Bela is called Zoar. All these came together unto the vale of Sydon, whiche is now the salt see. Twelve yere were they sub- ject to kyng Kedorlaomor, and in the xij. yere rebelled. Therefore in the xliij. yere came Kedorlaomor and the kynges that were with hym, and smote the * Kapharims in Astaroth Karnaim, and the Sufpins in Wam, and the Symps in Haba Katiathaim, and the Hor- ems in their owne mounte Seir, unto the playne of Sychar, which bordereth upon the wyldernesse. And then turned they and came to the well Qisphar, whiche is Cades, and smote all the contrey of the Amalechites, and also the Amorytes that dwelle in Pazyron Thamar.

* Bela is
that cite
that Lot de-
scended for his
refuge wher
he came oute
of Sodome
as in
Gene. xix. c
& Kapharims
are counted
in the scrip-
ture for gy-
aunces/as in
ii. Reg. v. b
Esa. xlv. b
which lyued
of theie
robbery.

Then went out the kyng of Sodome, and the kyng of Gomorra, and the kyng of Ada- ma, and the kyng of Zeboim, and the kyng of Bela now called Zoar. And sette their men in aray to fyght with the in the vale of Syd- oym, that is to saye, with Kedorlaomor the kyng of Elam, and with Erydall kyng of the Nations, & with Amraphel kyng of Sen- nar. And with Arioch kyng of Ellasar: four-

kynges againste hym. And that vale of Syd- oym was full of lyme pyttes.

And the kynges of Sodome and Gomorre fled, and fell there. And the residue fled to the mountaynes. And they toke all the goodes of Sodome and Gomorre and all their vtyalies, and went their waye. And they toke Lot also Abiams brothers sonne and his goodes (for he dwelled at Sodome) & departed. Then came one that had escaped, & tolde Abiam the be- hewe which dwelled in the vale of * Canaan the Amoryte, brother of Eschol and Aner: which were confederate with Abiam. When Abiam herde that his brother was taken, he harnessed his seruantes boine in his owne house the hundred and eghthene, & folowed till they came at Dan. And sette hym selfe and his seruantes in aray, and fell upon them by nyght, and smote them, & chased them awaye unto Hoba: which lyeth on the left hande of Damascus, & brought agayne all the goodes, and also his brother Lot, and his goodes, the women also and the people.

And as he returned agarn from the slaugh- ter of Kedorlaomor & of the kynges that were with hym, than came the kyng of Sodome to meete hym in the vale of Sane, which now is called kynges dale.

Then * Melchisedech & kyng of Salem brought forth bread and wyne. And he beyng the priest of the most hygh God, blessed him sayenge: & Blessed be Abiam unto the moste hygh God, possessor of heauen and earth. And blessed be God the moste hygh God, which hath deliuered thine enemies into thy han- des. And Abiam gaue hym tythes of all.

Then sayde the kyng of Sodome unto A- biam: Geue me the soules, & take the goo- des to thy selfe. And Abiam answered the kyng of Sodome: I lpe tpe my hande unto the Lorde God, most hygh possessor of heauen & earth, that I will not take of all that is thine so moche as a thred or a shoulcher, lest thou wouldest saye, I haue made Abiam myghe. Haua onely that whiche the ponge men haue eaten and the partes of the men which were with me, Aner, Eschol & Mamre. Let them take theie partes.

The lande of Canaan is yet agayne promysed to Abiam. God promyseth hym seed. He beleueth and is iustified. The prophete of the bondage wherin the chyldren of Israel shal be vnder Pharaon, and of their deliuerance from the same.

CAP. XV.

After these brades, the * word of God came unto Abiam in a vpspon sayenge: Feare not Abiam, I am thy Wyld, and thy reward shall be exceedingly greate. And Abiam answered: Lorde God what wilt thou geue me: I go chyldles, & the reward of myne house, this Eleazar of Damascus hath a sonne. And Abiam sayde mozeouer: Se, to me hast thou gyuen no seed: lo, a lad boine in my house shall be myne heire.

And beholde, the word of the Lorde spake unto Abiam, sayenge: He shall not be thine heire, but one that come out of thine owne body shall be thine heire. And he brought him

* Gen. xix. a

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

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* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

* Deut. x. d

out of the wyse, & said: loke vp into heuen and tell the * sterres if thou be able to nombe them. And sayd unto hym: euen so shall thy seed be.

And Abiam & buyded the Lorde, and it was counted to hym for rightousnes. And he sayd unto hym: I am the Lorde that brought the out of Egipt in Caldea to geue the this lande to possesse it.

And he sayd: Lorde God / wherby shall I knowe that I shall possesse it? And he sayd vn- to hym: Take a cowe of thye yere olde / and a she goate of thye yere olde / and a thye yere olde ram / a turtill doue and a yong pigeon. And he toke all these and slayded them in the myddes, and layde euery yere one against an other. But the soules slayded he not. And the byrdes fell on the carcases, and Abiam boue them away. And when the sonne was downe, there fell aomber upon Abiam. And lo, feare and greate darknesse came vpon hym.

And he sayd unto Abiam: knowe this of a surety, that thy * seed shall be a straunger in a lande not theys. And they that make bondmen of them and entreate them euill & iust. hundred yeres. But the nation whome they shall serue will I iudge. And afterward shall they come out with great substance. Generethelste thou shalt go vnto thy fathers in peace, and shalt be buryed when thou art of a good age: and in the fourth generation they shall come hyther agayne / for the wyckednesse of the Amorytes is not yet full.

When the sonne was downe and it was waxed darke: beholde, there was a smokeinge furnesse / and a fyre brande that & wente betwene the sayd peces.

And that same daye the Lorde made a coue- nant with Abiam sayng: vnto thy * seed will I geue this lande, from the ruer of Egypte, e- uen vnto the greete ruer Euphrates / the Ken- nites, the Kenyites, the Cadmonyres / the He- thytes, the Pherytes, the Kapharims, the A- morytes, the Canaanites, the Sergetites and the Jebusites.

Sarai giueth Abiam leue to take Agar her mayde to wyfe. Agar deliued her maydes: for whiche she was euill intreated of Sarai, and therfore runneth away. The aungell meynge her, commaundeth her to turne agayne and dothe promysse her seed. And nameth her by the childe Ismael.

CAP. XVI.

That Abiams wyfe bare hym no chyldren. But she had an handmayde an Egyptian, whose name was Agar. Wherfore she said vnto Abiam: Behold, the Lorde hath shut me vp that I can not beare. I praye the & go in vn- to my mayde / peraduenture I shall be multi- plied by means of her. And Abiam herde the voyce of Sarai. Then Sarai Abiams wyfe toke Agar her mayde the Egyptian (after A- biam had dwelled .x. yere in the lande of Ca- naan) and gaue her to her husbnde Abiam to be his wyfe.

And he went in vnto Agar, & she conceived. And when she sawe that she had conceived: her maydes was despised in her syght. Then sayd Sarai vnto Abiam: Thou dost me by- speghe, for I haue gyuen my mayde in to thy

posome: and now because she seeth that she hath conceived I am despised in her syght: the Lorde iudge betwene the and me. Then sayd Abiam to Sarai: beholde, thy mayde is in thy hande, do with her as it pleaseth the.

And because Sarai feared soule with her, she fled from her. And the aungell of the Lorde founde her by a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayd: Agar Sarais mayde, whence comest thou, and whither wilt thou go? And she answered: I flee from my maydes Sarai. And the aungell of the Lorde sayd vnto her: returne to thy maydes agayne, and submytte thy selfe vnder her handes.

And the aungell of the Lorde sayd vnto her: I will so increase thy seed, that it shall not be nombred for multitude. And the Lordes aungell sayd further vnto her: se, thou art with childe, and shalt bere a son, and shalt call his * name Ismael, because the Lorde hath herde thy tribu- lation. He shall be a wyld man, & his hand shall be against euery man, and euery mans hand against him, and yet shall he dwell fast by all his brethren. And she called the name of the Lorde that spake vnto her: thou art the God that lo- kest on me / for she sayd: I haue of a surety sene here the & backe partes of hym that seeth me. Wherfore she calleth the well, the well of the ly- uing that seeth me, whiche well is bitwene Ca- des & Bared. And Agar bare Abiam a son, and Abiam called his sons name which Agar bare Ismael. And Abiam was .lxxvij. yere old when Agar bare hym Ismael.

Abiam is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promysed. Circumcision is here institute. Isaac is promysed. Abraham prayeth for Ismael.

CAP. XVII.

When Abiam was nynty yere olde and. ix. the Lorde appered to hym, sayeng. I am the almyghty God, walke & before me and be vncorrupt. And I will make my bond wyfene the and me / and will multiply the ex- ceedngly. And Abiam fell on his face. And God talked mozeouer with hym sayenge: It is I beholde my & testament is with the, that thou shalt be a father of many * nations. Therefore shalt thou no more be called Abiam, but thy name shall be Abraham: for a father of many nations haue I made the, and I will multiply the exceedingly, and will make nations of the: yea & kynges shall spring out of the. Mozeouer I will make my bond * wyfene me and the, and the seed after the in thye tymes to be an e- uerlastyng coneuant, so that I will be God vnto the and to thy seed after the. And I will geue vnto the & to thy seed after the, the lande wherin thou art a straunger: euen all the land of Canaan for an euerlastyng possession, and will be thye God.

And God said vnto Abraham: Se thou kepe my conuauent / both thou & thy seed after the in thye tymes: This is my testament whiche ye shall kepe betwene me & you, and thy seed after the, that ye circumsise all your men chyldren. Ye shall cut of the foreskynne of your selfes / and it shall be a * token of the bonde betwene

betweene me & the. The maner of the hebreys was to take for company- eng & a wo- man / and it is also taken for faith as I Lu- cas. i. of Laga- sus.

* Gen. xviij. a
Judic. xvi. b
Mat. i. c. Luc
i. b. c

They se the
backe partes
of God that
by reuelation
of any other
wyse haue
fyng of know-
ledge of God

* Gen. v. d
* Gen. vi. d
Testament
is I scripture
taken for the
molts parte
for a conu-
ant bargayne of
leage.

* Gen. viij. b

* Rom. iij. d

* Gene. xxi. a
Luc. ii. d. 26.
Mat. xxi. a

* The scrip-
ture bleth to
to call & signe
of a thing by
the name
of the thing
it self only to
kepe the thing
signified the
better in me-
mory, as here
he calleth cir-
cumcision his
bonde, which
is but a token
therof, and
as Peter cal-
leth baptisme
Christs. Pet.
iii. d.
* Ge. xxi. b
xli. a

* Gen. xxi. b
xli. a

me and you. And eneyr manchild to han it is
viii. dayes * olde, shall be circumcised amonge
you in your generations, & all seruantes also
borne at home or bought with money though
they be straungers and not of thy seed. The ser-
uant borne i thy house, & he also that is bought
with money, must nedes be circumcised, that my
testament may be in your fleshe for an euera-
sting bond. Yf there be any uncircumcised man-
child, that hath not the foreskyn of his flesch cut
of, his soule shall perishe from his people: because
he hath broken my testament. And God sayd
vnto Abraham. Sara thy wyfe shall no more
be called Sarai, but Sara shall her name be.
For I wyl blesse her, & geue the a son of her: I
wyl blesse her, so that people, yea kynge of peo-
ple shall spring of her. And Abraham fell vpon
his face and laugh, and sayd in his herte: Shall
a chyld be borne vnto hym that is an hundred
yere olde, and shall Sara that is lxxx. yere old
bere? And Abraham sayd vnto God. O that
Ismael myght lue in thy sight.
Then sayd God: Sara thy wyfe shall * bere
the a sonne in dede, and thou shalt cal his name
Isaac. And I wyl make my bonde with hym,
that it shall be an euerastring bonde vnto his
seed after hym. And as concerning Ismael also
I haue herd thy request: so, I wyl blesse hym,
encrease hym, and multiplye hym exceedingly.
Twelue * pyrnies shall he beger, and I wyl
make a great nation of hym. But my bonde wyl
I make with Isaac, which Sara shall bere vnto
the: the curen this tyme twelue moneth.

And god leste of talking with hym, & departed
vp from Abraham. And Abraham toke Ismael
his son, & all the seruantes borne in his house
and all that was bought with money, as many
as were men children among the men of Abra-
hams house, and circumcised the foreskynne of
eche of fleshe, euen that selte same daye, as God
had sayd vnto hym. Abraham was foure score
and xii. yere old, when he cut of the foreskynne
of his fleshe. And Ismael his sonne was xii.
yere olde when the foreskynne of his flesch was
circumcised. The selfe same day was Abraham
circumcised and Ismael his sonne. And all the
men in his house, wherby they were borne in
his house or bought with money (though they
were straungers) were circumcised with
hym.

There appeared the men vnto Abraham. Isaac is
promysed to hym agayne, at whiche Sara laughed.
The destruction of the Sodomites is declared vnto
Abraham. Abraham prayeth for them.

CAPI. XVIII.

And the Loide appeared vnto hym in the
ohegroue of Mamre as he sat in his
tent doze in the heate of the day. And he
lyfte vp his eyes and looked: and lo, the men
stode not farre from hym. And when he sawe
them, he ran to mete them from the tent doze,
and fell to the ground & sayd: Loide p I haue
found fauour in thy sight: passe not by thy ser-
uant. Let a lytle water be fet and washe your
fete, and rest your selues vnder the tree: And I
wyl let a * mozell of oyle beed to comfort your
herces withall. And then go your wayes / for

* Iud. xxi. b
* He byed in
* scripture is
* understand al
* manner of fode
* and meat for
* mans eatyng
* as in. i. Reg. 6.
* xxi. d

euen therfore see ye come to your seruant.
And they answered: do as thou hast sayd. And
Abraham went apare in to his tent vnto Sara
and said: Make redy attonce thy peckes of
fynne mele / kneade it & make cakes. And Abraham
can vnto his bestes & fer a calfe that was ten-
dyr & good, and gaue it vnto a yong man which
made it redy attonce. And he toke butter and
mylke and the calfe whiche he had prepared /
and set it before them, and stode hym selfe by
them vnder the tree: and * they ate.

And they sayd vnto hym: Where is Sara thy
wyfe? He said: in the tent. And he sayd: I wyl
come agayne vnto the as sone as the frute can
lue. And lo, Sara thy wyfe shall haue a sonne
that herbe Sara out of the tent doze whiche
was behynd his backe. Abraham & Sara were
both olde and well styken in age, and it ceased
to be with Sara after the maner as it is with
wyues. And Sara laughed in her selfe sayeng.
How when I am waxed olde, shall I geue my
self to * lust, and my lord olde also? Then sayd
the Loide vnto Abraham: Wherefore doth Sara
laugh sayeng: Shall I of a surety bere a chyld
now when I am olde? Is the thyng to hard for
the Loide to do? In the tyme * appoynted wyl
I retorne vnto the, as sone as the frute can
haue lyfe, and Sara shall haue a sonne. Then
Sara denyed it, sayeng: I laughed not / for
I was aschayde. But he sayd: yea thou dydest
laugh. When the men stode vp from thence and
looked towarde Sodome. And Abraham went
with them to byng them on the way. And the
Loide sayd: Can I hyde from Abraham that
thyng which I am aboute to do, sayeng that A-
braham shall be a * great and a mighty people /
and all the nations of the erth shall be blessed
in hym? For I knowe hym that he wyl com-
maunde his chyldren and his household after
hym, that they kepe the waye of the Loide / to
do after ryght and conscience / that the Loide
may bynge vpon Abraham that he hath pro-
myssed hym.

And the Loide sayd: The reye of Sodome
and Gomorre is great, and they synne is ex-
ceedyng greuous. I wyl go downe and se whe-
ther they haue done all together accordyng to
that reye whiche is come vnto me or not, that
I may know. And the me departed thence and
went towarde Sodome. But Abraham stode
yet before the Loide, and dyde nere and sayd.
Wylt thou destroy the ryghtous with the wycked?
Yf there be l. ryghtous within the cite,
wylt thou destroy it, and not spare the place for
the sake of l. ryghtous that are therein? That be
farre from the, and thou shouldest do after this
maner / to sey the ryghtous with the wycked /
and that the ryghtous shoulde be as the wycked:
that be farre from the. Shouldest not the iudge
of all the worlde do accordyng to ryght? And
the Loide sayd: Yf I fynde in Sodome ryg-
tye ryghtous within the cite, I wyl spare all
the place for thy sake.

And Abraham answered and sayd: beholde I
haue taken vpon me to speake vnto the Loide,
and yet am but * dust and ashyes. What though
there lacke. v. of l. ryghtous / wylt thou de-
stroy all the cite for lacke of v? And he sayd:

* Tob. 1.
Tub. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

If I fynde there. l. and. v. I wyl not destroye
them. And he spake vnto hym yet agayne and
sayd: what yf there be. l. founde there. And he
sayd: I wyl not do it for fourtyes sake. And he
sayd: O let not my Loide be angrey, that I
speake. What yf there be founde thyng? And he
sayd: I wyl not do it, if I fynde. xxi. there. And
he sayd: Oh, se, I haue begon to speake vnto
my Loide / what yf there be. xx. founde there?
And he sayd: I wyl not destroy them for then-
tyes sake. And he sayd: O let not my Loide be
angry that I speake yet ones moze only. What
yften be founde there? And he sayd: I wyl
not destroye them for. x. sake. And the Loide
wente his waye as sone as he had leste tal-
kyng with Abraham. And Abraham returned
vnto his place.

Lot receyued two aungelles in to his house. The
fithy lures of the Sodomites. Lot is deliuered and
deliuered to dwel in the city Zoar. Lottes wife is tur-
ned in to a pyller of salt. Sodome is destroyed. Lot is
drunken and lyeth with his daughters, whiche con-
ceyued chyldren by hym.

CAPI. XIX.

And there came. ii. aungelles to Sodome
at euen. And Lot sat at the gate of the
city. And Lot sawe them, and rose vp to
mete them / and he * bowed hym selfe to the
grounde with his face. And he sayd: Se lordes,
turne in I pray you in to your seruantes house
and tary all nyght and washe your fete / and
eate vp early and go on your wayes. And they
sayd: nay, but we wyl abyde in the streates all
nyght. And he * compellid them exceedingly. And
they turned in vnto hym & entered in to his house,
& he made them a feast & dyd bake fyne cakes /
and they * ate. But before they wyl to rest, the
men of the city of Sodome compassed the house
rounde about, both olde & yonge / all the people
fro all quarters. And they called vnto Lot and
sayd vnto hym: Where are the me which came
in to thy house to nyght? byng them out vnto
vs that we may do our lust with them.

And Lot went out at the doores vnto them &
but the doze after hym and iapd: nay for gods
sake byrthen, do not so wyckedly. Beholde I
haue two daughters whiche haue knowen no
ma, them wyl I byng out vnto you: do with
them as it semeth you good: Only vnto these
me to nothing, for therfore came they vnder the
shadow of my roff. And they sayd: come hither.
And they sayd: Camest thou not byrther to so-
iourne? wylt thou be now a * iudge: we wyl
surely dele worse with the than with them.

And as they pleased sore vpon Lot & began
to breake vp the doze, the men put forth the reys
handes and pulled Lot in to the house to them
and put to the dooze. And they smote the men
that were at the doze of the house with bynd-
nells * bothe small & great: so that they coulde
not fynde the doze. And the men sayd moze our
vnto Lot: If thou haue yet here any sonne in
lawe, or sonnes or daughters, or what so euer
thou hast in the cite, bynge out of this place:
for we must destroye this place, because the cry
of them is greate * before the Loide, whiche
hath sent vs to destroye it.

And Lot went out & spake vnto his sonnes
in lawe, which shoulde haue maryed his dought-
ters / and sayd: stande vp & get you out of this
place, for the Loide wyl destroye the cite. But
he semed as though he had mocked vnto his
sonnes in lawe. And as the morning arose the
angels cauled Lot to speke hym sayeng. Stande
vp / take thy wyfe and thy two daughters, and
that that is at hande, lest thou perishe in the
synne of the cite. And as he prolonged the tyme
the men caughte bothe hym, his wyfe, and his
two daughters by the handes, because the loide
was mercifull vnto hym / and they broughte
hym forth and set hym without the cite. When
they had brought them out / they sayd: Saue
thy lyfe, and loke not behynde the, neyther ta-
re thou in any place of the countrey, but saue
thy selfe in the mountayne, lest thou perishe.

Then sayd Lot vnto them: Oh nay my Loide
beholde, forasmuch as thy seruant hath founde
grace in thy sight, now make thy mercy great /
whiche thou shouldest vnto me, in sauynge my
lyfe. For I can not saue my selfe in the moun-
taynes, lest some mysfortune fall vpon me and
I dye. Beholde, here is a cite by, to fle vnto /
and it is a lytle one: let me saue my selfe ther-
in: is it not a lytle one, that my soule may lue?
And he sayd to hym: se, I haue receyued thy re-
quest concernyng this thyng: I wyl not ouer-
throwe this cite for whiche thou hast spoken.
Haste the / and saue thy lyfe there: for I can
do nothinge tyl thou come in thither. And
therfore the name of the cite is called zoar. And
the sonne was vpon the erthe when Lot was
entered in to zoar.

When the Loide capned vpon * Sodome and
Gomorre, by synne and tye from the Loide
out of heuen, and ouerthrowe those cites & al
the region, & all that dwelled in the cites, and
that that grewe vpon the erth. And Lots wyfe
looked behynde her, & was turned in to a pyller
of salt. Abraham rose vp early, and got hym
to the place where he stode before the Loide, &
looked towarde Sodome and Gomorre and to-
warde all the lande of that countrey. And as he
looked: beholde the smoke of the countrey arose
as it had ben the smoke of a furnace. But yet
when god destroyed the cites of the region, he
thought vpon Abraham: & sent Lot * out fro
the danger of the ouerthrowing, when he ouer-
throwe the cites where Lot dwelled.

And Lot departed out of zoar and dwelled in
the mountayns, & his. ii. daughters with hym,
for he feared to tary in zoar: he dwelled therfore
in a caue, bothe he and his. ii. daughters also.
Then sayd the elder vnto yonger: our father
is olde, and there are no mo men in the erth to
come in vnto vs after the maner of all y. wyld.
Come therfore, let vs geue our father wyne to
drynke, and let vs lye with hym that we may
saue seed of our father. And they gaue they sa-
ther wyne to bynke that same nyght. And the
elder daughter went and laye with her father.
And he perceyued it not, neither when she laye
downe, neyther when she rose vp.

And on the morowe the elder sayd vnto the
yonger: Beholde, yesternyght laye I with my
father. Let vs geue hym wyne to drynke this

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

* Gen. 1.
Gen. 1. p. 1.

might also, and go thou & lye with him, & let vs saue seed of our father. And they gaue theyr fa- ther wyne to drynke & night also. And the yon- ger arose and laye with him. And he perceyued it not: neyther when she laye downe, neyther when she rose vp. Thus were both the dought- ers of Lot with chylde by theyr father. And the eldste bare a sonne, and called hym Moab/ which is the father of the Moabys vnto this daye. And the yonger bare a sonne, and called hym Ben Ammi/ which is the father of the chil- dren of Ammon vnto this daye.

¶ Abraham went as a stranger in to the lande of Se- rar. The kynge of Sear taketh away his wyfe.

CAPI.

XX.

And Abraham departed thence towarde the south country and dwelled betwene Cades and Sur and sojourned in Se- rar. And Abraham sayd of Sara his wyfe that she was his syster. Then Abimelech kynge of Sear sent and fet Sara awaye.

* Gen. xlii. and xlii. b.

Abimelech is charged for Sara's sake.

And God came to Abimelech by nyghte in a dreame and sayd to hym: Se, thou arte but a deed man for the woman's sake whiche thou hast taken awaye, for she is a mannes wyfe. But Abimelech had not yet come nye her, and therefore sayd: Lorde, wylte thou slepe epyg- tous people? sayd not he vnto me, that she was his syster? yea, and sayde not she her selfe that he was her brother? with a pure herte and innocent handes haue I doone this. And God sayde vnto hym in a dreame. I wote it well that thou dydest it in the purenesse of thy herte. And therefore I kepte the that thou woldest not synne agaynste me / neyther suffered I the to come nyghe her. Now therefore deliuer to the man his wyfe agayne / for he is a pro- phete. And lette hym praye for the that thou mayest lye. But yf thou deliuer her not a- gayne, be sure that thou shalt & dye the death / with all that thou hast.

* Gen. xlii.

Then Abimelech rose vp by tymes in the morninge, and called all his seruantes / and tolde all these thynges in theyr cares / and the men were sore afearde. And Abimelech called Abraham and sayd vnto hym: what hast thou done vnto vs, & what haue I offended the, that thou shouldst bryng on me and on my kynge- dome so greete a synne? thou hast doone debes vnto me that ought not to be done. And Abi- melech sayd moreouer vnto Abraham: what sawest thou that moued the to do this thyng?

* The feare of god among the hebrewes is principal taken for the honore & fayth that we owe vnto god / & that with such a loue as the chylde hath to the fa- ther.

And Abraham answered. I thought that per- aduenture the & feare of God was not in this place / & that they shoulde slep me for my wyfes sake: yet in very dede she is my sister, the doughter of my father / but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house / I sayd vnto her: This kynredes waile thou shewe vnto me in all places where we come, that thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen / men seruantes, and women seruantes & gaue them vnto Abraham / and deliuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyeth before the, dwell where it plea-

seth the best. And vnto Sara he sayd: Se, I haue gauen thy brother a thousande peces of syluer, beholde this thyng shall be a couerynge to thyne eyes, and vnto all that are with the / and vnto all men an excuse.

And so Abraham prayed vnto God: & God healed Abimelech and his wyfe & his maydens so that they bare chyliden. For the Lorde had closed to all the matryces of the house of Abi- melech, bycause of Sara Abrahams wyfe.

¶ Isaac is borne. Agar is cast out with her yonge sonne Ismael. The aungell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

CAPI.

XXI.

The Lorde bysired Sara as he had sayd, and dyd vnto her & accordyng as he had promysed. And Sara was with chylde and bare Abraham a sonne in his olde age, euē the same season which the Lorde had appoynted. And Abraham called his sonnes name that was borne vnto him, which Sara & bare him Isaac / and Abraham & circumcised Isaac his sonne when he was, viij. dayes olde, as God commaunded hym. And Abraham was an hun- dred yere olde / when his sonne Isaac was borne vnto hym. And Sara sayd: God hath made me a laughyng stocke: for all that heare will laugh at me. She sayd also: who wolde haue sayd vnto Abraham, that Sara shoulde haue gauen chyliden luche / or that I shoulde haue borne hym a sonne in his olde age? The chylde grew, and was weaned, and Abraham made a greete feast the same daye that Isaac was weaned. Sara sawe the sonne of Agar the Egyptian which she had borne vnto Abrah- am a mockyng. Then she sayd vnto Abrah- am: cast awaye this & bondmayde & her sonne: for the sonne of this bondwoman shal not be heyre with my sonne Isaac: But the wordes seemed very greuous to Abrahams eyght, bycause of his sonne. Then the Lorde sayd vnto Abrah- am: let it not be greuous vnto the bycause of the chylde and of thy bondmayde: But in all that Sara hath sayd vnto the, heare her voyce: for in & Isaac shall thy seed be called. Moreover of the sonne of the bondwoman wylt I make a nation / because he is thy & seed.

And Abrahā rose vp early in the morninge and toke bread & a bottell with water, and gaue it vnto Agar, puttynge it on her sholders with the chylde also, and sent her away. And she departed & wandred vp & dwene in the wilderness of Berseba. When the water was spent she was in the bottell, she caste the chylde vnder a bush & went & sat her out of syght a greet way as it were a bowshot of: for she sayd: I wyl not se the chylde dye. And she sat downe out of syght, and lyfte vp her voyce and wepte.

And god herde the voyce of the chylde. And the aungell of God called Agar from aboue, and sayd vnto her: what ayleth the Agar? Feare not, for God hath herde the voyce of the chylde where he lyeth. Arise and lyfte vp the chylde / and take hym in thy hande: for I wyl make of hym a great people. And god opened her eyes and she sawe & a well of water. And she went and felld the bottell with water, and

* Gen. xlii. b. & xlii. b.

* Gen. xlii. b. & xlii. b.

* Gen. xlii. b. & xlii. b.

* Gen. xlii. b. & xlii. b.

* Gen. xlii. b. & xlii. b.

* Gen. xlii. b. & xlii. b.

gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wylder- nesse, and became an archer. And he dwelt in the wylderneesse of Sharan. And his mother got him a wyfe out of the lande of Egypte.

* Gen. xlii. b. & xlii. b.

And it chaunced the same season, that Abi- melech and Phicol his chiefe captayne spake vnto Abraham, sayenge: & God is with the in al that thou doest. Now therefore were vnto me euen here by God, that thou wylte not hurt me nor my chyliden, nor my chylidenes chyliden. But that thou shalt deale with me and the countrey where thou art a stranger, ac- cordyng vnto the kyndnesse that I haue shew- ed the. Then sayd Abraham: I wyl sweare.

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruantes had taken awaye. And Abimelech answered, I wyl not who dyd it: also thou toldest me not, neyther herde I of it, afore this daye. And Abrah- am toke shepe and oxen and gaue them vnto Abimelech. And they made both of the a bonde together. And Abraham set. viij. lambes by them selues. And Abimelech sayd vnto Abrah- am: what meane these. viij. lambes whiche thou hast set by them selues. And he answered by. lambes wait thou take of my hande, that it maye be a wyrenesse vnto me, that I haue dygged this well: Wherfore the place is cal- led Berseba, because they were bothe of the. Thus made they a bond together at Berseba. Then Abimelech & Phicol his chiefe captayne rose vp and turned agayne vnto the lande of the Philistines. And Abraham planted a wod in Berseba, and called the name of the Lorde, the cuerlastynge God: and dwelt in the Philistin lande a longe season.

¶ The sayth of Abraham is proued in offryng his sonne Isaac. Chyldour lauiour is promysed. The generacyon of Nachor Abrahams brother.

CAPI.

XXII.

After these debes, God dyd & proue Abrahā and sayde vnto hym: Abrahā. And he answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, and get the vnto the Lande Mozia, & sacrifice him there for a sacrifice vpon one of the mountaynes which I wil shewe the. The Abraham rose vp early in the morninge & sad- led his asse, and toke two of his meny with hym, and Isaac his sonne: and cloued wod for the sacrifice, and rose vp and got him to the place whiche God had appoynted him.

The thyrde daye Abraham lyft vp his eyes and sawe the place a farr off, and sayde vnto his yonge men: lyde here with the asse. I and the lad will go yonder and worshippe & come agayne vnto you. And Abrahā toke the wod of the sacrifice, & layd it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they went both of them together.

Then spake Isaac vnto Abraham his fa- ther and sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wod, but where is the shepe for sacri- fice? And Abraham sayde: my sonne, God will proude him a shepe for sacrifice. So wēt

they bothe together.

And when they came vnto the place whiche God shewed hym, Abraham made an autter there, and dyelled the wod, and bounde Isaac his sonne, and & layde hym on the autter, & boue vpon the wod. And Abraham stretched forth his hande, & toke the knyfe to haue kil- led his sonne. When the aungell of the Lorde called vnto hym from heauen sayenge: Abrah- am Abraham? And he answered: here am I. And he sayde: laye not thy handes vpon the chylde, neyther do any thyng at all vnto hym, for now I knowe that thou fearest God, in that thou hast not spared thyne only sonne for my sake. And Abraham lyfted vp his eyes and lo- ked aboute: and beholde, there was a ramme caught by the hoines in the bysses. And he wēt and toke the ram and offered hym by for a sa- crifice in the steade of his sonne. And Abrahā called the name of the place, the Lorde wyll se: wherfore it is a comen sayenge this daye: in the mount will the Lorde be seene.

* James. i. d. & i. d.

And the aungell of the Lorde cryed vnto Abrahā from heauen the second tyme sayeng: by my selfe haue I & sowne (sayth the Lorde) because thou hast done this thyng and hast not spared thy only sonne, that I will blesse & multiply thy seed as the sterres of heauen, & as the & sonde vpon the see syde. And thy seed shall possesse the gates of his enemyes. And in thy seed shall all the & nations of the earth be blessed, because thou hast obeyed my voyce. So turned Abraham agayne vnto his yonge men, and they rose vp and wente together to Berseba. And Abraham dwelt at Berseba. And it chaunced after these thynges, that one tolde Abraham sayenge: Beholde, Milca the hath also borne chyliden vnto thy brother Nachor: Bus his eldest sonne, and Bus his bro- ther, and Remuel the father of the Syrians, and Esed, and Bal, and Yldas, and Jed- laph, and Bethuel. And Bethuel begate Re-becca. These. viij. dyd Milca bere to Nachor Abrahams brother. And his concubine called Hecuma we bare also Tebah, Saha, & Haas and Maacha.

* Gen. xlii. b. & xlii. b.

¶ Sara dyeth and is buried in the feld that Abrahā bought of Ephron the Hethite.

CAPI.

XXIII.

Sara was an hundred and. xxiij. yere olde (for so longe lyued she) and than dyed in a heade cytie called Hebzon in the lande of Canaan. Then Abraham came to moyne and betwape Sara. And when Abraham rode vp frome the funeralles, he talked with the sonnes of Beth, sayenge: I am a stranger and a sojner amonges you, geue me a possession to burie in with you, that I maye bury my dead out of my syght. And the children of Beth an- swered Abraham sayeng vnto hym: Heare vs Lorde, thou art a prince of God amonge vs. In the cheffest of our sepulchres bury thy dead: None of vs shall forbyd the his sepulchre, that thou shouldest not bury thy dead therein. Abrahā rode vp, and reuerently thanked the people of the lande the chyliden of Beth. And sayde vnto them: If it be poure myndes that

* Gen. xlii. b. & xlii. b.

I will

I will bury my deade out of my sight, heare me and speake for me to Ephron the sonne of Zoar: and let hym geue me the double caue whiche he hath in the ende of his feide, for so muche money as it is worth, let hym geue it me in the presence of you, for a possesid to burye in. For Ephron dwelled amonge the chyldren of Heth.

Then Ephron the Hethite answered Abraham in the audience of the chyldren of Heth, and of all that went in at the gates of his cite, sayinge: Not so my Lorde, but heare me: The feide geue I the, and the caue that therein is geue I the also: and euen in the presence of the sonnes of my people geue I it the to bury thy deed in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the contee, sayinge: I praye the heare me, I will geue spuer for the feide, take it of me, and so wyll I bury my deed there. Ephron answered Abraham, sayinge: My Lorde hearken vnto me. The lande is worth. iiii. C. spies of spuer: but what is that betwene the and me? burye thy deed. And Abraham harkened vnto Ephron, and payde hym the spuer whiche he had sayde in the audience of the sonnes of Heth, that is to wyte. iiii. C. spuer spies of currant money amonge marchauntes. Thus was Ephrons feide wherin the double caue is before Hamor: aswell the feide as the caue that is therein, and all the trees of the feide whiche growe in all the borders rounde about, made sure vnto Abraham for a possession, in the sight of the chyldren of Heth, and of all that went in at the gates of the cite. And then Abraham buried Sara his wyfe in the double caue of the feide that lyeth before Hamor, otherwyse called Ephron in the lande of Canaan. And so bothe the feide & the caue that is therein, was made Abrahams sure possession to bury in, of the sonnes of Heth.

Abraham maketh his seruante to sweare: & sendeth him to seke a wyfe for Isaac his sonne. The seruante was faithfull and brought Rebecca wyf for Isaac toke to his wyfe.

C API. XXIII.

Abraham was olde and steepe in age, & the Lorde had blessed him in all thinges. And he sayde vnto his eldest seruante of his house whiche had the rule ouer all that he had: & put thy hande vnder my thye that I maye make the sweare by the Lorde that is God of heauen and God of the earth, & thou shalt not take a wyfe vnto my sonne, of the daughters of the Cananites, amonge which I dwell. But walte go vnto my countrey and to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruante vnto him: What of the womā will not agree to come with me vnto this lande, shall I bringe thy sonne agayne vnto the lande whiche thou camest out of? And Abraham sayde vnto him: beware of that, that thou bringe not my sonne thither. The Lorde God of heauen which toke me from my fathers house and from the lande where I was borne, & which spake vnto me and sweare

vnto me sayinge: vnto thy seed wilt I geue this lande, he shall sende his angell before the that thou mayest take a wyfe vnto my sonne from thence. Reuerchelesse if the womā will not agree to come with the then shalt thou be without daunger of this othe. But aboue all thinge bringe not my sonne thither agayne. And the seruante put his hande vnder the thye of Abraham and swaie to hym concerninge & matter. And the seruante toke. x. camels of his masters and departed, and had all maner goodes of his master with him, and rode by & went to Mesopotamia, vnto the cite of Haran. And made his camels to lye downe without the cite by a well spde at euen: aboute the tyme that women come to drawe water, and he sayde.

Lorde God of my master Abraham, send me good spede this daye / and bestowe mercy vnto my master Abraham. Lo I stande here by the well and the daughters of the men of this cite will come out to drawe water: Nowe the damsell to whome I saye, bowe downe thy pitcher, & let me drinke. If she saye: Drynke, and I wyll geue thy camels drinke also, that same is she that thou hast ordeyned for thy seruante Isaac: yea and thereby shall I knowe that thou hast shewed mercy on my master. And it came to passe ouer euer he had lefte speakinge, that Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Haran: Abrahams brother, and her pitcher vpon her shoulde: The damsell was very fayre to loke vpon, a mayde and vnknewen of man. And she went downe to the well, & fylled hyr pitcher and came by agayne. Then the seruante ran vnto her and sayde: let me sup a litle water at thy pitcher. And she sayde: drinke sy.

And she halted and late downe her pitcher vpon her arme and gaue him drinke. And when she had geuen hym drinke, she sayde: I wyll drawe water for thy camels also, vntill they haue drinke ynough. And she poured out hyr pitcher into the trouge hastily, and ranne agayne vnto the well, to set water: and drew for all his camels. And the felowe wondered at her. But helde his peace, to wete whether the Lorde hadde made his iourney prosperous or not. And as the camels had left drynkinge / he toke a golden eare ring of half a spie weight and two braceletes for hyr handes, of. x. spies weyght of golde, & sayd vnto her: Whose daughter arte thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto hym: I am the daughter of Bethuel the sonne of Milca / whiche she bare vnto Haran: and sayde moreouer vnto hym: we haue lictre and prouender ynough, and also rowme to lodge in.

And the man bowed hym self, and worshipped the Lorde: and sayde: blessed be the Lorde God of my master Abraham whiche reaseth not to deale mercifully & truly with my master, and hath brought me the wyfe to my masters brothers house. And the damsell ran and tolde vnto the ym of her mothers house these thinges. And Rebecca had a brother called Laban.

And

And Laban ran out vnto the man, to the well: for as soone as he had seene the eare ringes and the braceletes vpon his sisters handes, and heede the wordes of Rebecca his sister, sayinge: thus sayd the man vnto me, the he went out vnto the man. And lo, he rode yet with the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore standest thou withoute? I haue dressed by the house, and made rowme for the camels. And the man came into the house and he vnbrydled the camels: & brought lictre and prouender for the camels, & water to wash his fete & thier fete that were with him, and there was meate set before him to eate. But he sayde: I will not eate, tyll I haue sayd my message. And he sayd: say on. And he sayd: I am Abrahams seruante, and the Lorde hath blessed my master out of measure, so that he is become great, and hath geuen hym shepe, oxen, spuer & golde, menservantes, maydeservantes, camels and asses. And Sara my masters wyfe bare him a sonne, when she was olde: to whom hath he geuen all that he hath. And my master made me sweare sayinge: thou shalt not seke a wyfe to my sonne amonge the daughters of the Cananites in whose lande I dwell. But shalt go to my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayd vnto my master: what if the wyfe will not folow me? And he said vnto me: The Lorde before whome I walke, wyll sende his angel with the, & prosper thy iourney that thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But if (when thou comest vnto my kynred) they will not geue the one, then shalt thou beere no peccell of myne othe.

And I came this daye vnto the well & sayde: O Lorde, the God of my master Abraham, if it be so that thou makest my iourney which I go, prosperous: beholde I stande by this well of water, and when a brygge cometh forth to drawe water, and I saye to her: geue me a spie of water of thy pitcher to drinke, & she saye agayne to me: drinke thou, and I wyll also drawe water for thy camels: that same is the wyfe whome the Lorde hath prepared for my masters sonne.

And afore I had made an ende of speakinge in myne harte: beholde Rebecca came forth, & her pitcher on her shoulde, & she went downe to the well and drew. And I sayde vnto her: geue me drinke. And she made haste, and toke downe her pitcher frome her shoulde, & sayde: drinke, and I wil geue thy camels drinke also. And I dranke, & she gaue my camels drinke also. And I asked her sayinge: whose daughter arte thou? she answered: the daughter of Bethuel Harans sonne, whome Milca bare vnto him. And I put the eare ringes vpon her face and the braceletes vpon her handes. And I bowed my self, and worshipped the Lorde, and blessed the Lorde God of my master Abraham whiche had brought me the right wyfe, to take my masters brothers daughter vnto his sonne. Now therefore if ye wyll deale mercifully and truly with my master, tell me: yf

not tell me also: that I maye turne me to the right hande or to the left.

Then answered Laban and Bethuel, sayinge: The thinge is proceed of the Lorde, we can not therfore saye vnto the, eyther good or bad: beholde Rebecca before thy face, take her and go, and let her be thy masters sonnes wyfe, as the Lorde hath appointed. And when Abrahams seruante herde thier wordes, he bowed hym to the Lorde, flat vpon the earthe. And the seruante toke forth twels of spuer & twels of golde and rayment, and gaue them to Rebecca: but vnto her brother and to her mother he gaue spues. And then they ate and dranke, both he & the men that were with him, & tarped all nyght and rose vp in the morninge.

And he sayde: let me departe vnto my master. But her brother and her mother sayd: let the damsell abyde with vs a while, at the lest x. dayes, and then go thy wayes. And he sayd vnto them: byndet me not, for the Lorde hath prospered my iourney. Sende me awaye that I maye go to my master. And they sayde: let vs call the damsell, and wytte what she saith to the matter. So they called forth Rebecca, and sayde vnto her: wilt thou go with this man? And she sayde: yea.

So they let Rebecca their sister goo with her noile and Abrahams seruante, & the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte sure syster growe into thousande thousandes, & thy seed possesse the gates of thier enemyes. And Rebecca arose and her damiels, and sat them vpon the camels, and wente their waye after the man. And the seruante toke Rebecca, and went his waye.

And Isaac was comynge frome the well of the x. iij. ynge and seynge, for he dwelt in the south countrey, and was gone out to walke in his meditations about the euen tye. And he lyt by his eyes and looked, and beholde the camels were comynge. And Rebecca lyt vpon her eyes, and when she sawe Isaac, she lpghted downe of the camel, and sayd vnto the seruante: what man is this that cometh agaynst vs in the feide? And the seruante sayd: it is my master. Then she toke her mantell, and put it about her. And the seruante tolde Isaac all & he had done. Then Isaac brought her into his mother Saras tente, and toke Rebecca, & she became his wyfe, and he loued her: and so was Isaac comforted ouer his mother.

Abraham taketh Bethura to his wyfe: & begetteth many chyldren. Abraham dyeth & geueth all his goodes to Isaac. The genealogie of Isaac. The byrth of Jacob and Esau. Esau sellith his title of enheritaunce for a messe of pottage.

C API. XXV.

Abraham toke hym another wyfe called Bethura, whiche bare hym Suran, Jeklan, Medan, Midian, Shuah, and Jeklan begat Seba and Dedan. And the sonnes of Dedan were Adum, Refusim and Teumim. And the sonnes of Midian were Ephra, Ephra, Hanoch, Abida, and Elda. All these were the chyldren of Bethura. But Abraham gaue all that he hadde,

B. ii. vnto

presence of Isaac his father: but Esau his brother was come from hunting, and had made also meate, and brought it unto his father, & sayde unto hym: arysie my father and eat of thy sonnes venyson, that thy soule may be blessed. Then his father Isaac sayde unto hym: who arte thou? he answered: I am thy eldest sonne Esau. And Isaac was astonied out of measure, and sayde: Where is he then that hath hunted venyson and brought it me, and I have eaten of all before thou camest, & have blessed hym, and he shall be blessed. Wherfore Isaac perke the wordes of his father, he cryed out greatly and bytteryly aboute measure, and sayde to his father: blese me also my father. And he sayde: thy brother came with subtiltye, and hath taken awaye thy blessing. The sayde he: He maye well be called Jacob, for he hath undermyne me now two tymes, for he hath taken awaye my heritage: and I have taken awaye my blessing also. And he sayde: had thou kept neuer a blessing for me?

Isaac answered and sayde unto Esau: beholde I have made hym thy lord, and all his mothers children have I made his seruantes. Moreover, with coine and wyne have I bought hym, what can I do unto the now my sonne? And Esau sayde unto his father: hade thou but that one blessing my father? blese me also my father: so spake Esau his voyce and * wepte. Then Isaac his father answered and sayd unto hym: beholde thy dwelling place shall haue of the fatnesse of the earth, & of the dewe of heauen from aboue. And with thy swerde shalt thou lyue, and shalt be thy brothers seruant. But the tyme will come, when thou shalt get the masterye, and lowse his yoke frome thy necke.

And Esau * hated Jacob, because of the blessing with which his father blessed hym, and sayde in his harte: The dayes of my fathers sorowe are at hande, for I will sle my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yonger sonne, and sayde unto hym: beholde thy brother Esau threatneth to kyll the: now therefore my sonne heare my voyce, make the redy, and flee to Laban my brother at Haran: and tarpe with hym a whyle tyll thy brothers fearnesse be asswaged, and tyll thy brothers wrath turne awaye frome the, and he forget that whiche thou hast done to hym. Then will I sende and let the awaye frome thence. Why shouldest thou lose you bothe in one daye? And Rebecca spake to Isaac: I am wepe of my lyfe, for feare of the daughters of Beth. If Jacob take a wyfe of the daughters of Beth, suche one as these are, or of the daughters of the lande, what luss wuld I haue to lyue.

¶ Jacob is sent into Mesopotamia / to Laban for a wyfe. Esau marreth an Ismaelite. Jacob dyeth: and a dymme. This is promysed. Jacob maketh a bowe.

C API.

XXVIII.

¶ When Isaac called Jacob his sonne, and blessed hym / and charged hym, saying: se thou take not a wyfe of the daughters of Canaan, but arysie and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy vncle. And God almightie blessed the, increase the, and multiplie the that thou mayest be a nombre of people, & geue the the blessing of Abraham: bothe to the and to thy seed with the, that thou mayest possesse the lande (wherin thou arte a stranger) whiche God gaue unto Abraham. Thus Isaac sent forth Jacob / to go to Mesopotamia unto Laban / sonne of Bethuel the Syrian / and broget to Rebecca Jacobs and Esaus mother.

¶ When Esau sawe that Isaac had blessed Jacob / and sent hym to Mesopotamia / to get hym a wyfe thence / and that as he blessed hym / he gaue hym a charge / saying: se thou take not a wyfe of the daughters of Canaan: and that Jacob had obeyed his fathers charge, and was gone to Mesopotamia: and saynge also that the daughters of Canaan pleased not Isaac his father: then went he unto Ismael, and toke unto the wyues whiche he had, Mahala the daughter of Ismael Abrahams sonne, the sister of Rebeccah to be his wyfe. Jacob departed from Berseba, and went towards Haran, and came unto a place, and tarped there all nyght, because the sonne was downe. And toke a stone of the place, and put it vnder his head: and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder vpon the earth, & the top of it reached vp to heauen. And se, the angels of God went vp and downe vpon it: yea and the Lord stode vpon it, and sayde:

I am the Lord God of Abraham / thy father, and the God of Isaac: the lande on whiche thou sleepest wyl I geue the and thy seed. And thy seed shall be as the dust of the earth: and thou shalt sprede abrode: west, east, north and south. And thou shalt take the lande: and thou shalt all the kyndes of the earth be blessed. And se I am with the, and will be thy keeper in all places whither thou goest, & will bringe the agayne into this lande: nepther wyl I leaue the tyll I haue performed all that I haue promysed the.

¶ When Jacob was awaked out of his slepe he sayde: surely the Lord is in this place / & I wyl not. And he was alarayed and sayd: how fearefull is this place: it is none other but the house of God: and the gate of heauen. And Jacob stode vp early in the morning and toke the stone that he had layd vnder his head, and pitched it up an ende, & poured oyle on the top of it. And he called the name of the place Bethel, for the name of the cite was called Lus, before tyme. And Jacob bowed a bowe / saying: It God wyl be with me, and wyl kepe me in this iourney whiche I go, and wyl geue me bread to eat, and clothes to put on, so that I come agayne unto my fathers house in sautie: then shall the Lord be my God / and this stone, whiche I haue set

set vp an ende: shall be Gods house: and of all that thou shalt aske me, wyl I geue the: & thy lyf shall be in the.

¶ Jacob cometh to Laban and serueth seven yere for Rachel. Lea was brought to him in wedde of Rachel: she marreth them both: and serueth yet. y. yere more for Rachel. Lea conceiveth.

C API.

XXX.

¶ When Jacob lyfte vp his feete, and went towards the West countrey. And as he looked aboute, beholde there was a well in the fild, and thre flockes of shepe laye there by (for at that wel were the flockes watered) and there laye a grete stone at the well mouth. And the marie was to byng the flockes thither, and to roulle the stone from the welles mouth, and to water the shepe: and to put the stone agayne vpon the welles mouth into his place. And Jacob sayde unto them: Brethren wherfore he ye? And they sayd, of Haran are we. And he sayd unto them: knowe ye Laban the sonne of Habor? And they sayd: we knowe hym. And he sayde vnto them: is he in good helth? And they sayd: he is in good helth, and beholde, his daughter Rachel cometh with the shepe. And he sayd, lo, it is yet a greet while to night: neither is it tyme that the cattell shuld be gathered together: water the shepe, and go and feede them. And they sayd: we maye not, for all the flockes be brought together, and the stone be roulled from the welles mouth: and so we water our shepe.

¶ While he yet talked with them, Rachel came to her fathers shepe, for she kepte them. As lone as Jacob sawe Rachel the daughter of Laban his vncle, and his vncles wepe: he went and roulled the stone from the welles mouth, and watered the shepe of Laban his mothers brother. And Jacob kyssed Rachel: and lyfte vp his voyce and wepte: and tolde her also that he was her fathers brother, and Rebeccas sonne. When Rachel tan and tolde her father.

¶ When Laban herd tell of Jacob his sisters son, he came to meete hym, and embraced hym, and kysed hym, and brought him to his house. And then Jacob tolde Laban all the matter. And then Laban sayd: well, thou art my bone and my fleshe. Abode with me the space of a moneth. And afterwards Laban sayd unto Jacob: Thouge thou be my kynsman / holdest thou therefore serue me for nought? tell me what shall thy wages be? And Laban had. y. daughters, the eldest called Lea, and the yongest Rachel. Lea was loze eyed, but Rachel was beautifull and well fauoured. And Jacob loved her well, and sayde: I wyl serue the seven yere for Rachel thy yongest daughter. And Laban answered: it is better that I geue her to the than to an other man: abyde therefore with me.

¶ And Jacob serued * seven yeres for Rachel, and they seemed vnto hym but a fewe dayes: for the loue he had to her. And Jacob sayd vnto Laban: geue me my wyfe that I maye lye with her, for the tyme appoynted is come.

¶ When Laban had all men of that contrey,

and made a feast. And when even was come, he toke Lea his daughter and brought her to hym: and he lay with her. And Laban gaue to his daughter Lea Zilpha his mayde, to be her seruant. And when the morning was come beholde it was Lea. When sayd he to Laban: wherfore hast thou played thus with me? do not I serue the for Rachel, wherfore then hast thou begyled me? Laban answered: it is not the maner of this countrey, to marre the yongest before the eldest. Passe out this weke, and then shall this also be geuen the for the seruyce whiche thou shalt serue me yet. yet. yeres more. And Jacob dyd euen so, and passed out that weke, & then he gaue hym Rachel his daughter to wyfe also. And Laban gaue to Rachel his daughter, Bilha his handmayde to be her seruant. So laye he by Rachel also, and loured Rachel more then Lea, and serued hym yet. y. yeres more.

¶ When the Lord sawe that Lea was despyed, he made her fructifull: but Rachel was barren. And Lea conceived and bare a sonne, and called his name Ruben: for she sayd: the Lord hath looked vpon my tribulation. And now my husbande wyl loue me. And she conceived agayne and bare a sonne, and sayd: the Lord hath herde that I am despyed, and hath therefore geuen me this sonne also: and she called hym * Symeon. And she conceived yet and bare a sonne, and sayd: now this ones wyl my husbande kepe me companye, because I haue borne hym thre sonnes: and therefore she called his name Issachar. And she conceived yet agayne and bare a sonne saying: now wyl I prayse the Lord, therefore she called his name Judah: and left bearynge.

¶ Rachel and Lea beynge bothe barren geue thei maydens vnto thei husbands: & they bare hym childyren. Jacob duceuerth Laban in the conceyvinge of the shepe and kyddes. Jacobs reward for his seruyce.

C API.

XXX.

¶ When Rachel sawe that she bare Jacob no children, she enuyed her sister / and sayd vnto Jacob: Geue me children, or els I am but deere. Then was Jacob worthe with Rachel saying: Am I in Gods sted, whiche kepeth the the frute of thy wombe? Then she sayd: here is my mayde Bilha: lye with her, that she maye beare vpon my lappes, that I may be increased by her. And she gaue hym Bilha her handmayde to wyfe. And Jacob laye with her: and Bilha conceived and bare Jacob a sonne. When sayd Rachel. God hath geuen sentence on my lyde: and hath also herde my voyce: and hath geuen me a sonne. Therefore called she hym Dan. And Bilha Racheles mayde conceived agayne, and bare Jacob an other sonne. And Rachel sayd: God is turned, and I haue made a chaunge w. my sister, and haue gotten the vpper hande. And she called his name Naphtali.

¶ When Lea sawe that she had left bearynge / she toke S'pha her mayde, and gaue her to Jacob to wyfe. And S'pha Leas mayde bare Jacob a sonne. When sayd Lea: Good lucke: and called his name Gad. And S'pha Leas mayde bare

Jacob marryeth his daughters: & they be his wives. Jacob's reward for his seruyce.

Lea's reward for his seruyce.

¶ Paul's.

Handyng
ras: The
biewe call it
an erbe of ra-
ger a rote
beareth the
similitude
of mans
body. Other
call it an ap-
ple which be-
nige eaten
meat causeth
conception.

bare Jacob an other sonne. Then sayd Lea:
happy am I, for the daughters wyll call me
blessed, and called his name Aser.

And Ruben went out in the wheet harvest
tyme, and found mandragoras in the felde,
e brought them vnto his mother Lea. Then
sayde Rachel to Lea, geue me of thy sonnes
mandragoras. And Lea answered: Is it not
proughe that thou hast taken away my hus-
bande, but wouldest take away my sonnes man-
dragoras also? Then said Rachel, wel let him
stepe with the this night, for thy sonnes man-
dragoras. And when Jacob came from the
felde at euen / Lea wente out to mete hym,
and sayd: Ipe with we, for I haue bought the
with my sonnes mandragoras.

And he slept with her that nyght. And God
herde Lea, that she conceived and bare vnto
Jacob the fyfth sonne. Then sayde Lea: God
hath gyuen me my rewarde, because I gaue
my mapden to my husbande: & he called hym
Jachar. And Lea conceived yet agayne, & bare
Jacob the sixth sonne. Then sayde she: God
hath endewed me with a good dowry. Now
wyll my husbande dwell with me, because I
haue borne hym. & called his name
Zabulon. After that she bare a daughter, and
called her Dinah.

And she remembred Rachel, herd her, and
made her fructfull: so that she conceived and
bare a son, and sayd: God hath taken awaye
my rebuke. And he called his name Joseph,
saying: The Lorde gyue me yet an other son.
As sone as Rachel had borne Joseph, Jacob
said to his father in lawe: Send me away that
I may go vnto my owne place & coutrye / geue
me my wyues, and my chyldren for whom I
haue scrued the, & let me go, for thou knowest
what scrupce I haue done the. Then sayd La-
ban vnto hym: Yf I haue founde fauour in thy
syght (for I suppose that the Lorde hath blest
me for thy sake) appoynte what thy re-
warde shall be, and I wyll geue it the. Then
he sayd vnto hym, thou knowest what scrupce
I haue done the / and in what case thy cattell
haue ben vnder me: for it was but lytle that
thou haddest before I came / and now it is en-
creased in to a multitude / and the Lorde hath
blessed the for my sake. But now when shall
I make proupyon for myne owne house also.
And he sayd: what shall I then geue the? And
Jacob answered: thou shalt geue me nothing
at all so thou wilt do this one thyng for me,
and then wyll I turne agayne & fede thy shepe
and kepe them.

So thou aboute all thy shepe this day, and
separate from them all the shepe that are spot-
ted and of diuers colours, and all blacke shepe
amonge the lambes. And then loke, all that
shall be party coloured, blacke and spotted, as
wel amonge the shepe as the hyddes, the same
shall be my rewarde. So shall my eyghthous-
nes answere for me, when the tyme cometh
that I shall receyue my rewarde of the, so that
what so euer is not speckled and party among
the goates and blacke amonge the lambes / let
that be thysse with me. Then sayd Laban: Lo
I am content, that it be accordyng as thou

hast said. And he sorted out that same daye the
goates that were party and of diuers colours,
and all the hyddes that were spotted and par-
ty coloured, and all that had wyght in them,
and all the blacke amonge the lambes, and put
them in the keepynge of his sonnes / and sette
thysse dayes iourney betwene hym selfe and
Jacob: And so Jacob kepte the reue of La-
bans shepe.

Jacob toke rodde of grene popull, hawell, and
of chesnottes, and pyllid wyghte streakes in
them, and made the wyghte appere in the haues:
And he layde the haues whiche he had pyllid
betwene the shepe in the gutters and watynge
trowghes / when the shepe came to drynke:
that they shoulde conceyue when they came to
drynke. And the shepe conceived before the
haues & brought forth speckled, spotted, and
party coloured. Then Jacob banded the flock
and put the rodde in the trowghes before the
eyes of the shepes and all wyghte & all blacke
were Labans, but the reysdue were Jacobs,
and he scuered the flockes one from an other.
And alwaye in the fyfth buckynge tyme of the
shepe. Jacob put the haues before the shepe
in the gutters, that they myght conceyue be-
fore the haues: But in the latter buckynge
tyme he put them not there: so the last broode
was Labans, and the fyfth Jacobs. And the
man became exceeding rich, and hadde many
shepe, mayde seruantes / men seruantes / ca-
melles and asses.

At the commaundment of God, Jacob departed
from Laban, and toke his goodes with hym. Ra-
chel desired her fathers ymages. Laban foloweth
Jacob. The couenaunt betwene Laban and Jacob.

CAP. XXXI.

And Jacob herd the wordes of Labans
sonnes how they sayd: Jacob hath ta-
ken awaye all that was our fathers /
and of our fathers goodes hath he gotten all
this honour. And Jacob behelde the coun-
saile of Laban, that it was not towarde him
as it was in tymes past. And the Lorde sayde
vnto Jacob: Euen agayne in to the lande of
of thy fathers, and to thy kynred, and I wyll
be with the. Then Jacob sent and called Ra-
chel and Lea to the felde vnto his shepe, and
said vnto them: I se your fathers countenance
that it is not towarde me as in tymes past.
Moreouer the God of my father hath ben
with me. And ye knowe how that I haue ser-
ued your father with all my myght. And your
father hath deceyued me, and chaunged my
wages. x. tymes: but God suffred hym not to
harme me. When he sayd, the spotted shall be
thy wages, then all the shepe were spotted. Yf
he sayd, the speckled shall be thy rewarde, then
were all the shepe speckled: thus hath God ta-
ken awaye your fathers cattell, and gyuen the
me. For in buckynge tyme I lyfted up myne
eyes and sawe in a dreame / and beholde, the
rammes that bucked the shepe were straked,
spotted, and partye. And the angell of God
spoke vnto me in a dreame, sayinge: Jacob?
And I answered: here am I. And he sayd, lyft
up thine eyes and se, how all the rammes that
leape vpon the shepe are straked, spotted, and
partye:

Genesis.
x. b. d.
x. c. p. l. c.

partye: for I haue sene all that Laban toke
vnto the. I am the God of * Bethell were
thou annoynted the stone, and where thou
bowdest a bowe vnto me. Now aryse and get
the * out of this countrey, and returne vnto
the lande where thou were borne.

Then answered Rachel and Lea, and sayd
vnto hym: we haue no parte nor enheritaunce
in our fathers house, he counterth vs as stra-
gers: for he hath solde vs, and hath eaten vp
the price of vs. Moreouer all the ryches whiche
the God hath taken frome our father, that is
ours and our chyldrens. Now therefore what
so euer God hath sayd vnto the, that do. The
Jacob rose vp, and let his sonnes and wyues
vpon camels, and carped awaye all his cas-
tell and all his substance whiche he had got-
ten in Mesopotamia, for to go to Isaac his
father vnto the lande of Canaan. Laban was
gone to * where his shepe, and Rachel had so-
len her fathers ymages. And Jacob stole away
pryncely frome Laban the Syrien, and tolde him
not that he wolde departe. So fled he and all
that he had, and made him selfe redy, & passed
ouer the ryuers, & wente streyght towarde the
mount Gilead.

Upon the thirde daye after, was it tolde La-
ban that Jacob fled. Then he toke his byrthe
with hym, and pursued hym. viij. dayes iour-
ney, and ouertoke hym at the mount Gilead.
And God came to Laban & Syrian in a dreame
by nyghte, and sayde vnto hym: take hede to
thy selfe, that thou speake not to Jacob ouer
warpe. And Laban ouertoke Jacob: and Ja-
cob had pitched his tente in the mounte. And
Laban with his brethren, pitched their tente
also vpon the mount Gilead. Then sayde La-
ban to Jacob: why hast thou this done to sleale
awaye frome me, and carpe awaye my dought-
ers as though they had bene taken captiue
with the swerde? Wherefore wentest thou a-
waye secretly vnknothen to me, and byddest
not tell me, that I myghte haue brought the
on the waye with myth, syngynge, tymrels,
and harpes, and hadde not suffered me to kisse
my children and my daughters? Thou wast a
fole to do it, for I am hable to to you euyl.
But the God of youre father spake vnto me
yesterday, saying: take hede that thou speake
not to Jacob ought saue good. And now
thoughe thou wouldest thy waye, because thou
longest after thy fathers house, yet wherefore
hast thou stolen my goodes?

Jacob answered and sayde to Laban: I de-
parted pryncely / because I was afraid, and
thought that thou wouldest haue taken awaye
thy daughters frome me. But where as thou
doest calenge me for thesse, with whom to e-
uer thou syndest thy goddes, let hym dye here
before ouer brethren. Seke that thyne is with
me, and take it to the: for Jacob wilt not that
Rachel had stolen them. Then wente Laban
in to Jacobs tente, and into Leas tente, and
in to the two maydens tentes: but founde the
not. Then wente he out of Leas tente, & en-
tered into Rachels tente. And Rachel toke the
ymages and put them in the camels strawe, &
late downe vpon them. And Laban scrched all

the tente: but founde them not. Then sayde
he to her father: Sye, be not angrye that I
can not fynde by before the, for the discale of
women is come vpon me. So searched he, but
founde them not.

Jacob was wyth, and chode with Laban.
Jacob also answered and sayde to hym: what
haue I trespassed, or what haue I offended,
that thou folowedest after me? Thou hadde
scrched all my stuffe, and what hadde thou
founde of all thy howtholde stuffe? put it here
before thy brethren and myne, and let them
iudge betwene vs both. This. xx. pere that I
haue bene with the, thy shepe and thy gootes
haue not bene barren, and the rammes of thy
flocke, haue I not eaten. What so euer was
rome of beasles, I brought it not vnto the, but
made it good my selfe: of my hande byddest
thou require it, whether it was stolen by daye
or nyght. Moreouer, by daye the herte consu-
med me, and the colde by nyght, and my slepe I
departed frome myne eyes.

Thus haue I bene. xx. pere in thy house, &
scrud the * xij. yeres for thy. v. doughters,
vi. pere for thy shepe, and thou hadst chaunged
my rewarde. x. tymes. And except the God of
my father, the God of Abraham, and the God
whom Isaac & I searcth had bene with me: sure-
ly thou haddest sent me awaye now all em-
pty. But God behelde my tribulation, and
the labour of my handes: and rebuked the
yesterday.

Laban answered and sayd vnto Jacob: the
doughters are my doughters, and the chyldren
are my chyldren, and the shepe, are my shepe,
and all that thou seyst is myne. And what can
I do this daye, vnto these my doughters, or
vnto their chyldren whiche they haue borne?
Nowe therefore come on, let vs make a bonde,
I and thou togither, and let it be a wytnesse
betwene the and me. Then toke Jacob a stone
and set it vp for a pyler and marke stone, and
sayde vnto his brethren, gather stones. And
they toke stones, and made an heape, & they
ate there vpon the heape. And Laban called it
Jegar Sahadutha, but Jacob called it Gile-
ad, cyther of them after the propertie of his
language.

Then sayde Laban: this heape be * wytn-
esse betwene the and me this daye, (therefore
is it called Gilead) The Lorde loke & iuge be-
twene me & the, when we ar departed one fro
another: that thou shalt not bere my dought-
ers, neyther walte take other wyues vnto
them. Here is no man with vs: beholde, God
is wytnesse betwene the and me. And Laban
sayd moreouer to Jacob: beholde, this heape
and this marke whiche I haue set here, be-
twene me and the: this heape be wytnesse and
also this marke, that I wyll not come ouer
this heape to the, and thou shalt not come o-
uer this heape & this marke to do any harme.
The God of Abraham, the God of Rahol,
and the God of their fathers / be iudge be-
twene vs.

And Jacob sware by hym that his father
Isaac feared. Then Jacob byd sacrifice vpon
the mount, & called his brethren to cate bird.
And

Rachels
polyce.

* Gene. xij.

* Fcare take
for honoure
as alye in.
Gene. xx. c.

* To. xij. c.
xij. c.

Myghtoul-
nes signifieth
here true and
saythfull tes-
tyf.

And they ate bread and tarped all night in the byll. And early in the morning Laban rose up and kissed his chyldren and his daughters, and blessed them and departed and went unto his place again, but Jacob went forth on his iourney, and the angels of God came & met hym. And when Jacob sawe them, he sayd: this is Gods host, and called the name of that same place, Mahanaim.

The vision of the angels. Jacob sendeth presentes unto his brother Esau. How he wrestled with the angel which chaunged his name and called hym Israel.

CAP. XXXII.

A Iacob sente messengers before hym to Esau his brother, unto the lande of Seir and the feild of Edom. And he commaunded them sayinge: Se that ye speake after this maner to my Lorde Esau: thy seruante Jacob sayth thus. I haue iourneyed and ben a stranger with Laban unto this tyme and haue gotten oxen, asses and shepe, men seruantes and women seruantes, and now I sende imballage to the my Lorde, that I maye fynde grace in thy sight. And the messengers came agayne to Jacob sayinge: We came unto thy brother Esau, and he cometh agaynst the & my hundred men with hym. Then was Jacob greatly afraide and wyl not which way to turne hym self, and deuised the people that was with hym, & the shepe, oxen, and camels in to two companies, and sayd: If Esau come to the one parte and smyte it, the other may saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lorde which sayest vnto me, retuene vnto thy country and to thy kynred, and I wyl do all well with the. I am not worthy of the leed of all the mercies and trouthes whiche thou hast bestowed vnto thy seruante. For with my staffe came I ouer this Jordan, and now haue I gotten two broues. Deluyte me from the handes of my brother Esau: for I feare hym, lest he wyl come and smyte the mother with the chyldren. Thou sayest that thou wouldest surely do me good, and wouldest make my seed as the sande of the see, whiche can not be nombed for multitude.

To go with a staffe is a maner of spekinge of the Hebrewes which signifieth nothing els but to go simply bare by a with oute any speches or strength as in Gen. vi. b.

And he tarped there that same nyghte / and toke of that which came to hande, a present vnto Esau his brother two hundred shepe, and two hundred asses, and two hundred oxen, and two hundred camels, and he gave them to his seruantes. And he put the shepe in two companies, and the asses in two companies, and the oxen in two companies, and the camels in two companies, and he went on his iourney. And he commaunded the forerunners, sayinge.

When Esau my brother meeteth the and asketh the saying: whose seruante art thou, and whither goest thou, and whose are these that go before the: thou shalt say, they be thy seruante Jacobs, and are a present sent vnto my Lorde Esau, and behold, he hym selfe cometh after vs. And so commaunded he the seconde and euen to the thyrde / and lyke wyse all that folowed the broues sayinge, of this maner se

that ye speake vnto Esau when ye mete hym and sayd moreouer. Beholde thy seruante Jacob cometh after vs, for he sayd I wyl please his wyath with the present that goeth before me, and afterwarde I wyl se hym my selfe / so peraduenture he wyl receyue me to grace. So went the present before hym, and he tarped all that nyght in the tence / and rose up the same nyght, and toke his two wyues and his ii. maydens, and his xi. sonnes, and went ouer the forde Jacob. And he toke them and sent them all ouer the ryuer, and tarped behynde hym selfe alone.

And there was a man with hym vnto the breakepence of the daye. And when he sawe that he coulde not pteuayle agaynst hym he smote hym vnder the thygh, and the senow of Jacobs thygh was ranke as he was with hym. And he sayd: let me go, for the daye breaketh. And he sayd: I wyl not let the go, excepte thou blesse me. And he sayde vnto hym: What is thy name? He answered: Jacob. And he sayde: thou shalt be called Jacob no more / but Israel. For thou hast wrestled with God, and hast pteuayled.

And Jacob asked hym sayinge, tell me thy name. And he sayd, wherfore dost thou aske after my name? and he blessed hym there. And Jacob called the name of the place Bethel, for I haue sene God face to face, and yet is my lyfe referued. And as he wente ouer Bethel the sonne rose vpon hym, and he halted vpon his thygh, wherfore the chyldren of Israel eate not of the senow of the thygh vnto this daye / because that he smote Jacob vnder the thygh in the senowe that was ranke.

Esau and Jacob are agreed. And Jacob came to Sichem.

CAP. XXXIII.

Iacob lyst by his eyes and sawe his brother Esau come, and with hym iiii. c. men. And he diuided his chyldren vnto Lea, vnto Rachel, and vnto his two women seruantes. And he set the women seruantes & the chyldren formost, and Lea & her chyldren after, and Rachel & Joseph vndermost. And him selfe went before them and fell on the ground. By tymes tyme he came vnto his brother.

Esau ran to mete hym and embraced hym and fell on his necke & kissed hym, and they wepte. And he lyst by his eyes & sawe the wyues and the chyldren, & said: what are these which thou hast? And he sayd: they are the chyldren whiche God hath gyven thy seruante. Then came the maydens forth, and they obersaunce. Lea also and her chyldren came and tid they obersaunce. And last of all came Joseph and Rachel, and they obersaunce.

And he sayde: what meanest thou with all the broues which I met. And he answered: to fynde grace in the sighte of my Lorde. And Esau sayd: I haue ynough my brother kepe that thou hast vnto thy selfe. Jacob answered: oh nay, but if I haue founde grace in thy sighte, receyue my present of my hande: for I haue sene thy face as thoughe I had sene the face of God, wherfore receyue me to grace and take my blessing that I haue brought the

for god hath gyven it me. And I haue ynough of all thyngs. And so he compelled hym to take it. And he said: let vs take our iourney and go. And I wyl go in thy companye. And he sayde vnto hym: my lorde knoweth that I haue ten chyldren / wyues and kyn with ponge vnder myne hand, which if men shold ouerbynde but euen one daye, the hole flocke woulde dye. Let my Lorde therefore go before his seruante, and I wyl dyue sayre and softly, accordynge as the catell that goeth before me and the chyldren be hable to endure: till I come to my lorde vnto Set.

And Esau said: let me yet leaue some of my folke with the. And he sayd: what needeth it? let me fynde grace in the sighte of my lorde. So Esau went his waye agayne that same daye vnto Seir. And Jacob toke his iourney towardes Succoth, and dyt hym an house, & made bootches for his catell: wherfore the name of the place is called Succoth.

And Jacob came peaceably in to the cite of Sichem in the lande of Canaan, after that he was come from Mesopotamia, and pitched before the cite, and bought parcell of grounde where he pitched his tent, of the chyldren of Demos Sichems father, for an hundred lambes. And he made there an aulter, and there called vpon the mighty God of Israel.

The ransoming of Dina Jacobs daughter by the men of Sichem. And of the great bloodshed done by the sonnes of Jacob.

CAP. XXXIV.

Dina the daughter of Lea which we bare vnto Jacob, went out to se the daughters of the land. And Sichem the sonne of Demos the Deuyte lorde of the countrye sawe her, and toke her and laye with her, and forced her: and his herte laye vnto Dina the daughter of Jacob. And he loued the damsell and spake kindly vnto her, and spake vnto his father Demos sayng: get me this mayde vnto my wyfe. And Jacob herd that he had despyled Dina his daughter, but his sonnes were with the catell in the feilde, and therefore he helde his peace till they were come. Then Demos the father of Sichem went out vnto Jacob, to comen with hym. And the sonnes of Jacob came out of the feilde as sone as they herd it / for it greued them, and they were not a lytle wyroth, because he had wrought folly in Israel, in that he had lye with Jacobs daughter, whiche thyng ought not to be done. And Demos comened with them sayinge: The soule of my son Sichem longeth for your daughter: geue her hym to wyfe, and make mariages with vs: geue your daughters vnto vs, and take our daughters vnto you, and dwell with vs, and the lande shall be at your pleasure / dwell and do your busynes, and haue your possessions therein. And Sichem sayd vnto her father and her brethren: let me fynde grace in your eyes, and what so euer ye appoint me, that wil I geue. Aske frely of me bothe the dowry and gyses, & I wyl geue accordynge as ye say vnto me, and geue me the damsell to wyfe.

Then the sonnes of Jacob answered to Sichem and Demos his father disceitfully, by-

he had despyled Dina theyr syster. And they said vnto them: we can not do this thyng that we haue geue our syster to one that is vncircumcised / for y were a shame vnto vs. Dneiy in this wyl we consente vnto you. If ye wyl be as we be, that all the men chyldren amonge you be circumcised, then wyl we geue our daughter to you, and take yours to vs, & wyl dwell with you and be one people. But if ye wyl not herken vnto vs to be circumcised, then wyl we take our daughter and go our wayes. And theyr wordes pleased Demos: and Sichem his sonne. And the ponge man descreed not to do the thyng, because he had a lust to Jacobs daughter: he was also mooued let by of al that were in his fathers house. Then Demos and Sichem went vnto the gate of the cite, and comened with the men of the cite, sayinge: these men are peaceable with vs / and wyl dwell in the lande and do the occupation therin. And in the land is rowme ynough for them: let vs take theyr daughters to wyues, and geue them ours: onely herein wyl they consente vnto vs for to dwell with vs and to be one people: yf all the men chyldren that are among vs be circumcised as they are. Theyr goodes and theyr substance and all theire catell are ours, onely let vs consent vnto them, that they may dwell with vs.

And vnto Demos and Sichem his sonne harkened all that went out of the gate of his cite. And all the men chyldren were circumcised what so euer went out at the gates of his cite. And the thyrde daye when it was paynfull to them, two of the sonnes of Jacob Simcon and Leui Dinas brethren, toke euey of them his sword, and went in to the cite boldly, and slew all that was male and slew also Demos and Sichem his sonne with the edge of the sword, and toke Dina theyr syster out of Sichems house, and went theyr waye.

Then came the sonnes of Jacob vpon the deed, and spoiled the cite, because they had despyled theyr syster: and toke theyr shepe, oxen, asses and what so euer was in the cite & also in the felde. And all theyr goodes, all theyr chyldren and theyr wyues toke theyr captiue & made vauoche of all that was in the houses.

And Jacob said to Simcon & Leui: ye haue troubled me and made me synke vnto the inhabitants of the land, bothe to the Canaanites and also to the Pherezites. And I am few in nōbre. Wherfore theyr wal gather them selues together agaynst me and slei me, and so shall I and my house be destroyed. And they answered, wholde they deale with our syster as with an hoore?

Jacob goeth vnto Bethel, and buryed his ymagis vnder an oke. Dechoz a dreyth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dreyth in labour. Ruben lay with his fathers concubine. The death of Isaac.

CAP. XXXV.

And God sayde vnto Jacob: aryste, and get the vp to Bethel, and dwell there. And make there an aulter vnto God that appeared vnto the, when thou fleddest from

from Elau thy brother. Then sayd Jacob vnto his householde & to all that were with him: put away the straunge goddes that are among you & make your selues cleane & change your garmentes and let vs arysle and go vp to Bethel that I maye make an altier there vnto God whiche herde me in the day of my tribulation, and was with me in the way which I went.

And they gaue vnto Jacob all the straunge goddes whiche were vnder theyr handes, and all their earetynges whiche were i their eares/ and Jacob hvd them vnder an oke at Sichem. And they departed. And the feare of God fell vpon the cyties that were round about them: that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in the lande of Canaan, otherwyle called Bethel, with all the people that was with hym. And he buylded here an altier, and called the place Bethel, because that God appeared vnto hym there, when he fled from his brother.

Then dyed * Deboia Rebecas nouerle/ and was buryed beneath Bethel vnder an oke. And it was called the oke of lamentation. And god appeared vnto * Jacob agayne after he came out of Mesopotamia and blessed hym and said vnto hym: thy name is Jacob. Notwithstandynge thou shalt be no more called * Jacob, but Israel shall be thy name. And so was his name called Israel.

And God sayde vnto hym: I am God almighty, growe and multiply: for people and a multitude of people shall sprynge of the, & a multitude of people shall come out of thy loynes. And the lande whiche I gaue Abraham and Isaac will I geue vnto the, and vnto thy seed after the wyl I geue it also. And god departed from hym in the place where he talked with hym. And Jacob set vp a marke in the place where he talked with hym, cuen a pyloure of stone, and poured wyne offering thereon and poured also oyle thereon, and called the name of the place where God spake with hym, Bethel.

And they departed from Bethel, and when he was but a felde byeth from Ephrath / Rachel began to trauell. And in travell she was in perill. And as she was in paynes of her labour, the mydwyle sayde vnto her: feare not for thou shalt haue this sonne also. Then as her sonne was departing, that he * must dye: she called his name Benoni. But his father called hym Beniamin. And thus dyed Rachel and was buryed in the waye to Ephrath whiche is now called Bethlehem. And Jacob set vp a pylle vpon her graue, whiche is called Rachels graue pylle vnto this daye. And Israel went thence and preched by his tent beyonde the * toure of Edre. And it chaunced as Israel dwelte in the lande, that Ruben went and * laye with Bilha his fathers concubine, and it came to Israels eare. The sonnes of Jacob were. xij. in nombre. The sonnes of Lea Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Issachar, and Zabulon. The sonnes of Rachel: Joseph and Benjamin. The sonnes of Bilha Rachels mayde: Dan and Naphtali. The sonnes

of Zilpha Leas mayde Gad and Asar. These are the sonnes of Jacob whiche were borne hym in Mesopotamia.

Then Jacob went vnto Isaac his father to Ramme a principal city, otherwyle called Hebron, where Abraham and Isaac sojourned as straungers. And the dayes of Isaac were an hundred and lxx. yeres: and then fel he speke and dyed, and was put vnto his people being old and full of dayes. And his sonnes Elau and Jacob buryed hym.

The wyues of Elau. Jacob and Elau are reche. The genealogie of Elau. Elau dwelleth in the hyl Seir.

CAP. XXXVI.

These are the generacions of Elau which is called Edom. Elau toke his wyues of the daughters of Canaan, Ada & bought her of Elon an Hethite, and Ahalibama the daughter of Ana, whiche Ana was the sonne of Zibeon an heuyte. And Basmath Jimaels * daughter and wyfe of Nebaioth. And Ada bare vnto Elau / Eliphas: and Basmath bare Reuel: And Ahalibama bare Reus, Isaciam and Roah. These are the sonnes of Elau whiche were borne hym in the lande of Canaan.

And Elau toke his wyues, his sonnes and daughters and all the soules of his house: his goodes and all his catell and all his substance which he had got in the land of Canaan/ and went in to a countrey away from his brother Jacob: for they * reches was so moche that they coude not dwell together, and that the land wherein they were straungers, coude not receyue them: because of theyr catell. Thus dwelte Elau in the mount Seir, whiche Elau is called Edom. These are the generacions of Elau father of the Edomites in mount Seir, & these are the names of Elaus sonnes: * Eliphas the son of Ada the wyfe of Elau/ and Reuel the sonnes of Basmath the wyfe of Elau also. And the sonnes of Eliphas were Theman, Omar, Zepho, Saetham and Renas. And Thimna was concubine to Eliphas Elaus sonne, and bare vnto Eliphas Amalech. And these be the sonnes of Ada Elaus wyfe. And these are the sonnes of Reuel: * Nachach, Serah, Samma, & Mila: these were the sonnes of Basmath Elaus wyfe. And these were the sonnes of Ahalibama Elaus wyfe the daughter of Ana son of Zibeon, whiche he bare vnto Elau: Reus, Isaciam and Roah.

These were dukes of the sonnes of Elau. The chyldren of * Eliphas the first sonne of Elau were these: duke Theman, duke Omar, duke Zepho, duke Renas, duke Roah, duke Saetham & duke Amalech: these are the dukes & came of Eliphas in the lande of Edom/ and these were the sonnes of Ada. These were the chyldren of Reuel Elaus sonne: duke Nachach, duke Serah, duke Samma, duke Mila. These are the dukes that came of Reuel in the lande of Edom, and these were the sonnes of Basmath Elaus wyfe. These were the chyldren of Ahalibama Elaus wyfe: duke Reus, duke Isaciam, duke Roah: these dukes came of Ahalibama & daughter of Ana Elaus wyfe. These

These are the chyldren of Elau/ & these are the dukes of them, whiche Elau is called Edom. These are the chyldren of Seir the Horyte, the inhabitour of the land, Lothan, Sobal, Zibeon, Ana, Dilon, Elcer and Disan. These are the dukes of the Horytes the chyldren of Seir in the land of Edom. And the chyldren of Lothan were Hori and Hemam. And Lothans wyfe was called Thimna.

The chyldren of Sobal were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the chyldren of Zibeon. Ana & Ana/ this was that Ana that found the mules i the wyl derces, as he fedde his father Zibeons asses. The chyldren of Ana were these. Dilon & Ahalibama the daughter of Ana. These are & chyldren of Dilon, Hemdan, Eshan, Jethia and Cheran. The chyldren of Elcer were these. Hilhan, Scauan, & Ahan. The chyldren of Disan were Uz and Aran. These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dilon, duke Elcer, duke Disan. These be the dukes that came of Hori in their dukedomes in the lande of Seir.

These are the kynnes that reigned in the lande of Edom before there reigned any kynge among the chyldren of Israel. Bela the sonne of Beor reigned in Edomea/ and the name of his city was Dinhaba. And whi Bela died, Jobab the sonne of Serah out of Bezara reigned in his steade. When Jobab was ded, Husam of the lande of Theman reigned in his steade. And after the deith of Husam, Hadad the sonne of Bedad whiche stode the Adianytes in the felde of the Moabrytes, reigned in his steade/ and the name of his city was Aueh. When Hadad was dead, Samla of Massaka reigned in his steade. When Samla was ded, Saul of the ryuer Khaborb reigned in his steade. When Saul was ded, Baal Hanan the sonne of Achbor reigned in his steade. And after the deith of Baal Hanan the son of Achbor, Hadad reigned in his steade, & the name of the city was Pagu. And his wyfes name Mehetabel & daughter of Maatred the wylter of Mesaa.

These are the names of the dukes that came of Elau in the. xij. hundredes, places and names: Duke Thimna, duke Alua, duke Terbeth, duke Ahalibama, duke Ela, duke Dinon, duke Renas, duke Theman, duke Mibzar, duke Magdiel, duke Jeam. These be the dukes of Edomea in theyr habitacions / in the lande of theyr possessions. This Elau is the father of the Edomites.

Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and is sold to the Egyptians Jacob bewaileth Joseph.

CAP. XXXVII.

And Jacob dwelte in the lande wherein his father was a straunger / that is to saye in the lande of Canaan. And these are the generacions of Jacob: when Joseph was. xvi. yere olde, he kept wepe with his brethren & the lad was with the sonnes of Bilha and of Zilpha his fathers wyues. And he accused his brethren vnto his father of an euill

crime. And Israel loued Joseph more then all his chyldren, because he begat hym in his olde age/ & he made hym a cote of many colours.

When his brethren sawe that theyr father loued hym more then all his brethren/ they hated hym, and coude not speke one kynd worde vnto hym. Moreover Joseph * dreamed a dreame and tolde it his brethren: wherfore they hated hym yet the more. And he sayd vnto them/ heare I pray you this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and lo, my shefe arose and stode vpryght, and pours stode rounde aboute and made obeysaunce to my shefe. Then sayd his brethren vnto hym: What, shalt thou be out kynge, or shalt thou regne over vs? And they hated hym yet the more, because of his dreame and of his wordes.

And he dreamed yet another dreame & told it his brethren sayynge: beholde, I haue had one dreame more: We thought the sonne and the moone and. xj. sterres made obeysaunce to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym and sayde vnto hym: What meaneth this dreame which thou hast dreamed: Shall I and thy mother & thy brethren come and fall on the ground before the? And his brethren hated hym / but his father noted the sayynge.

His brethren wente to kepe theyr fathers shepe in Sichem/ and Israel sayd vnto Joseph: Do not thy brethren kepe shepe in Sichem? come, that I maye lend the to them. And he answered, * here am I. And he sayd vnto hym: So & se whether it be well with thy brethren and the shepe, and byng me worde agayne. And sent hym out of the bale of Hebron, to go to Sichem. And a certayne man founde hym wandrynge out of his waye in the felde, and asked hym what he sought. And he answered: I like my brethren, tell me I pray the where they kepe shepe. And the man said, they are departed hence/ for I herd them say, let vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when he sawe them a farr off before he came at them / they toke counsell agaynst hym to slep hym/ and sayd one to another: Beholde, this * dreamer cometh/ come now and let vs slep hym, and caste hym in to some pytte/ and let vs saye that some wyched beest hath deuoured hym, and let vs se what his dreames wyl come to.

When Ruben sawe that, he went about to ryd hym out of theyr handes and sayd / let vs not kyll hym. And Ruben sayd moreover vnto them/ we de not his * blood, but cast hym in to this pytte that is in the wyldernes/ and laye no handes vpon hym: for he wolde haue rydde hym out of theyr handes, and deliuered hym to his father agayne.

And as soone as Joseph was come vnto his brethren, they strept hym out of his gay cote that was vpon hym / and they toke hym and caste hym in to a pytte: But the pytte was empty and had no water therein. And they sat them downe to eate bread. And as they lyft vp theyr eyes and looked about, there came a com-

panpe

The strept
are calleth al
manner of p
doles of yma
ges/straunge
goddes / be-
cause they w
shppers or
them euen
the as goddes

* Gen. xlii. 18

* Gen. xlii. 18

* Gen. xlii. 18

* Reg. xlii. 18
Ben Ja-
min: that is
sonne of the
evght hande.
And eyght
hade is taken
for good for-
eune.

* Gen. xlii. 18

* Gen. xlii. 18

* Gen. xlii. 18

* Gen. xlii. 18

* Gen. xlii. 18

* Gen. xlii. 18

* Gen. xlii. 18
Joseph dreameth.

* Reg. xlii. 18

* Gen. xlii. 18
Gen. xlii. 18
Luc. xlii. 18

* Gen. xlii. 18

panpe of Jsmaelites frome Silca, and their camels laden with spicery, baulme and myre, and were gonyge dwyne into Egypte.

Then sayde Jnda to his brethren, what a naryeth it that we. sey our brother, and kepe his bloude secret? come on, let vs sell hym to the Jsmaelytes, and let not our handes be defyled upon hym: for he is our brother, and our flesch. And his brethren were content. The as the Madianites marchant men passed by, they drewe Jofeph oute of the pyt / and solde hym vnto the Jsmaelytes for. xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayn vnto the pyt and founde not Jofeph there, he rent his clothes, and went agayne vnto his brethren sayenge: the lad is not ponde, and where wal I go? And they toke Jofeph's cote and kyled a goate, and bypped the cote in the bloude. And they sent J gape cote & caused it to be brought vnto their father, and sayde: This haue we founde: se, whether it be thy sonnes cote, or no. And he knewe it sayenge: it is my sonnes cote, a wicked beast hath denoured him, and Jofeph is rent in peces. And Jacob rent his clothes, and put sacke cloth about his lornes and sorowed for his sonne a longe season. The came all his sonnes, and all his daughters to comforte him. And he wolde not be comforted but sayd: I will go downe into the graue vnto my sonne, mourninge. And thus his father wepte for hym. And the Madianytes solde hym in Egypt vnto Putiphar a loyde of Pharaos: and his chefe marshall.

The marriage of Jnda. The testy's of Er and Onan, and the vengeance of god that came there vpon. Jnda lare with his daughter Chamar. The byrthe of Phares and Zara.

C A P I. XXXVIII.

And it fortuned at that tyme, that Jndas went frome his brethren, and gat hym to a man called Hira of Odollam and there he sawe the daughter of a man called Sna, a Canaanite: And he toke her, & laye with her. And she conceived, and bare a sonne, and called his name Er. And she conceived agayne, and bare a sonne, and called him Onan. And she conceived the thurde tyme and bare a sonne, whome she called Sela: and he was at Chelyb when she bare him.

And Jndas gaue Er his eldest sonne a wyfe whose name was Chamar. But this Er Jndas eldest sonne, was wycked in the syghte of the Lorde, wherefore the Lorde slew him. The sayde Jndas vnto Onan: go in to thy brothers wyfe and marre her, and styre by seed vnto thy brother. And when Onan perceyued that the seed wulde not be his: therefore when he went in to his brothers wyfe, he spylled it on the grounde, because he wolde not geue seed vnto his brother. And the thynge whiche he dyd, displeased the Lorde, wherefore he slew hym also. Then sayde Jndas to Chamar his daughter in lawe: remayne a wydowe at thy fathers house, till Sela my sonne be growen: for he feared lest he shoulde haue dyed also, as his brethren dyd. Thus went Chamar, and dwelt in her fathers house.

And in processe of tyme, the daughter of Sna, Jndas wyfe, dyed. Then Jndas when he had leste moynge, wente vnto his wyfe Merces to Thymnath, with his frende Hira of Odollam. And one tolde Chamar, sayenge: beholde, thy father in law goth vp to Thymnath, to where his wyfe. And she put her bydowes garmentes frome her, and couered her with a cloke, and dyspyed her selfe: And sat her wome at the entreynge of Enaim, which is by the hye wayes hyde to Thymnath, because she saw that Sela was growen, and she was not geuen him to wyfe.

When Jnda sawe her, he thought it hadde bene an hoore, because she hadde couered her face. And turned to her vnto the waye & sayde Come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she sayde what wilt thou geue me, to lye with me? Then sayde he, I will sende the a bydow frome the flocke. She answered, Then geue me a pledge yll thou sende it. Then sayd he, what pledge wal I geue the? And she sayd the spgner, thy bracelet, and thy staffe that is in the hande. And he gaue it her, and laye by her, and she was with childe by him. And she gat her by, and went, and put her mantell fro her, & put on her bydowes rayment agayne. And Jndas sent the byd by his neyghbour of Odollam, for to fette out his pidge agayne from the wyues hande. But he found her not. Then asked he the men of the same place, sayenge: Where is the whoze that sat at Enaim in the waye? And they sayde: there was no whoze here. And he came to Jnda agayn, sayenge: I can not fynde her, and also the men of the place sayde: that there was no whoze there. And Jnda sayd: let her take it to her, lest she be blamed: for I sente the bydow, and thou couldest not fynde her.

And it came to passe that after thye monethes, one tolde Jnda, sayenge: Chamar thy daughter in lawe hath played the whoze, and wylde playing the whoze is become great with childe. And Jnda sayde: bynge her forth, and let her be byente. And when they brought her forth, she sent to her father in lawe, sayenge: by the man vnto whome these thynges pertayne, am I with childe. And sayde also: loke whose are this seale, bracelet, and staffe. And Jnda knewe them, sayenge: he is more ryght wyfe than I, because I gaue her not to Sela my sonne. But he laye with her no more.

When tyme was come that she shoulde be deliuered, behold there was two byrnnes in her wombe. And as she traueled, the one put out his hande, & the mydwife toke & bounde a reed threde aboute it sayenge: this will come out sicke. But he plucked his hande backe agayne, and his brother came out. And she sayd: wherefore hast thou rent a rent vpon the? and called him Phares. And afterwards came out his brother that hadde the reed threde about his hande, which was called Zara.

God p'p'et'ch Jofeph. His mapres temptacyon. He is crucified and cast in pyson. God hath mee eye vpon hym.

C A P I. XXXIX. Jofeph

Jofeph was brought vnto Egypt, and Putiphar a loyde of Pharaos: and his chefe marshall an Egyptian bought hym of the Jsmaelytes, which brought him thither. And the Lorde was with Jofeph, and he prospered and contynued in the house of his master the Egyptian. And his master sawe that the Lorde was with hym / and that the Lorde made all that he dyd prospere in his hande: wherefore he founde grace in his masters syght, and serued hym. And his master made hym ruler of his house, and put all that he had in his hand. And as soone as he had made hym ruler ouer his house, and ouer all that he had, the Lorde blessed this Egyptians house for Jofephs sake: and the blessing of the Lorde was vpon all that he hadde: bothe in the house, and also in the feldes. And therefore he leste all that he had in Jofeph's hande / and lokyd vpon nothyng that was with hym, saue onely on the byed whiche he ate. And Jofeph was a goodly person, and a well fauoured. And it fortuned after this, that his masters wyfe cast her eyes vpon Jofeph, and sayde: come lye with me: But he denyed and sayd to her. Beholde, my master woteh not what he hath in the house with me: but hath committed all that he hath to my hande. He hym selfe is not greater in the house then I / and hath kepte nothyng from me / but onely the bycause thou arte his wyfe. How then can I do this great wyckednes, for to synne agaynst God? And after this manner spake she to Jofeph daye by daye: but he hardened not vnto her, to slepe nere her, or to be in her company.

And it fortuned about the same season, that Jofeph entred in to the house, to do his busyness: and there was none of the householde by in the house. And she caught hym by the garment, sayng: come slepe with me. And he left his garment in her hand, and fled and got hym out. When she sawe that he had leste his garment in her hande, and was fled out, she called vnto the men of the house, and toid them sayenge: Se, he hath brought in an Hebreue vnto vs, to be his wyfe: for he came in to me, for to haue slept with me. But I cryed with a loude voyce. And when he herde that I cryed vnto my voyce and cryed, he leste his garment with me and fled awaye, and got hym out.

And she layde by his garment by her, vntill her loyde came home. And she toid hym accorde to thye wordes sayng. This Hebreue seruante whiche thou hast brought vnto vs came in to me to do me shame. But as soone as I lyfte vp my voyce and cryed, he leste his garment with me and fled out. When his master herde the wordes of his wyfe which she toid hym sayng: after this manner dyd thy seruante to me, he waxed wroth.

And he toke Jofeph, and put hym in a pyson euen in the place where the kygges pysoners lay bounde. And there contynued he in pyson: but the Lorde was with Jofeph, & he wedd hym mercy, and got hym fauour in the syght of the keper of the pyson, which committed to Jofeph's hande all the pysoners that were in the pyson house. And what so euer was done there, that

dyd he. And the keper of the pyson lokyd vnto nothyng that was vnder his hande, bycause the Lorde was with hym, & bycause that what so euer he dyd, the Lorde made it come luckely to passe.

Jofeph expoundeth the dreames of the two pysoners.

C A P I. XL.

And it chaunced after this, that the chefe butler of the kyng of Egypt & his chefe baker had offended the kyng: lord the kyng of Egypt. And Pharaos was angry with them and put them in warde in his chefe marshalls house: euen in the pyson where Jofeph was bounde. And the chefe marshall gaue Jofeph a charge with them: & he serued them. And they contynued a season in warde.

And they dreamed eyther of them in one nyght: bothe the butler and the baker of the kyng of Egypte whiche were bounde in the pyson house, eyther of them his dreame, and eche mannes dreame of a sondre interpretation. When Jofeph came in vnto them in the moynge / and lokyd vpon them: Beholde, they were sadde. And he asked them sayng, wherefore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame / and haue no man to declare it. And Jofeph sayde vnto them. Interpretynge belongeth to god, but tell me yet. And the chefe butler tolde his dreame to Jofeph, and sayd vnto hym. In my dreame me thought there stode a byne before me / and in the byne were thre bryanches, and it was as though it budded, and her blossoms fofte forth: and the grapes thereof waxed rype. And I had Pharaos cup in my hande, and toke of the grapes and wynged them in to Pharaos cuppe, and deliuered Pharaos cuppe in to his hande. And Jofeph sayd vnto hym / this is the interpretation of it. The thre bryanches are thre dayes: for within thre dayes wal Pharaos lyke by thynge deed / and restore the vnto thynge offyce agayne / and thou shalt deliuer Pharaos cuppe in to his hand, after the olde maner, euen as thou dydest when thou wast his butler. But thyng on me when thou art in good case / and we be met vnto me. And make mention of me to Pharaos, and helpe to bynge me out of this house: for I was stolen out of the lande of the Hebreues, and here also haue I done nothyng at all wherefore they wold haue put me in to this dongeon. When the chefe baker sawe that he had well expounded it / he sayde vnto Jofeph: He thought also in my dreame, that I had iii. wyker baskettes on my heed. And in the vppermost basket, of all maner bake meates for Pharaos. And the byrdes ate them out of the basket vpon my heed.

Jofeph answered and sayde: this is the interpretation thereof. The thre baskettes are thre dayes: for this daye thre dayes wal Pharaos take the heed from the / and wal hang the on a tree, and the byrdes shall cate the fleshe from the.

And it came to passe the thurde daye whiche was Pharaos byrth daye / that he made a

The byrdes baker & butler to dyscuss

Expounding of dreames appertyneth to god.

Gen. 41. 1-19

craft unto all his seruantes. And he lyfled by the heed of the chefe butler and of the chefe baker amonge his seruantes. And reioyced the chefe butler vnto his butlerhpy agayne / and he reached the cup in to Pharaos hande / and hanged the chefe baker : euen as Ioseph had interpreted vnto them. Notwithstandynge the chefe butler remembred not Ioseph / but forgate hym.

Pharaos dreames are expounded by Ioseph. He is made ruler ouer all Egypt. He hath two sonnes / Manasses and Ephraim. The deeth begynneth in Egypte.

CAPI.

XLI.

And it fortuned at two yeres ende that Pharaos dreamed, and thought that he rode by a ryuers syde / and that there came out of the ryuer. viij. goodly kyne, & fatte fleschyd, and fed in a medowe / & hym thought that. viij. other kyne came by after them out of the ryuer cuple fauored and leane fleschyd, and rode by the other vpon the byrnyke of the ryuer. And the cuple fauored and leane fleschyd kyne, ate by the. viij. wel fauored & fat kyne / and he awoke therewith. And he slept agayne and dreamed the seconde tyme, that. viij. eares of cozne geue vpon one halke ranke & goodly. And that. viij. thynne eares blased with the wynde, sprange by after them / and that the. viij. thynne eares deuoured the. viij. ranke and full eares. And then Pharaos awoke, and se, here is his dreame. When the moynynge came, his spete was troubled. And he sente and called for the sothsayers of Egypte / and all the wyse men therof, and tolde them his dreame : but there was none of them that coude interprete it vnto Pharaos. Then spake the chefe butler vnto Pharaos sayynge. I do remembre my faute this daye. Pharaos was angere with his seruantes, and put in warde in the chefe marshall house, bothe me and the chefe baker. And we dreamed both of vs in one nyght, & the mans dreame of a sonnydype interpretation.

And there was with vs a yong man an Egiptian bozne, seruant vnto the chefe marshall. And we tolde hym, & he declared our dreames to vs accordynge to eether of our dreames. And as he declared them vnto vs so it came to passe. I was reioyced to myne office agayne, and he was hanged.

Then Pharaos sent and called Ioseph. And they brought hym forthwith out of pylon. And he waucd hym self and chaunged his rayment, & went in to Pharaos. And Pharaos sayd vnto Ioseph, I haue dreamed a dreame and no man can interpretate it / but I haue herde tell of the, that as lone as thou hearest a dreame, thou doest declare it. And Ioseph answered Pharaos sayynge. God shal gyue Pharaos a prosperous answer without me. Pharaos sayde vnto Ioseph : In my dreame me thought I rode by a ryuers syde, and there came out of the ryuer. viij. fatte fleschyd and wel fauored kyne, and fed in the medowe. And then. viij. other kyne came by after them, poore and very cuple fauored & leane fleschyd : so that I neuer sawe theyr lyke in all the lande of Egypte in

cuple fauorednes. And the. viij. leane and cuple fauored kyne ate by the first. viij. fatte kyne. And when they had eaten them by a ma coude not perceyue that they had eaten them : for they were as cuple fauored as they were at the begynnynge. And I awoke. And I saw agayne in my dreame. viij. eares sprynge out of one halke full and good, and. viij. other eares wythered, thyn and blased with wynde, sprynge by after them. And the thynne eares deuoured the. viij. good eares. And I haue tolde it vnto the sothsayers, but no man can tell me what it meaneth. Then Ioseph sayd vnto Pharaos, bothe Pharaos dreames are one. And god doth shewe Pharaos what he is about to do. The. viij. good kyne are. viij. yeres, and the. viij. good eares are. viij. yeres also / and it is but one dreame. Lyke wise the. viij. thyn and cuple fauored kyne that came out after them, are seuen yeres / and the seuen emptye and blased eares shal be seuen yeres of hunger. This is that whiche I sayde vnto Pharaos, that god dothe shewe Pharaos what he is about to do.

Beholde there shal come. viij. yeres of great plenteousnes throughout all the lande of Egypte. And there shal aryse after them. viij. yeres of hunger : so that all the plenteousnes shal be forgotten in the land of Egypte. And the hunger shal consume the land, so that the plenteousnes shal not be ones prepyed in the lande by reason of that hunger that shal come after, for it shal be exceeding great. And where as the dreame was doubled vnto Pharaos the seconde tyme, it betokeneth that the thynge is certainly prepared of god, & that god wyll shortly byynge it to passe.

Now therefore let Pharaos prouyde for a man of vnderstandynge and wylidome, and set hym ouer the land of Egypte. And let Pharaos make officers ouer the lande, and take by the spite parte of the lande of Egypte in the seuen plenteous yeres, and let them gather all the toothe of these good yeres that come, & laye by cozne vnder the power of Pharaos, that there may be toothe in the cyties, and there let them kepe it, that there may be toothe in store in the lande agaynst the seuen yeres of hunger whiche shal come in the lande of Egypte, and that the lande perishe not thorow hunger.

And the sayng pleased Pharaos and al his seruantes. Then said Pharaos vnto his seruantes where shal we fynde suche a man as this is, that hath the spire of god in hym? wherefore Pharaos sayd vnto Ioseph : forasmuch as god hath shewed the al this, there is no man of vnderstanding or of wylidome like vnto the. Thou therefore walt be & ouer my house, & accordynge to thy wordes shal all my people obey : onely in the kynges seat wyl I be aboue the. And he sayd vnto Ioseph, beholde, I haue set the ouer all the land of Egypte. And he toke of his rymge from his ryngre, & put it vpon Iosephs ryngre / and arayde hym in rayment of syke, and hong a golden cheyne aboute his necke, and set hym vpon the best charret that he had saue one. And proclamation was made, & euery person wolde bowe his knee before hym, as to hym whome Pharaos had set ouer all the lande of Egypte. And

And Pharaos sayd vnto Ioseph. I am Pharaos without thy wyl. Shal no man lyft by eether his hand or tote in all the land of Egypte. And he called Iosephs name & Zaphnath Panea. And he gaue him to wife Asenath the daughter of Putiphar priest of On. Then went Ioseph abode in the land of Egypte. And he was thyrty yere olde when he stode before Pharaos kyng of Egypte. And then Ioseph departed from Pharaos, and wente throughout all the lande of Egypte.

And in the seuen plenteous yeres they made sheues, and gathered by all the increafe of the seuen plenteous yeres whiche were in the land of Egypte, and put it in to the cyties. And he put the toothe of the sheues that geue rounde aboute euery city, euen in the same. And Ioseph layde by cozne in store, lyke to the sande of the see in multitude aboute measure, vntill he left nombyng : for it was without nombyng. And vnto Ioseph were bozne two sonnes before the yeres of hunger came, whiche Asenath the daughter of Putiphar priest of On, bare vnto hym. And he called the name of the first sonne & Manasse / for god said he hath made me forget all my labour, and all my fathers householde. The second called he Ephraim, for god said he hath caused me to growe in the lande of my trouble.

And when the seuen plenteous yeres that were in the lande of Egypte were ended, then came the seuen yeres of & deeth, accordynge as Ioseph had sayd. And the deeth was in all landes, but in the lande of Egypte was there yet tode. When now all the land of Egypte began to hunger, then cryed the people to Pharaos for dyed. And Pharaos sayd vnto all Egypte : go vnto Ioseph, and what he sayth to you, that do. And when the deeth was throughout all the lande / Ioseph opened all that was in the cyties and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypte to Ioseph for to bye cozne : because that the hunger was so sore in all landes.

Iosephs brethren come into Egypte to bye cozne. he knoweth and retheth them. Symeon is put in pylon / the other returne to thei father to seeke Beniamin. His father lothe to let hym go, at last geauntyrd.

CAPI.

XLII.

When Jacob sawe there was cozne to be solde in Egypte, he sayde to his sonnes : Why are ye negligent? Beholde I haue herde that there is cozne to be solde in Egypte. Get you thither & bye vs cozne from thence, that we may lyue and not dye. So went Iosephs ten brethren downe to bye cozne in Egypte / for Jacob wolde not sende Beniamin with his other brethren : for he said, some misfortune myght happen hym.

And the sonnes of Israel came to bye cozne amonge other that came, for there was deeth also in the lande of Canaan. And Ioseph was gouernour in the lande, and solde cozne to all the people of the land. And his brethren came and fell flat on the grounde before hym. When

Ioseph sawe his brethren, he knewe them, but made straunge vnto them, and spake roughly vnto them sayynge : whence come ye? and they sayde : out of the lande of Canaan, to bye byrtayle. Ioseph knewe his brethren, but they knewe not hym.

And Ioseph remembred his & dreames whiche he dreamed of them / and sayde vnto them, ye are spyes, and ye come to se where the lande is weak. And they sayd vnto hym : nay my lord, but to bye byrtaile thy seruantes are come. We are all one mans sonnes / and we meane truly / and thy seruantes are no spyes. He said vnto them : nay verily, but euen to se where the lande is weak. Is your commynge. And they sayd : we thy seruantes are. xij. brethren, the sonnes of one man in the lande of Canaan. The yongest is yet with our father / but one no man woteth where he is. Ioseph said vnto the / that is it that I said vnto you, that ye are truly spyes. Whereby ye shal be proued. For by the lyte of Pharaos ye shal not go hence tyl your yongest brother be brought hither. Sende therefore one of you to seeke your brother, and ye shal be in pylon in the meane season. And euey shal your wordes be proued / whether ye be true, or els by the lyte of Pharaos, ye are but spyes. And he put them in warde the dayes.

Then Ioseph sayde vnto them, the thyrde day. This do, and ye shal lyue / for I feare god. Yf ye meane truly, let one of your brethren be bounde in pylon, and go ye and heare necessary tode to your householde, and bynge with you your yongest brother vnto me : that your wordes may be byleued, and that ye dye not. And they dyd so.

Then they sayd one to an other : we haue verily synned agaynst our brother, in that we sawe the angurys of his soule, when he besought vs, and wolde not heare hym : therefore is this trouble come vpon vs. Ruben answered them sayynge. Sayd I not vnto you that ye wolde not & synne agaynst the chyld? but ye wolde not heare. And now verily se, his blood is & requyred. They were not aware that Ioseph vnderstode them / for he spake vnto them by an interpreter. And he turned from them & wepte, and then turned to them agayne & talked with them, and toke out Symeon from them and bounde hym before thei eyes, and comaunded to sell thei sackes with cozne, and to put euery mans money in his sacke, & to gyue them byrtaile to spende by the waye. And so it was done to them. And they laded thei asses with the cozne and departed thence. And as one of them opened his sacke for to gyue his ass prouender in the inne, he spyed his money in his sackes mouth. And he sayd vnto his brethren : my money is reioyced me agayne, and is in my sackes mouth. Then they heres sayled them, and were assayed, and sayd one to an other / how cometh it that god dealeth thus with vs? And they came to Jacob thei father vnto the lande of Canaan and tolde him all that had happened them sayynge. The lord of the lande spake roughly to vs, and toke vs for spyes to seeke the countrey.

And we sayd vnto hym: we meane truly and are no spyres. We be twelue brethren sonnes of our father / one is awaye, and the pongest is now with our father in the lade of Canaan. Then the lord of the countrey sayd vnto vs: by this wall I knowe ppe meane truly: leaue one of your brethren here with me, and take foode necessarye for your householdes, and get you awaye, and bringe your pongest brother vnto me. And herebye that I knowe that ye are no spyres, but meane truly: So wyl I deliuer you your brother agayne / and ye shall occupye in the lande.

And as they emptied theyr sakes, behold euery mans budell of money was in his sake. And when both they and theyr father sawe the budels of money, they were afraide.

And Jacob their father said vnto them, haue ye robbed me of my chyldren: Joseph is dead, and Symeon is awaye / and ye wyl take Ben Jamin from me. All these thyngs fall vpon me. Ruben answered his father sayinge: Slee my two sonnes, yf I bringe him not to the agayne. Deliuere hym therefore vnto my hande, and I wyl bringe hym to the agayne: But he sayd: my sonne, wai not go downe with you / for his brother is dead, and he is left alone. Forcouer some mysfortune myght happen vpon him by the way which ye go. And so wolde ye bringe my gray hert with you vnto the graue.

When Ben Jamin was broughte they returned with synes Symeon is deliuered out of prison. Joseph goth alide a weper. They least together.

CAPI. XLIII.

And the berth waxed soye in the lande. And when they had eaten by the come whiche they broughte out of the lande of Egypt, theyr father sayd vnto them: go agayne and bye vs a litle fode. Then said Juda vnto him: the man did testifie vnto vs sayinge, * loke ye se not my face, onlesse your brother come with you. Therefore yf thou wylte sende our brother with vs, we wyl go and bye the foode. Yf thou wylte not sende hym, we wyl not go: for the man sayde vnto vs: loke ye se not my face, excepte your brother be with you. And Israel sayd: wherfore delte ye so cruelly with me, to tell the man ye had yet another brother? They sayde: The man asked vs of our kynned, sayinge: Is your father yet alive? haue ye not another brother? And we tolde hym accordyng to these wordes: How coulde we knowe that he wolde byd vs bringe our brother downe with vs? Then sayd Juda vnto Israel his father: Send the lad with me, and we wyl rpe and go, that we maye lye and not dye: both we, thou and also our chyldren. I wyl be suretye for hym / and of my handes requyre hym. Yf I bringe him not to the, and see hym before thyne eyes * let me bere the blame for euer. For onlesse we hadde made this sayinge, by this we had ben there twyle and come agayne.

Then theyr father Israel said vnto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your budels, and eary the ruan a present, a quantitie of bawline

and a portion of hony, spices and myrr, dates and almonys. And take as much money more with you. And the money that was broughte agayn in your sakes, take it agayn with you, peraduenture it was some ouersight.

Take also your brother with you, and arpe and go agayne to the man. And God almyghty geue you mercy in the sight of the man and sende you your other brother & also Ben Jamin and I wyl be as a man robbed of his chyldren.

Thus toke they the present & wyle so moche more money with them, and Ben Jamin. And rose vp, went downe to Egypt, and presented them selues to Joseph. When Joseph sawe Ben Jamin with them, he sayd to the ruler of his house / bringe these men home, and slep & make redy: for they shall dyne with me at none. And the man did as Joseph bad, and broughte them in to Josephs house.

When they were broughte to Josephs house / they were afraide and sayd, because of the moneye came in our sakes mouthe at the first tyme / are we broughte that they myght ppe a quarrell with vs, and laye some thyng to our charge, to bringe vs in bondage and our allies also. So came they to the man that was the ruler ouer Josephs house, and spake with him at the doore and sayd.

See, we came hether at the first tyme to bye fode, and as we came to an Inne, and opened our sakes: behold euery mans * money was in his sake with full weyghte: But we haue broughte it agayne with vs, and other money haue we broughte also / our handes, to bye fode but we can not tell who put our money in our sakes. And he sayde: be of good chere / feare not: your God, and the God of your fathers hath put that treasure in your sakes / for I had your money. And he broughte Symeon out to them, & led them to Josephs house, & gaue them water to walche theyr feete, & gaue them asses prouender: And they made redye theyr present, agayn Joseph came at none: for they herde say that they wolde dyne there. When Joseph came home, they broughte the present in to the house to hym, whiche they had in theyr handes, and fell flat in the ground before him. And he welcomed them courteously, sayinge: Is your father that olde man which ye told me of in good helth? and is he yet alive? They answered: thy seruant our father is in good helth and is yet alive. And they bowed them selues and fell to the grounde.

And he lye vp his eyes and behelde his brother Ben Jamin his mothers sonne and sayd: * Is this your pongest brother of whome ye sayde vnto me? And sayd: God be mercifull vnto the my sonne. And Joseph made hast / for his hert did melt vpon his brother: & sought where to wepe, and entred in to his chambie, for to wepe there. And he walched his face and came out and refrayned hym selfe, and bad set byed on the table.

And they prepared for him by hym selfe, & for them by them selues, and for the Egyptians whiche ate with hym by them selues, because the Egyptians make not eate byed with the Hebrewes: for that is an abhominacion vnto

the Egyptians. And they sat before hym: the eldest accordyng vnto his age, and the pongest accordyng vnto his youth. And the men meeuelyd amonge them selues. And they broughte rewardes vnto them from hym: but Ben Jaminis parte was spue tyms so moche as anye of theis. And they ate and dronke, and were mery with hym.

Joseph accuseth his brethren of theft. Juda becometh suretye for Ben Jamin.

CAPI. XLIII.

And he commaunded the ruler of his house sayinge: yf the mens sakes with food, as moche as they can carpe, & put euery mans money in his bagge mouthe, and put my syluer cup in the sakes mouthe of the pongest and his come money also. And he byd as Joseph had sayd. And in the morninge as soone as it was lyghte, the men were let go with their asses. And when they were out of the crite and not yet ferre passe, Joseph sayd vnto the ruler of his house: Arise and purue after the men, and ouertake them, and saye vnto them: Wherfore haue ye rewarded euell for good? is that not the cuppe, of whiche my lord dygneth, and dothe he not prophete therein? ye haue euill done, that ye haue done.

And he ouertoke them and sayd the same wordes vnto them. And they answered hym: wherfore sayth my lord suche wordes? God forbid that thy seruantes shoulde do so. We holde, the money which we founde in our sakes mouthe, we broughte agayne vnto the, out of the lande of Canaan: how then shoulde we steale out of my lordes house, either syluer or golde? with whomsoever of thy seruantes it be founde let hym dye, and let vs also be my lordes bondemen. And he sayde. Nowe therefore accordyng vnto poure wordes be with whome it is founde, walche my seruante: but ye, walche harmelesse.

And forchyd euery man toke to hym his sake to the grounde, and euery man opened his sake. And he scrched / some the eldest, to the pongest. And the cup was founde in Ben Jaminis sake. Then they * rente their clothes, and laded euery man his asse, and went agayne vnto the crite. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayd vnto them: what dede is this whiche ye haue done? wyl ye not that suche a man as I, can prophete?

Then sayde Juda: what shall we saye vnto my lord, what shall we speake, or what excuse can we make? God hath founde oute the wickednesse of thy seruantes. Weholde, bothe we and he, with whome the cuppe is founde, are thy seruantes. And he answered: God forbid that I shoulde do so, the man with whome the cuppe is founde, he shalbe my seruante: but go ye in peace home to your father.

Then Juda went vnto him and sayde: oh my lord, let thy seruante speake a worde in my lordes eare, and be not wythe with thy seruante: for thou arte euen as Pharao. Rye

lord asked his seruante sayinge: haue ye a father or a brother? And we answered my lord * we haue a father that is olde, and a pongest ladde whiche he begat in his age: and the brother of the ladde is dead, and he is all that is left of that mother. And his father toucheth hym. Then sayde my lord vnto his seruantes, bringe hym vnto me, that I may set myne eyes vpon hym. And we answered my lord, that the lad coulde not go from his father, for ye he wylde leaue his father, his father were but a deed man. Then saydelie thou vnto thy seruantes * onles your pongest brother come with you, loke that ye se my face no more.

And when we came vnto thy seruante our father, we shewed hym, what my lord hadde sayd. And when our father sayde vnto vs, go agayne, and bye vs a litle fode: we sayd, that we coulde not go. For we shoulde ppe our pongest brother go with vs, then wyl we go, for we maye not se the mannes face excepte our pongest brother come with vs. Then sayde thy seruante our father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one went out fro me, and it is sayd that he is * come in peaces, of wylde beasles, & I sawe him not sence. Yf ye shall take this also awaye from me, and some mysfortune happen vpon hym, * ye shall bringe my graye heed, with you vnto the graue.

Now therefore when I come to thy seruante my father, yf the lad be not with me: seynge that his lyte hangeth by the laddes lyfe, then as soone as he seeth that the lad is not come, he shall dye. So shall we thy seruantes, bringe the graye head of thy seruante our father, wth you vnto the graue. For I thy seruante, became suretye for the lad, vnto my father, and sayde: * Yf I bringe hym not to the agayne, I wyl bere the blame all my lyfe longe. Now therefore let me thy seruante, remaine here for the lad, and be my lordes bondman: and let the lad go home with his brethren: For how can I go vnto my father, and the lad not with me: lest I shoulde se the wretchednes that shal come on my father.

Joseph maketh hym selfe knowne vnto his brethren and sendeth for his father.

CAPI. XLV.

And Joseph coulde no longer refrayne before all them that stode aboute him / but commaunded that they shoulde go all out frome hym, and that there shoulde be no man with him, whyle he vttered hym selfe vnto his brethren. And he * wepte alowde, so that the Egyptians, and the house of Pharao herde it. And he sayde vnto his brethren: I am Joseph, doth my father yet lyue? But his brethren coulde not aunswere him, for they were abashed at his presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph poure brother, whome ye tolde into Egypt. And now be not grieved therewith, neyther let it seme a cruel thyng in your eyes, that ye tolde me byther. For God byd send me before you, to laue your lyues. * For this is the le-

* Gene. xlii. c.

* Gen. xliii. a.

* Gene. li. c.

* Gene. xlii. c.

* Gen. xliii. b.

* Gene. xlii. c.

* Act. vii. b.

* Gene. i. d.

conde pere of derth in the lande, and syue mo are behynde, in whiche there shall neyther be earynge nor herued.

Wherfore God sent me afore to make prouision, that ye myght continue in the earth, & to saue your lyues by a greete deliuerance. So now, it was not ye that sent me hither, but God: and he hath made me as a father vnto Pharaos, and lord ouer all his house, & ruler in all the lande of Egypte. Haste you therefore, and go to my father, and tell him, this sayth thy sonne Joseph: God hath made me lord ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Golan, and be by me: bothe thou, & thy chyldren, and thy chyldrens chyldren: and thy wepe, and beastes, and all that thou hast. There will I make prouision for the: for there remaine yet tyme peres of derth, leaue thou, and thy household, and all that thou hast, perche.

Beholde, your eyes do se, and the eyes also of my brother Ben Jamin, that I speake to you by mouth. Therefore tell my father of all my honoure, whiche I haue in Egypte, and of all that ye haue sene, and make had & bring my father hither.

And he fell on his brother Bens Jamins necke and wept: and Ben Jamin wept on his necke. Moreover he kyssed all his brethren, & wepte vpon them. And after that, his brethren talked with him. And when the tpynges were brought to Pharaos house, that Josephs brethren were come, it pleased Pharaos well, and all his seruautes.

And Pharaos spake vnto Joseph: saye vnto thy brethren, this do ye: lade your beastes, & get you hence, And when ye be come vnto the lande of Canaan, take your father, and poure householdes, and come vnto me, and I will geue you the beste of the lande of Egypte, and ye shall eate the farte of the lande. And commaunded also. This do ye: take charettes with you, out of the lande of Egypte, for your chyldren, and for your wyues: and bynge your father, and come. Also, regarde not your stuffe, for the goodes of all the lande of Egypte shall be yours.

And the chyldren of Israel dyd accordyngly, And Joseph gaue them charettes at the commaundement of Pharaos, and gaue them bytyle also, to spende by the waye. And he gaue vnto eche of them, chaunge of rayment: but vnto Ben Jamin, he gaue thre hundred peces of syluer, and tye chaunge of rayment. And vnto his father he sent tye wyse ten asses laden with good out of Egypte, and ten we asses laden with corne, bread and meat: to serue his father by the waye. So sent he his brethren awaye, and they departed. And he sayde vnto them: se that ye fall not oute by the waye.

And they departed frome Egypte / and entred the lande of Canaan, and came to Jacob their father, and tolde hym, sayenge. Joseph is yet a lyue, and is gouernour ouer all the lād of Egypte. And Jacobs heart was troubled,

but he beleued them not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. But when he sawe the charettes whiche Joseph had sent to carpe him, then his spyres recouered. And Israel sayde. I haue y-nough, yt Joseph my sonne be yet alpye: I will go and se hym, or that I dye.

¶ Jacob with all his household goeth to Joseph in to Egypte. The genealogie of Jacob. Joseph meeteth his father.

CAPI.

XLVI.

Israel toke his x tourney, with all he had, and came vnto Berseba, and offered offringes vnto the God of his father Isaac. And God sayde vnto Israel in a vyson by nyght, and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that myghty God of thy father, feare not to go downe into Egypte. For I will make of the a great people. I will go downe with thee into Egypte, and I will also bynge the vp agayne, and Joseph shall put his hande vpon thyne eyes.

And Jacob rose vp frome Berseba. And the sonnes of Israel carped Jacob their father, and their chyldren, and their wyues in the charettes, whiche Pharaos had sent to carpe him. And they toke their catell, & the goodes whiche they had gotten in the lande of Canaan, & came into Egypt: both Jacob and all his seed with him, his sonnes, and his sonnes sonnes with hym, his daughters, & his sonnes daughters, and all his seed brought he with hym in to Egypte.

These are the names of the chyldren of Israel, whiche came into Egypte, bothe Jacob and his sonnes: x Ruben Jacobs first sonne. The chyldren of Ruben: Hanoch, Pallu, Hezon, and Charai. The chyldren of Simeon: Jemuel, Jamim, Oshad, Jachin, Zohar, and Saul the sonne of a Canaanitish woman. The chyldren of x Levi: Serion, Lahath, and Gierai.

The chyldren of x Juda: Er, Onan, Sela, Pharez, and Zerah. But Er, and Onan, dyed in the lande of Canaan. The chyldren of Pharez, Hezon, and Hamul. The chyldren of Issachar: Tola, Phua, Job and Semlon. The chyldren of Zabulon: Sered, Elon and Jabeleel. These be the chyldren of Lea, whiche she bare vnto Jacob in Mesopotamia, with his daughter Dina. All these soules of his sonnes and daughters, make thyrty and thyr.

The chyldren of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Acodi, and Arel. The chyldren of x Aser: Imma, Isua, Isui, Biza, and Serah their syster. And the chyldren of Biza, were Weber, and Machiel. These are the chyldren of Silpha, whome Laban gaue to Lea his daughter. And these she bare vnto Jacob, In nymbre thyrtye soules.

The chyldren of Rachel / Jacobs wyfe: Joseph

Joseph and Ben Jamin. And vnto Joseph, in the lande of Egypte, were boyn: Manasses, and Ephraim, whiche x Asnath the daughter of Putiphar, priest of On, bare vnto him. The chyldren of x Ben Jamin: Bela, Becher, Ashbel, Gera, Naeman, Ehi, Ros, Rumim, Rumim, and Ard. These are the chyldren of Rachel, whiche were boyn vnto Jacob, xij. soules all together. The chyldren of Dan: Hushim. The chyldren of Neptali: Jahzeel, Guni, Jezer, and Sillem. These are the sonnes of Bilha, whiche Laban gaue vnto Rachel his daughter, and she bare these vnto Jacob, all together. vij. soules. All the soules that came with Jacob into Egypte, whiche came out of his loynes (beside his sonnes wyues) were all together. lx. and. vij. soules. And the sonnes of Joseph, whiche were boyn hym in Egypte were two soules: So that all the soules of the house of Jacob, whiche came into Egypte are. lxx.

And he sent Juda before hym vnto Joseph, that the waye myghte be shewed hym vnto Golan, and they came into the lande of Golan. And Joseph made redy his charet, & went to meete Israel his father, vnto Golan, & presented hym selfe vnto hym, & fell on his necke and wepte vpon his necke a good whyle. And Israel sayde vnto Joseph: Nowe am I consent to dye, for almoste as I haue sene the, & thou arte yet alpye.

And Joseph sayde vnto his brethren & vnto his fathers house: I will go and shewe Pharaos, and tell hym: that my brethren and my fathers house, whiche were in the lande of Canaan, are come vnto me, and howe they are shepardes (for they were men of catell) & they haue brought their wepe and their oren, and all that they haue, with them. If Pharaos cal you, and aske you what your occupation is / saye: thy seruantes haue bene occupied aboute catell, frome oure chyldhode vnto this tyme: bothe we and our fathers, that ye may dwell in the lande of Golan. For the Egyptians abhorre all shephardes.

¶ Jacob cometh before Pharaos / and vnto him to geuen the lande of Golan. He sheweth his sonne for his burial.

CAPI.

XLVII.

And Joseph went and tolde Pharaos, & sayde: my father and my brethren, their wepe and their beastes, & all that they haue, are come out of the lande of Canaan / & are in the lande of Golan. And Joseph toke a part of his brethren: euen syue of them, and presented them vnto Pharaos. And Pharaos sayde vnto his brethren: what is your occupation? And they sayde vnto Pharaos: shephardes are thy seruantes, bothe we and also our fathers. They sayde moreover vnto Pharaos: for to x sojorne in the lande are we come, for thy seruantes haue no pasture for their wepe, so soze is the famishment in the lande of Canaan. Now therefore let thy seruantes dwell in the lande of Golan.

And Pharaos sayde vnto Joseph: thy father and thy brethren are come vnto the. The land

of Egypte is open before the: In the best place of the lande, make bothe thy father and thy brethren dwell: And euen in the lande of Golan let them dwell. Moreover yt thou knowe any men of actiuite amonge them, make the rulers ouer my catell. And Joseph broughte in Jacob his father, and set hym before Pharaos. And Jacob blessed Pharaos. And Pharaos asked Jacob, howe olde art thou? And Jacob sayde vnto Pharaos: the dayes of my pilgrimage, are an hundred and thyrty peces. Fewe and cypil haue the dayes of my lyfe bene, and haue not accepted vnto the peres of the lyfe of my fathers, in the dayes of their pilgrimages. And Jacob blessed Pharaos, and wote out frome hym. And Joseph prepared dwellinges for his father and his brethren, and gaue them possessions in the lande of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharaos commaunded. And Joseph made prouision for his father, his brethren and all his fathers household, as ponge chyldren are fed with bread.

There was no bread in all the lande, for the derth was excreabyng sore: so that the lande of Egypte, and the lande of Canaan, were famished, by the reason of the derth. And Joseph gathered together all the money that was founde in the lande of Egypte, and of Canaan, for the corne whiche they bought: and he layde vp the money in Pharaos house. When money fayled in the lande of Egypte, & of Canaan, all the Egyptians came vnto Joseph, and sayde: geue vs sustenance: wherfore sustrest thou vs to dye before the: for our money is spent. Then sayde Joseph: bynge your catell, and I will geue you for your catell, yt ye be withoute money. And they brought their catell vnto Joseph. And he gaue them bread for horses and wepe, and oren and asses: so he fed them with bread, for all their catell, that yere.

When that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we will not hyde it frome my lord, how that we haue neyther money nor catell, for my lord: there is no more left for my lord, but our bodies, and oure landes. Wherfore lath thou vs dye before thyne eyes, and the lande to go to naught: bye vs and our landes for bread: and let bothe vs and our landes be bonde to Pharaos. Geue vs seed, that we maye lyue / & not dye, and that the lande go not to wast.

And Joseph bought all the lande of Egypt for Pharaos. For the Egyptians tolde euery man his lande, because the derth was sore vpon them: and so the lande became Pharaos. And he appointed the people vnto the cyties / frome one syde of Egypte vnto the other: on ly the lande of priestes bought he not. For there was an ordinaunce made, by Pharaos / for the priestes, that they shuld eate that whiche was appointed vnto them: whiche Pharaos had geuen them, wherfore they solde not their landes.

Then Joseph sayde vnto the folke: behold I haue bought you this daye, and poure landes for Pharaos. Take thre seed, and go sowe the

The Egyptians tolde all their landes vnto hyng

f the lande. And off the entreatie, ye shall geue þe ffrste partie vnto Pharaon, and. iiii. partes that be your owne for seed to sowe the felde: and for you, and them of your householdes, and for your children, to eate. And they answered: Thou hast saued our liues. Let vs fynde grace in the syghte of my lord, and let vs be Pharaons seruantes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that men must geue Pharaon the ffrste parte, except the lande of the preastes only, which was not bounde vnto Pharaon.

And Israel dwelte in Egypte: euen in the countrey of Gosen. And they had their possessions therein, and they grew and multiplied exceedingly. Moreover Jacob lyued in the lande of Egypte. xliiij. yeres, so that the hole age of Jacob, was an hundred, and. xliiij. yeres.

When the tyme dyeth nye, that Israel must dye: he sent for his sonne Joseph, and sayde vnto hym: If I haue found grace in thy sight, put thy hande vnder my thye, and deale mercifully and truly with me, that thou burye me not in Egypte: but let me lye by my fathers, and carrie me oute of Egypte, and burye me in their burvall. And he answered: I will do as thou hast sayde. And he sayde: I swere vnto me. And he swore vnto hym. And then Israel bowed vnto the beddes head.

¶ Jacob lyeth by the beddes head. He dyeth, and Joseph buryeth him, and buryeth his sonnes and blesseth them.

CAPI. XLVIII.

After these thyngs, thyngs were brought vnto Joseph, that his father was sicke. And he toke with him his two sonnes, Manasses and Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph cometh vnto the. And Israel toke his strength vnto hym, and sat vp on the bedde, and sayde vnto Joseph: God almyghty hath appeared vnto me at Luz, in the lande of Canaan, & blesseth me, and sayde vnto me: beholde, I will make the growe, and will multiply the, and will make a great nombre of people of the, and will geue this lande vnto the, and vnto thy seed after the, for an euerlasting possession. Now therefore thy two sonnes Manasses and Ephraim, which were borne vnto the before I came to the into Egypt, walbe nyne euen as Ruben and Symeon that they be vnto me. And the children which thou gettelle after them, walbe thyne owne: but walbe called with the names of their brethren in their inheritances. And after I came from Mesopotamia, Rachel dyed vpon my hande in the lande of Canaan, by the waye: when I had but a felde biced to go vnto Ephraim. And I buried her there in the way to Ephraim, which is now called Bethlehem.

And Israel behelde Josephs sonnes, and sayde: What are these? And Joseph sayd vnto his father: they are my sonnes, which God hath geuen me here. And he sayde: bynge them to me, and let me blesse them. And the eyes of Israel were dimme for age, so that he

coude not well se. And he broughte them to hym, and he kyssed them, and embraced them. And Israel sayde vnto Joseph: I wolde not haue thoughte, that I wolde haue sene thy face, and yet so. God hath shewed it me, and also thy seed. And Joseph toke them awaye from his lappe, and they fell on the grounde before hym.

Then toke Joseph them bothe: Ephraim in his right hande towardes Israels left hande, and Manasses in his left hande, towardes Israels right hande, and broughte them vnto hym. And Israel stretched oute his right hande, and sayde it vpon Ephraims head, which was the yonger, and his left hande, vpon Manasses head, crossinge his handes, for Manasses was the elder. And he blesseth Joseph, sayenge: God before whome my fathers Abraham and Isaac dyd walke, and the God which hath fedde me all my lyfe longe vnto this daye, and the angell which hath deliuered me from all euill, blesse these laddes: that they maye be called after my name, and after my father Abraham and Isaac, and that they maye growe and multiplye, vpon the earth.

When Joseph sawe that his father layde his right hande vpon the head of Ephraim, it displeased hym. And he lyfte vp his fathers hande, to haue remoued it from Ephraims head vnto Manasses head, and sayde vnto his father. Not so my father, for this is the eldest. Put thy right hande vpon his head. And his father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He walbe also a people, and walbe greater. But of a truche his yonger brother walbe greater then he, and his seed walbe full of people. And he blesseth them, sayenge: At the ensample of these, the Israelites shall blesse, and saye: God make the, as Ephraim and as Manasses. Thus let he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde, I dye. And God walbe with you, and bynge you agayne vnto the lande of your fathers. Moreover I geue vnto the, a porcion of the lande about thy brethren, which I gat out of the handes of the Amorites, with my swerde and with my bowe.

¶ Jacob blesseth all his owne sonnes, and sheweth them what is to come. He appointeth where he will be buried: and dyeth.

CAPI. XLIX.

And Jacob called for his sonnes, and sayde: come together, that I may tell you what shall happen you in the laste dayes. Gather you together, and heare ye sonnes of Jacob, and hearken vnto Israel your father.

Ruben: thou arte myne eldest sonne, my myghte and the begynnyng of my strengthe, chiefe in receyuing, and chiefe in power. As vnstable as water were thou: thou walte therefore not be the chiefe, for thou wentest vpon thy fathers bed, and thou despidest thou my couche with goynge vp.

The

The brethren Symeon and Levi, wycked instrumentes are their weapons. Into their secrettes come not my soule, and vnto their congregation: be my honoure not coupled: for in their wrath they slewe a man, and in their lust they churche the wallles of the city. Curled be their wrath, for it was stronge, and their fearlenesse, for it was cruel. I will therefore slewe them in Jacob, and scatter the in Israel. But the (Judah) thy brethren shall praye, and thine hande shalbe in the necke of thine enemyes, and thy fathers children shall loue vnto the. Judah is a Lyons whelp, frome spoyles (my sonne) thou arte come an hygge: he layde him downe and couched hym like as a Lyon, and as a Lyonelle. Who dare sere hym by? The sceptre shall not departe frome Judah, nor a ruler from his legges, tyll he come, that is to be sent, vnto whom the people shall hearken. He shall bynd his tole vnto the bynde, and his alces rolt vnto the bynde braunche, and shall walsh his garment in wyne, and his mantell in the bloude of grapes, his eyes are couched than wyne, & his teeth whittier then mylke.

¶ Zabulon shall dwell in the haue of the see, and in the porte of Byppes, & shall reache vnto Sydon.

Isachar is a stronge asse, he couched hym downe betwene two borders, and sawe that rest was good and the lande that it was pleasant, and bowed his shoulder to beare, and became a seruante vnto tribute. Dan shall iudge his people, as one of the trybes of Israel. Dan walbe a serpente in the waye, and an eider in the path, and byte the hoile heles, so that his ryder shall fall backward. After thy launge loke I Loyde.

Sad, men of warre shall inuade. And he shall turne them to flight.

Of Aser cometh a fat bread, and he shall geue pleasures for a kynge.

Nephtalim is a swifte bynde, and geueth goodly wordes. That slopyng childe Joseph, that slopyng childe, and goodly vnto the eye: the daughters can bypon the wall. The sisters haue enured hym, and churche with him, and hated hym, and yet his bowe bode faste, and his armes and his handes were stronge, by the handes of the myghty God of Jacob: out of hym shall come an herde man a lone in Israel. Thy fathers god shall helpe the, and the almyghty god shall blesse the, with blessings frome heauen about, and with blessings of the water that lyeth vnder, and with blessings of the byddes, and of the wombe. The blessings of thy father were stronge: euen as the blessings of my elders, after the desyre of the byrd in the wynde, and these blessings shall fall on the head of Joseph, and on the top of the head of him that was separat from his brethren.

Benjamin is a raurhyng & wolfe. In the morninge he shall deuoure his praye, and at nyght he shall deuoure his spoyles.

All these are the. xij. trybes of Israel, & this is that which their father spake vnto them, when he blesseth them, every man with a true-

all blessinge. And he charged them, and sayd vnto them. I walbe put vnto my people: that ye burye me with my fathers, in the caue that is in the felde of Ephraim the Bethlyte, in the double caue, that is in the felde, before Mamre, in the lande of Canaan. Which felde Abraham bought of Ephraim the Bethlyte, for a possession to burye in. There they buried Abraham and Sara his wyfe, there they buried Isaac and Rebecca his wyfe. And there I buried Lea: whiche felde, and the caue that is therein, was bought of the children of Bethly.

When Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vpon the bed, and dyed, and was put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

¶ Jacob is buried. Joseph conuertyth his brethren the Inury that they dyd to him. And he dyeth.

CAPI. L.

And Joseph commaunded his seruantes that were Philistines, to embawme his father, and the Philistines embawmed Israel. xi. dayes longe, for so longe toke the embawminge laste, and the Egyptians beweped hym. lxx. dayes.

And when the dayes of wepyng were ended, Joseph spake vnto the house of Pharaon, sayenge. If I haue founde fauour in your eyes, speke vnto Pharaon and tell hym, that my laste made me swere and sayde: Wo, I dye, se that thou burye me in my graue which I haue made me in the lande of Canaan. Nowe therefore let me go, and burye my father, and then will I come agayne. And Pharaon sayde, go and burye thy father, according as he made the swere.

And Joseph went vp to burye his father, & with hym went all the seruantes of Pharaon that were the elders of his house, and all the elders of Egypte, and all the house of Joseph, and his brethren, and his fathers house: only their children, and their wyfe, and their catell left they behynde them in the lande of Gosen. And there went with him also Charrettes and horsemen: so that they were an exceeding great compaigne.

And when they came to the felde of Atad beyonde Iordane, there they made great and exceeding sore lamentacion. And he mourned for his father. viij. dayes. When the endes of the lande of the Cananytes sawe the mourninge in the felde of Atad, they sayde: this is a great mourninge which the Egyptians make. Wherfore the name of the place is called Abelmegeaim, whiche place lyeth beyonde Iordane. And his sonnes dyd vnto him accordinge as he had commaunded them.

And his sonnes caried hym into the land of Canaan, and buried hym in the double caue which Abraham had bought with the felde to be a place to burye in, of Ephraim the Bethlyte before Mamre. And Joseph returned to Egypte agayne and his brethren, and all that wente by with him to burye his father, as sone as he had buried hym.

When

*Genesis.
xxviii. d

When Josephs brethren sawe that their father was deade, they sayde: Joseph may for-
tune hate vs, and * rewarde vs agayne / all
the euell whiche we dyd vnto hym. They dyd
therfore a commaundement vnto Joseph, say-
enge: thy father charged vs before his death,
sayenge. This wyle saye vnto Joseph, forgeue
(I praye the) the trespass of thy brethren, and
their synne, for they rewarded the euill. Now
therfore we praye the, forgeue the trespass of
the seruantes of thy fathers God. And Jo-
seph wepte when they spake vnto hym.

*Gen. xlv. b

And his brethren came and fell before hym,
and sayde: Beholde we be thy seruantes.
And Joseph sayde vnto them * feare not, for
am not I vnder god? Ye thought euill vnto
me: but God turned it vnto good, euen to a-
uaunce me, as ye se at this present tyme, and
to saue moche people a lye. Feare not ther-
fore, for I will care for you and for your chil-
dren, and he spake kindly vnto them.

*Tob. xlii. a

Joseph dwelle in Egypte, and his fathers
house also, and luyed an hundred and. x. yere.
And Joseph sawe * Ephraims children, euen

vnto the thirde generation. And vnto Ma-
chir the sonne of Manasses, were chyldren
borne, and sat on Josephs knees.

And Joseph sayde vnto his brethren: I dye
And God will surely * vnto you, and bynge
you out of this lande, vnto the lande whiche
he swaie vnto Abraham, Isaac, and Jacob.
And Joseph toke an othe of the chyldren of
Israel, and sayde: God wyl not faile but
vnto you: se therfore that ye carpe my * bo-
nes hence. And so Joseph dyed, when he
was an hundred and ten yere olde.

And they embawmed hym,
and put hym in
a chest
in
Egypte.

The ende of the first boke of
Moses, called Gene-
sis, or Genera-
tion.

THE SECONDE BOKE OF MOSES, CALLED EXODVS, OR DEPARTVRE.

The chyldren of Jacob are nombred. The new
Pharao oppresseth them. The arte of the godlye
mpdwyses.

CAPITVLO.

I.

*Gen. xli. b

THESE ARE THE NA-
mes of the * chyldren of Israel,
whiche came to Egypte with Ja-
cob, euerie man with his hous-
holde: Ruben, Simeon, Leui,
Iuda, Iacqar, Zabulon, Beniamin, Dan,
Nephthali, Gad and Aser. All these soules pro-
ceedinge out of the loynes of Jacob, were. lxx.
where as Joseph was in Egypte all redye.
When Joseph was dead, and at his brethren
and all the generation: the * chyldren of Is-
rael grewe, encreased, multiplied, and wa-
red very myghty: so that the lande was full
of them.

*Ex. vii. c
*Ex. vii. c

Then there rose vp a newe kynge in Egypt
whiche knewe not Joseph. And he sayde vnto
his folke: beholde the people of the chyldre
of Israel are mo & myghty than we. Come,
let vs playe wylly with them: lest they mul-
tiplye, and so (if there chaunce any waite)
they ioyne them selues to oure ennemyes and
fghte agaynst vs, and so gette them oute of
the lande.

And he set taskemasters ouer them, to kepe
them vnder with burdens. And they buyt vnto
Pharao cyties of defense: Pithon and Ra-
meses. But the more they vaxed the, the more
they multiplied and grewe: so that they ad-

hoised the chyldren of Israel. And the Egyp-
tians helde the chyldren of Israel in bondage
withoute mercy, and made their luyes bitter
vnto them, with cruell labour in claye, and
byrke, and all maner worke in the felde, and
in all maner seruite, whiche they caused them
to worke, cruelly.

And the kynge of Egypte sayde vnto the
mpdwyses of the Egiptian women, of whiche
the ones name was Sephora, and the other
Phua: When ye do the office of a mpdwysse,
to the women of the Egiptians, & se in the byrth
tyme that it is a boye, kyll it. But if it be a
mayde, let it lye. Notwithstanding the mpd-
wyses feared God, and dyd not as the kynge
of Egypte commaunded them: but saued the
men chyldren.

Then the kynge of Egypte called for the
mpdwyses, and sayde vnto them: why haue
ye delt on this maner, and haue saued the me-
chyliden? And the mpdwyses answered Pha-
rao: that the Egiptian women were not as the
women of Egypte: but were sturdy women,
and were deliuered afore the mpdwyses came
at them. And god therfore delt well with the
mpdwyses. And the people multiplied and
waxed very myghty. And because the mpdw-
yses feared God, he made them houses.

Then Pharao charged all his people, say-
enge. All the menchyldren that are borne, calle
into the ryuer, and saue the maydechyldren a
lyue.

*Ex. i.

Moses is borne, and bynge cast into the flaggies,
is taken vp of Pharao daughter. He killeth the E-
gyptians, he fleeth and taketh a wyfe. The Israe-
lites crye vnto the Lorde.

CAPIT.

II.

And there went a man of * the house of
Leui. And toke a daughter of Leui.
And the wyfe conceived & bare a sonne.
And when she sawe that it was a pryncer chylde,
she hyd him for thre monethes. But when she
coude no longer hyde hym, she toke a basket
made of bulrushes, and drowed it with asme
and pytche, and layde the chylde therein, and
put it in the flaggies by the ryuers bynke.
And his syster stood a fette of, to wytte what
twote come of it. * And the daughter of Pha-
rao came to wone to the ryuer to wash her self,
and her maydens walked a longe by the ry-
uers syde. And when she sawe the basket a-
monge the flaggies, she sent one of her may-
dens, and caused it to be fet. And when she
had opened it she sawe the chylde, and beholde:
the babe wepte. And she had compassion on it
and sayde: it is one of the Egiptians chylde.
Then sayde his syster vnto Pharao daughter:
Wyll I go and call vnto the nurse of the
Egiptian woman, to nurse the chylde? Pharao
daughter answered. So thy waye, And the
mayde ran, and called the chylde mother.
Then Pharao daughter sayde vnto her.
Take this chylde awaye, and nurse it for me /
and I will rewarde the, for thy labour.
And the woman toke the chylde, and nur-
sed it vp.

And when the chylde was growen, she
brought it vnto Pharao daughter, & it was
made her sonne, and she called it * Moses, be-
cause (sayde she) I toke hym out of the water.
And it happened in these dayes, when Moses
was waxe great, that he went out vnto his
brethren, and looked on their burdens, & spied
an Egyptian smyte one of his brethren an
Egiptian. And he looked rounde aboute, & when
he sawe that there was no man by, he drew
the Egyptian, and hyd hym in the sande. And
he went forth the next daye: and beholde, two
Egiptians stroue together. And he sayde vnto
hym that dyd the wronge: Wherefore smyest
thou thyne neyghbour? And he answered:
Who hath made the a ruler or a iuge ouer vs?
mynceit thou to kyll me, as thou kyledst ye-
sterdaye the Egyptian? Then Moses feared
and sayde: Truly the thinge is knowne. And
Pharao herce of it, and wote aboute to kille
Moses: but he fled from Pharao, and dwelt
in the lande of Madian, and he sat to wone by
a wellles syde.

The preast of Madian had. viij. daughters,
whiche came and drew water, and fylled the
troughes, for to water their fathers shepe.
And the shepherdes came and drew the may-
dens awaye: but Moses stood vp, and helped
them, and watered their shepe. When they
came to * Raguel their father, he sayde: how
happened it that ye are come so lone to day?
They answered: An Egyptian deliuered vs
from the shepherdes, and so drew vs wa-
ter, and watered the shepe. And he sayde vnto

his daughters: Where is he? why haue ye left
the man? So call hym that he may eate bred.
And Moses was content to dwell with the
man. And he gaue Moses Zephora his dought-
ter which bare a sonne, and he called him Ger-
son: for he sayde: I haue bene a straunger in a
strange lande. And she bare yet another sonne
whom he called Eliezer, sayenge: The God of
my father is myne helpe, & hath ryd me oute
of the handes of Pharao.

And it chaunced in procelle of tyme, that
kynge of Egypte dyed, and the chyldren of Is-
rael syghed by the reason of labour, and cry-
ed. And their complaynt ascended vnto God
trome the labour. And God remembred his
promyse with Abraham, Isaac and Jacob.
And God * looked vpon the chyldren of Israel,
and knewe them.

Moses heareth Meye, God appereth vnto him in a
bush, and sendeth him to the chyldren of Israel, and
to Pharao the oppressour.

CAPIT.

III.

Moses kepte the shepe of Jethro his fa-
ther in lawe, preast of Madian, and he
droue the flocke to the backsyde of the
wyldernesse, and came to the mountayne of
God, Horeb. And the angell of the Lorde ap-
peared vnto hym, in a flame of fyre, oute of a
bush. And he perceaued that the bush burned
with fyre, and consumed not. Then Moses
sayde: I wyll go hence, & see this great sight,
how it cometh that the bush burneth not.
And when the Lorde sawe that he came forth
to see, he called hym out of the bush, and sayde:
Moses, Moses. He answered, I am at hand.
And he sayde: come not hether, but put thy
shoes of thy fere: for the place wheron thou
standest is a holy ground. And he sayde: I am
the God of thy father, the God of Abraham,
the God of Isaac, and the God of Jacob. And
Moses hyd his face, for he was afrayd to loke
vpon God.

Then the Lorde sayde: I haue surely sene
the trouble of my people which are in Egypt,
and haue herde their crye, which they haue of
their taskemasters. For I knowe their sorow
and am come downe to deliuer them out of
handes of the Egiptians, and to bynge them
out of that lande, vnto a good lande, and a
large, and vnto a lande that floweth with
milk and hony: euen vnto the place of the
Cananytes, Hethytes, Amorytes, Pherezites,
Hivites, & of the Jebusites. Now ther-
fore beholde, the complaynt of the chyldren of
Israel is come vnto me, and I haue also sene
the oppression, wherewith the Egyptians op-
presseth them. But come, I wil sende the to Pha-
rao, that thou mayest bynge my people the
chyldren of Israel out of Egypte. And Moses
sayde vnto God: what am I to go vnto Pha-
rao, and to bynge the chyldren of Israel out
of Egypte? And he sayde: I wil be with the.
And this shalbe a token vnto the, that I haue
sent the: After that thou hast brought the pe-
ple oute of Egypte, ye shall serue God vpon
this mountayne.

Then sayd Moses to God: When I come
vnto

father of ze-
phora: & was
also the preast
of Madian.
For it was a
lyke order to
the, as it was
with the
Jewes / that
the sonne pos-
sessed the of-
fice of his fa-
ther.

* Looked vpon
the: that
is he had
pyne and co-
passion ouer
they: for he la-
boured / as
Deut. xxvi. d.

The bush
fyr.

* The scrip-
ture vnto
call that holy
ground whiche
the Lorde cho-
seth vnto hym
self: as de-
clare vnto
Exode. xxiii. d.

* By milke
and hony is
vnderstande
abundance
and plentye
of all thynges
appertaining
the comforte
of man.

* D

unto the children of Israel, & sape vnto them, The God of your fathers hath sent me vnto you, and they say vnto me, what is his name, what answer shall I geue them? Then sayd God vnto Moses: I am that I am: And he sayde: This shall thou sape vnto the children of Israel: He that is byd sende me vnto you. And God spake further vnto Moses: Thus shalt thou sape vnto the children of Israel: the Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me vnto you: this is my name for euer, and this is my memoꝛiall throughout all generations. So therfore and gather the elders of Israel together, and sape vnto them: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, appeared vnto me, and sayde: I haue visited and sene both you and that which is done to you in Egypt. And I haue sayd it, that I will bringe you out of the tribulation of Egypt vnto the lande of the Canaanites, Hethites, Amorites, Pherezites, Heuytes and Jebusites: a lande that floweth with mylke and honny.

¶ If it come to passe that they heare thy voyce then go, bothe thou and the elders of Israel vnto the kynge of Egypt, and sape vnto him: The Lord God of the Egiptians hath called vs: let vs go therfore this dayes iourney into the wilderness, that we maye sacrifice vnto the Lord oure God. Notwithstanding I am sure that the kynge of Egypte will not let you go, oneles it be with a myghtye hande: I will therfore stretch out myne hande, and smyte Egypte with all my wonders which I will vnto them. And after that, he will let you go. And I will geue this people sauoure in the syght of the Egyptians: so that when ye go, ye shall not go emptye: but euery wyche shall booweneth in her house, Jewels of syluer and of gold and rayment. And ye shall put them on your sonnes and daughters, and shall a spoyle the Egyptians.

¶ Moses receyved signes of his callinge and was led into Egypt. His wyfe Zephora circumcised her sonne. Aaron met with Moses, Moses taketh his leave of his father in lawe.

CAPI.

IIII.

Moses answered and sayd: Se, they will not beleue me nor herke vnto my voyce but will sape, the Lord hath not appeared vnto the. Then the Lord sayd vnto him: What is that in thyne hande? and he sayde, a rodde. And he sayde cast it on the grounde, he byd cast it, and it turned vnto a serpent. And Moses ranne awaye frome it. And the Lord sayde vnto Moses: put forth thyne hande and take it by the tale. And he put forth his hande and caught it, and it became a rodde againe in his hande, and this shall thou saye vnto the Lord, that they maye beleue that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath appeared vnto the.

And the Lord sayd further moze vnto him

thrust thyne hande into thy bosome. And he thrust his hande into his bosome, and toke it out. And beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande into thy bosome againe. And he put his hande into his bosome againe, and plucked it oute of his bosome, and beholde, it was turned againe as his other flesch. If they wil not beleue the, neyther heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But if they wil not beleue the two signes, neyther hearken vnto thy voyce, the Lake of the water of the ryuer, and poure it vpon the drye lande. And the water which thou takest out of the ryuer, shall turne to blood vpon the drye lande.

And Moses sayde to the Lord: oh my Lord, I am not eloquence, neyther in tymes past, ne yet sence thou hast spoken vnto thy seruantes: but I haue an impediment of speche, and am slowe tongued. And the Lord sayd vnto him: who hath made mans mouth or who hath made the domme of the deafe, the legges of the blinde? haue not I the Lord? So therfore, and I will be with thy mouth and teache the what thou shalt sape. But he sayde: oh my Lord, sende I praye the whom thou wilt. And the Lord was angrie with Moses and sayde, I knowe Aaron thy brother the Leuite that he can speake. And mozeouer beholde, he cometh to mee the, and when he seyth the, he will be glad in his heart. And thou shalt speake vnto him, and put the wordes in his mouth, and I will be with thy mouth and with his mouth, and will teache you what ye shall do. And he shall be thy mouth, and thou shalt be his God: and take this rodde in thy hande wherewith thou shalt do myracles.

And Moses went and returned to Jethro his father in lawe againe, and sayd vnto him Let me go (I praye the) and retourn to my brethren which are in Egypt, that I maye see whether they be yet aliv. And Jethro sayde to Moses: go in peace. And the Lord sayde vnto Moses in Madian: retourne againe into Egypt: for they are dead which went aboute to kyll the. And Moses toke his wyfe, and his sonnes, and fate them on an asse, and retourned to Egypt, and toke the rodde of God in his hande.

And the Lord sayde to Moses: when thou arte come to Egypte againe, se that thou do all the wonders before Pharaos which I haue put in thy hande: but I will harden his herte so that he shall not let the people go. And tell Pharaos, thus sayeth the Lord: Israel is myne eldest sonne, and therfore sayth vnto the: Let my sonne go, that he maye serue me. If thou wilt not let hym go: beholde, I will sle thy eldest sonne.

And it chaunced by the waye in the pynne that the Lord met hym, and wolde haue kylld hym. Then Zephora toke a stone and circumcised her sonne, and fell at his fete, and sayde: a bloody husbande arte thou vnto me. And he let hym go. She sayde a bloody husbande, because of the circumcision. The Lord

Lord

Lord vnto Aarō: go meete Moses in the wilderness. And he went and met hym in the mount of God, and kysed hym. And Moses tolde Aaron all the wordes of the Lord, which he hadde sent by hym, and all the tokens which he had charged him with all. So went Moses and Aarō, and gathered all the elders of the children of Israel. And Aaron tolde all the wordes which the Lord had spoken vnto Moses, and byd the myracles in the syght of the people, and the people beleued. And when they herde that the Lord had bysted the children of Israel, and hadde looked vpon their tribulatio, they bowed them selues and worshipped.

¶ Moses and Aaron go vnto Pharaos. The people of Israel are oppressed more and more: and they crye out vpon Moyses and Aaron therefor.

CAPI.

V.

Then Moses and Aaron went and tolde Pharaos, thus sayeth the Lord God of Israel. Let my people go, that they maye kepe holpe daye vnto me in the wilderness. And Pharaos answered: What fellowe is the Lord, that I should heare his voyce so: to let Israel go? I knowe not the Lord, neyther wil let Israel go. And they sayde: the God of the Hebrewes hath met with vs: let vs go (we praye the) this dayes iourney into the desert, that we maye sacrifice vnto the Lord oure God: lest he smyte vs eithen with pestilence, or with sword. Then sayde the kynge of Egypt vnto them: Wherfore to ye, Moyses and Aaron, let the people frome their worke, get you vnto your labour. And Pharaos sayd furthermoze: beholde there is moche people in the lande, and ye make them playe, and let their worke stande.

And Pharaos commaunded the same daye the taskmasters ouer the people, and the officers, sayenge: se that ye geue the people no moze strawe to make bypche with, as ye byd in tyme past: let them go and gather strawe them selues, and the nombre of bypche, which they were wont to make in tyme past, laye vnto theyr charges also, and bympnyshinge no charge therof. For they be ydel, and therfore crye, sayenge: Let vs go and to sacrifice vnto our God. They must haue moze worke layd vpon them, that they maye labour therein, and then will they not turne them selues to false wordes.

Then went the taskmasters of the people and the officers out, and tolde the people sayenge: Thus sayeth Pharaos: I will geue you no moze strawe, but go your selues, and gather you strawe where ye can fynde it, yet shall none of your labour be mynysed. Then the people scattered abrode throughout all the land of Egypt, for to gather theym stubble, to be in steede of strawe.

And the taskmasters hastened them forward, sayenge: fulfill your worke daye by daye, euen as when strawe was geuen you. And the officers of the children of Israel, which Pharaos taskmasters had let ouer them, were beaten. And it was sayde vnto them: Wherfore haue

ye not fulfilled your taske in makinge bypche, bothe yesterdaye and to daye, as well as in tymes passe.

¶ When went the officers of the children of Israel, and complained vnto Pharaos, sayenge: Wherfore dealest thou thus with thy seruantes? there is no strawe geuen vnto thy seruantes, and yet they laye vnto vs: make bypche. And lo, thy seruantes are beaten, and thy people is foule increased. And he answered: Ydel are ye, and therfore ye sape: let vs go and to sacrifice vnto the Lord. So therfore and worke, for there shall no strawe be geuen you, and yet se that ye deliuer the hole tale of bypche.

¶ When the officers of the children of Israel sawe them selues in so wrode case (in that he sayde, ye shall mynyshe no charge of your dayly makinge of bypche) then they met Moyses and Aaron, standinge in their waye, as they came out frome Pharaos, and sayd vnto them: The Lord loke vnto you & iudge, for ye haue made the sauoure of vs synke in the sight of Pharaos, and of his seruantes, and haue put a swerde into their handes to sle vs.

¶ Moses returned vnto the Lord, and sayde: Lord, wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharaos to speke in thy name, he hath sared soule with this folke, and yet thou hast not deliuered thy people at all. The Lord sayde vnto Moyses: Howe shalt thou se what I will do vnto Pharaos, for with a myghtye hande, shall he let them go, & with a myghtye hande, shall he dysse them oute of his lande.

¶ God promyseth deliuerance of the Israelites, and the lande of Canaan. The genealogie of Ruben, Simeon and Leui.

CAPI.

VI.

¶ The Lord sayde vnto Moyses: I am the Lord, that appeared vnto Abraham, Isaac and Jacob, an almyghty God: but in my name Iehouah, was I not known vnto them. Wherfore I made an appoyntment with them, to geue them the lande of Canaan: the lande of their pilgrimage wher in they were strangers. And I haue also herde the gronnyng of the children of Israel, because the Egyptians kepe them in bondage, & haue remembred my promysse.

¶ Wherfore sape vnto the children of Israel I am the Lord, and will deliuer you frome the burdens of the Egyptians, and will rpe you out of their bondage, and will deliuer you to a stretched oute arme, and with great iudgements. And I will take you for my people, & will be to you a God. And ye shall knowe I am the Lord your God, which deliuer you frome the burdens of the Egyptians. And I will bringe you to the lande ouer which I did a lyft vp my hande to geue it vnto Abraham, Isaac and Jacob, and will geue it vnto you for a possession: euen I the Lord. And Moyses tolde the children of Israel euen so: But they hekened not vnto Moyses for anguyshe of spere, and for cruel bondage.

D. G.

And

¶ I am that I am, that is to wit, I am euer without ende, vnderchangeable, for nothing is a beinge of it self, without creation, without corruption, without begynnyng, & out endinge, saue only god almyghty.

¶ Exodi. xi. a. and. xii. c.

¶ This spoyle was made by goddes appoyntment and commaundement: wherfore it followeth not, that we maye do lyke of oure owne ppiare auaricie.

¶ Seruier.

¶ Iehouah is the name of god.

¶ I promysed a Testament

¶ To lyfte up the hande is to promysse by an oth: as in Gen. xiii. d. of Abraham.

And the Lorde spake vnto Moses saying: Go and byd Pharaos kynge of Egypte, that he let the children of Israel go out of his land. And Moses spake before the Lorde, saying: beholde, the children of Israel hekenen not vnto me, howe then shall Pharaos heare me: seynge that I haue a vncircumcised lippes.

And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the children of Israel, and vnto Pharaos, kynge of Egypt: to bynne the children of Israel, out of the lande of Egypte. These be the headdes of their families houses. The children of Ruben the eldest sonne of Israel, are these: Hanoch, Pallu, Hebron, Charai, these be the householders of Ruben. The children of Symeon are these: Gemuel, Jamin, Oshad, Jachin, Zohar, and Saul the sonne of a Canaanish wyfe: these are the kynnedes of Symeon. These are the names of the children of Leui in their generations: Gerson, Kahath, and Merari. And Leui issued and hundreded and. xxxvi. pere. The sonnes of Gerson: Libni and Schimei in their kynnedes. The children of Kahath: Amram, Jeleaz, Hebron and Eliel. And Kahath issued an hundreded and. xxiij. pere. The children of Merari are these: Mahely and Gush: these are the kynnedes of Leui in their generations.

And Amra toke Jochebed his nece to wyfe which bare hym Aaron and Moses. And Amram issued an hundreded and. xxvi. pere. The children of Jeleaz: Korah, Nepheg and Spichy. The children of Eliel: Eliael, Elzaphan and Sathyl.

And Aaron toke Elizaba daughter of Amiadab and syster of Nabalon, to wyfe: which bare hym Nadab, Abihu, Eleazar and Jethamar. The children of Korah: Asir, Elkana, and Abiasaph: these are the kynnedes of the Korahites. And Eleazar Aarons soune, toke hym one of the daughters of Putuel to wyfe, which bare hym Phinehas: these be the principall fathers of the Leuites / in their kynnedes.

These are that Aaron and Moses to whom the Lorde spake: carpe the children of Israel out of the lande of Egypt, with their armyes. These are the same Moses and Aaron which spake to Pharaos kynge of Egypte, that they myght bynne the children of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayinge, I am the Lorde, se that thou speake vnto Pharaos the kynge of Egypt all that I saie vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharaos then geue me audience?

C Tokens. The rodde of Moses is turned to a serpent. The soxers do the same. The waters are turned into bloude.

CAPI. VII.

And the Lorde sayde vnto Moses: behold, I haue made the Pharaos God and Aaron thy brother shall be thy prophete. Thou shalt speke all that I commaunde

the, and Aaron thy brother shall speake vnto Pharaos: that he sende the children of Israel out of his lande. But I wyll harden Pharaos herte, that I maye multiplye my myracles and my wonders in the lande of Egypte. And yet Pharaos shall not heken vnto you, that I maye set myne hande vpon Egypte, and bynne out myne armyes, euen my people the children of Israel out of the lande of Egypte, with great iudgements. And the Egyptians shall knowe that I am the Lorde, when I haue stretched forth my hande vpon Egypte, & haue brought out the children of Israel from them.

Moses and Aaron byd as the Lorde commaunded them. And Moses was. lxxx. pere olde, and Aaron. lxxij. when they spake vnto Pharaos. And the Lorde spake vnto Moses and Aaron, sayinge: When Pharaos speakech vnto you, and sayth: Shewe a wonder, then walte thou saye vnto Aaron: Take the rodde, and caste it before Pharaos, and it shall turne to a serpente. Then wente Moses and Aaron to Pharaos, and byd as the Lorde had commaunded. And Aaron cast forth his rodde before Pharaos and his seruantes, and it turned to a serpente. Then Pharaos called for the wyle men and enchaunters of Egypte: and they byd in lyke maner with their soxerpe. And they caste towee euery man his rodde, and they turned to serpentes: but Aarons rodde ate by their rodde: and yet for all this Pharaos herte was hardened, so that he hekened not vnto them, accordyng as the Lorde had sayde.

Then sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharaos in the morninge, for he wyll come vnto the water, and stonde thou vpon the ryuers bynke, against he come, and the rodde whiche turned to a serpent take in thyn hande. And saie vnto hym: the Lorde God of the Hebrewes hath sent me vnto the, sayinge: let my people go, that they maye serue me in the wilderness: but yfther vnto thou woldeste not heare. Wherefore thus sayth the Lorde: hereby thou shalt knowe that I am the Lorde. Beholde, I will smyte with the staffe that is in myne hande, the waters that are in the ryuer, and they shall turne to bloude. And the fywe that is in the ryuer shall dye, and the ryuer shall drynke, so that it shall geue the Egyptians to drynke of the water of the ryuer.

And the Lorde spake vnto Moses, say vnto Aaron: take thy staffe & stretch out thynne hande ouer the waters of Egypte, ouer their streames, ryuers, poudes, & all pooles of water, that they maye be bloude, and that there maye be bloude in all the lande of Egypt: both in vessels of wodde and also of stone.

And Moses and Aaron byd as the Lorde commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer, in the sight of Pharaos, and in the sight of his seruantes, and at the water that was in the ryuer, turned into bloude. And the fish that was in the ryuer dyed, & the ryuer stanke: so that the Egyptians coulde not drynke of the water

water of the ryuer. And there was blond thowt out all the lande of Egypte.

And the enchaunters of Egypte, byd lyke wyse with their enchauntementes, so that Pharaos herte was hardened, and byd not regarde the, as the Lorde had sayde. And Pharaos turned hym selfe, & went into his house, and let not his herte there vnto. And the Egyptians dygged rounde aboute the ryuer for water to drynke, for they coulde not drynke of the water of the ryuer. And it continued a wyke, after that the Lorde hadde smyten the ryuer.

C The plage of frogges. Moses prayeth for Pharaos. The plage of flies.

CAPI. VIII.

The Lorde spake vnto Moses: Go vnto Pharaos, and tell hym, thus sayth the Lorde: * Let my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyll smyte all thy lande with frogges. And the ryuer shall scale with frogges, and they shall come vp, & go into thynne house and into thy chaumbre, where thou slepest, and vpon thy bedde, and into the houses of thy seruantes, and vpon thy people, and into thynne ouens, and vpon thy bytapes, whiche thou hast in soxe. And the frogges shall come vpon the, and on thy people, and vpon all thy seruantes.

And the Lorde spake vnto Moses, saye vnto Aaron: stretche forth thyne hande with thy rodde ouer the streames, ryuers and poudes. And bynne vp frogges vpon the lande of Egypte. And Aaron stretched his hande ouer the water of Egypte, and the frogges came vp, and couered the lande of Egypte. And the soxers byd lyke wyse with their soxerpe, and the frogges came vp, vpon the lande of Egypte.

Then Pharaos called for Moses, and Aaron, and sayde: praye ye vnto the Lorde that he maye take awaye the frogges from me and from my people, and I wyll let the people go, that they maye do sacrifice vnto the Lorde. And Moses sayde vnto Pharaos: Appoynte thou the tyme vnto me, when I shall pray for the / and thy seruantes, and thy people, to dryue awaye the frogges from the, and thy house, so that they shall remayne but in the ryuer onely. And he sayde to moxowe. And he sayd: euen as thou hast sayd that thou mayst knowe that there is none lyke vnto the Lorde our God. And the frogges shall departe from the, and from thynne houses, and from thy seruantes, and from thy people, and shall remayne in the ryuer onely.

And Moses and Aaron went out from Pharaos, and Moses cryed vnto the Lorde vpon the apoyntment of frogges, whiche he hadde made vnto Pharaos. And the Lorde byd accordyng to the saynge of Moses. And the frogges dyed out of the houses, courtes & feldes. And they gathered them together vpo heapes so that the lande stanke of them.

But when Pharaos sawe that he had relle gyuen hym, he hardened his hert, and berkeued not vnto them, as the Lorde hadde sayde.

And the Lorde sayde vnto Moses: saye vnto Aaron, stretche out thy rodde, and smyte the dust of the lande, that it maye turne to lyle / in all the lande of Egypte. And they byd so. And Aaron stretched out his hande, with his rodde, and smote the dust of the earth, and it turned to lyle, both in man and beast, so that all the dust of the lande, turned to lyle, thowtwe out all the lande of Egypte.

And the enchaunters assayed lyke wyse with their enchauntementes, to bynne forth lyle, but they coulde not. And the lyle were borthe vpon man and beast. Then sayde the enchaunters vnto Pharaos: It is the fynger of God. Neuerthelasse Pharaos herte was hardened, and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the morninge, and stonde before Pharaos, for he will come vnto the water: and say vnto hym, thus sayth the Lorde: let my people go, that they maye serue me. If thou wilt not let my people go, beholde, I wil sende at maner flies, bothe vpon the, thy seruantes, and thy people, and into thy houses. And the houses of the Egyptians shall be full of flies, and the grounde wheron they are. But I wil separate the same daye, the lande of Golan where my people are, so that there shall no flies be there: that thou mayst knowe, that I am the Lorde vpon the earth. And I will put a dyspulyd, betwene my people and thynne. And euen to moxowe that this miracle be done.

And the Lorde byd accordyngly: and there came noyome flies vnto the house of Pharaos and into his seruantes houses, and into all the lande of Egypte: so that the lande was marred with flies. Then Pharaos sent for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the lande. And Moses answered: it is not mete so to do. For we wylde so offer vnto the Lorde our God, that whiche is an abhominacion vnto the Egyptians: beholde, shall we sacrifice that whiche is an abhominacion vnto the Egyptians before their eyes, & shall they not stone vs? we wyl therfore go thre dayes iourney, into the wilderness, and sacrifice vnto the Lorde our God as he hath commaunded vs.

And Pharaos sayde: I will let you go, that ye maye sacrifice vnto the Lorde your God in the wilderness: onely go not farre away, and se that ye praye for me. And Moses sayde: beholde, I wyll goo oute frome the, and praye vnto the Lorde, and the flies shall departe frome Pharaos, and from his seruantes and from his people, to moxowe. But let Pharaos frome henceforth beleaue no moare, that he will not let the people go to sacrifice vnto the Lorde.

And Moses went oute frome Pharaos, and prayed vnto the Lorde. And the Lorde byd as Moses had sayd, and toke awaye the flies frome Pharaos, and from his seruantes, and from his people, so that there remaned not one. But for all that, Pharaos hardened his herte euen then also, and wolde not let the people go.

D. iij. **C** The

The mozen of bestes. The plage of botches and sores. The horrible hayle/thunder and lychtenyng.

CAPI.

IX.

And the Lorde sayde to Moyses, go to Pharaon and tell him, thus sayth the Lorde God of the Egiptians: let my people go that they maye serue me. If thou wilt not let them go, but wilt holde them fast: behold, the hande of the Lorde shall be vpon thy cattell which thou hast in the felde, vpon horses, asses, camels, oxen, & shepe, with a mighty great moztayne. But the Lorde shall make a diuision betwene the bestes of the Israelites, and the bestes of the Egiptians: so that there shall nothinge dye of all that belongeth to the children of Israel. And the Lorde appointed a tyme, sayenge: to morowe the Lorde shall do this thinge in the lande.

And the Lorde dyd the thyng on the morowe, and all the cattell of Egipte dyed: but of the cattell of the children of Israel dyed not one. And Pharaon sent to mete: but there was not one of the cattell of the Israelites dead. Notwithstandinge the herte of Pharaon hardened, and he wolde not let the people go.

And the Lorde sayde vnto Moyses and Aaron: take your handes full of ashes out of the fornace, and let Moyses spynke it vp into the ayre. In the syght of Pharaon, and it shall turne to dust in all the lande of Egipte, and shall make swellynge sores with blaynes, bothe man and beast, in all the lande of Egipte. And they toke ashes out of the fornace, and stode before Pharaon, and Moyses spynkled it vp, into the ayre: And there brake out sores with blaynes, bothe in man and beast, so that the sores could not stonde before Moyses, for there were botches vpon the enchauntes and vpon all the Egiptians, But the Lorde hardened the herte of Pharaon, that he hearkened not vnto them, as the Lorde had spoked by Moyses.

And the Lorde sayde vnto Moyses: rse vp early in the mornynge, and stonde before Pharaon, and tell hym, thus sayth the Lorde God of the Egiptians: let my people go, that they maye serue me, or els I will at this tyme send all my plagues vpon thyne herte, and vpon thy seruantes, & on thy people, that thou mayst knowe that there is none lyke me in all the erthe. For now will I stretch out my hande, and will smyte the, and thy people with pestilence: so that thou shalt perishe from the erthe. Yet in very dede & for this cause haue I snered the vp, for to shewe my power in the & and to declare my name thowout all the worlde.

If it be so that thou stoppest my people that thou wilt not let them go: behold, to morowe this tyme I will sende downe a myghty great hayle: euen suche one as was not in Egipte synce it was founded, vnto this tyme. Seide therefore and set home thy bestes, and all that thou hast in the felde. For vpon all the men & bestes which are founde in the felde, & not broughte home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde, amonge the seruantes of Pharaon made their seruantes and their bestes sit to

house: and they that regarded not the worde of the Lorde, lette their seruantes and their bestes in the felde.

And the Lorde sayde vnto Moyses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egipte: vpon man and beast, and vpon all the herbes of the felde of Egipte. And Moyses stretched out his rod vnto heauen, and the Lorde thondered & hayled, so that the fyre ra a longe vpon the ground. And the Lorde so hayled in the lande of Egipte, that there was hayle and fyre mingled with the hayle, so greuous, that there was none suche in all the lande of Egipte, synce people inhabited it. And the hayle smote in the lande of Egipte, all that was in the felde bothe man and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: only in the lande of Golan where the chyldre of Israel were, was there no hayle. And Pharaon sent and called for Moyses & Aaron, and sayde vnto them: I haue nowe synned, the Lorde is rightwyse, and I and my people are wicked. Praye vnto the Lorde, that the thunder of God and hayle may cease, and I will let you go, and ye shall eate no longer. And Moyses sayde vnto hym: as I am out of the erthe, I will speeche abrode my handes vnto the Lorde, and the thunder shall cease, neyther shall there be any more hayle: that thou mayst knowe howe that the earthe is the Lordes. But I knowe that thou and thy seruantes yet feare not the Lorde God. The flaxe and the barley were smyten, for the barley was shot vp, and the flaxe was boubled: but the where and the eye were not smyt, for they were late sowne.

And Moyses went out of the erthe from Pharaon, and spredd abrode his handes vnto the Lorde: and the thunder and hayle ceased, neyther rained it any more vpon the earth: when Pharaon sawe that the rayne and the hayle & thunder were ceased, he synned agayne & hardened his herte: both he and his seruantes. So was the herte of Pharaon hardened, that he wolde not let the children of Israel go, as the Lorde had sayde to Moyses.

The herte of Pharaon is hardened of God. The grasshoppers. The thicke darkenes.

CAPI.

X.

The Lorde sayde vnto Moyses: go vnto Pharaon: neuerthelesse & I haue hardened his herte, and the hertes of his seruantes, that I myght shewe these my signes amonge them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, the ballaunt actes which I haue done in Egipte, and the myracles which I haue shewed amonge them: that ye maye knowe that I am the Lorde. Then Moyses and Aaron wente vnto Pharaon, and sayde vnto hym: Thus sayth the Lorde God of the Hebrewes: howe longe shall it be, or thou wilt submytte thy selfe vnto me? & let my people go that they maye serue me. If thou wilt not let my people go: behold, to morowe will I bringe grasshoppers into thy lande, and they shall couer

couer the erth, so that it can not be seene / and they shall eate the resydue, which remaineth vnto you and escaped the hayle: and they shall eate all your grene trees vpon the seide / and they shall fill thy houses, & all thy seruantes houses / and the houses of all the Egiptians after such a manner as neyther thy fathers nor thy fathers fathers haue seene, synce the tyme they were create vpon the erth vnto this daye. And he turned hym ielic aboute, and went out from Pharaon.

And Pharaons seruantes sayde vnto hym: howe longe shall we be thus curill entreated? let the men go that they maye serue the Lorde thy god: wyle thou not yet knowe that Egipte is destroyed? And then Moyses & Aaron wente broughte agayne vnto Pharaon, & he sayd vnto them: So and serue the Lorde your god, but who are they that shall go? And Moyses answered, we will go with yong and old, yea and with our sonnes and w our daughters / & with our shepe and oxen must we go. For we must holde a feast vnto the Lorde.

And he sayd vnto them: shall it be so? The Lorde be with you: wolde I let you go / and your chyldren also? Take hede, for ye haue some mylchefe in hande. Saye not so, but go ye that are men and serue the Lorde, for that was your desyre. And they thrust them out of Pharaons presence.

And the Lorde sayd vnto Moyses: stretch out thyne hande ouer the lande of Egipte for grasshoppers, that they come vpon the lande of Egipte and eate all the herbes of the lande: and all that the hayle lefte vntouched. And Moyses stretched forth his rod ouer the lande of Egipte, and the Lorde broughte an east wynde vpon the lande, all that daye and all nyght. And in the mornynge the east wynde brought the grasshoppers: and the grasshoppers went vp ouer all the land of Egipte and lychted in all quarters of Egipte very greuously, so that before them were there no suche grasshoppers, neyther after them shall be. And they couered all the erthe / so that the lande was darke therewith. And they ate all the herbes of the lande, and all the frutes of the trees which the hayle had left, so that there was no grene thyng lefte in the trees and herbes of the felde through all the lande of Egipte.

Then Pharaon called for Moyses and Aaron in haste and sayd: I haue synned agaynst the Lorde your God, and agaynst you. Forgyue me yet my synne onely this ones, and pray vnto the Lorde your God, that he maye take away from me this death only. And he went out from Pharaon, and prayed vnto the Lorde, and the Lorde turned the wynde in to a myghty stronge west wynde / and it toke awaye the grasshoppers and cast them in to the reed see: so that there was not one grasshopper in all the coostes of Egipte. But the Lorde & hardened Pharaons herte, so that he wolde not let the chyldren of Israel go.

And the Lorde sayd vnto Moyses: stretch out thy hand vnto heuen: & let there be darkenes vpon the lande of Egipte, euen that they maye grope the darknes. And Moyses stretched

out his hande vnto heuen, and there was a thicke darkenes vpon the lande of Egipte. thre dayes long, so that no man sawe an other neyther rose vp from the place where he was by the space of thre dayes, but all the chyldren of Israel had lycht where they dwelled.

Then Pharaon called for Moyses and sayde: So and serue the Lorde, onely let your shepe and your oxen abyde, but let your chyldren go with you. And Moyses answered: thou muste gyue vs also obrynges and burnt offrynges for to sacrifice vnto the Lorde our God: our cattell therefore shall go with vs / and there shall not one hofe be lefte behynde, for the of must we take to serue the Lorde our God. Moyses saide: we can not knowe wherewith we shall serue the Lorde, till we come thither.

But the Lorde hardened Pharaons herte, so that he wolde not let them go. And Pharaon sayd vnto him: get the from me and take hede to thy selfe that thou se my face no more. For when so euer thou comest in my syght / thou shalt dye. And Moyses sayd: Let it be as thou hast sayd: I will se thy face no more.

The Lorde commaundeth to spoyle the Egiptians. The death of all the first begotten in Egipte.

CAPI.

XI.

And the Lorde sayde vnto Moyses: yet will I bringe one plage more vpon Pharaon and vpon Egipte / and after that he will let you go hence. And when he leteyth you go, he shall vterly dyspue you here. But vnto the people that euer man bozowe of his sernde, and euer woman of her neyghbour, iewels of syluer and iewels of golde. And the Lorde gaue the people fauour in the syght of the Egiptians. Moyses & Aaron was verie greute in the lande of Egipte, bothe in the syght of Pharaon, and also in the syght of the people.

And Moyses sayde: thus sayth the Lorde Aboute mydynyght will I go out amonge the Egiptians / and all the fyre borne in the lande of Egipte shall dye: euen from the fyre borne of Pharaon, that syteth on his seate, vnto the fyre borne of the mayde seruante that is in the mylle / and all the fyre borne of the cattell. And there shall be a greute crye thowout the lande of Egipte: so that there was neuer none lyke, nor shall be. And amonge all the chyldren of Israel shall not a dogge moue his tonge / nor yet man or beest: that ye maye knowe howe the Lorde putteth a difference betwene the Egiptians and Israel. And the thre thy seruantes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnder the, and then will I departe. And he went out from Pharaon in a great anger.

And the Lorde sayde vnto Moyses: Pharaon shall not regarde you, that many wonders may be wrought in the lande of Egipte. And Moyses and Aaron dyd all these wonders before Pharaon. But the Lorde hardened Pharaons herte, so that he wolde not let the chyldren of Israel go out of his lande.

The synne's plage. Durable darkenes.

A godly simulation.

Eccl. x. 1.

A

D

Th

The first plage.

The first plage.

* Roma. ix. 17. * 1. Cor. x. 10.

The first plage.

* 1. Cor. x. 10.

G

The first plage.

A

* 1. Cor. x. 10.

The passouer is eaten. The sweete bread. They must teach the chyldren what the passouer signifieth. The deliuration of the first begotten in Egypt. The robbery of the Egyptians. The goinge out of the Israelites.

CAPI.

XII.

And the Lorde spake unto Moses and Aaron in the land of Egypt, saying: This moneth shall be your cheere moneth, and of the first moneth of the pere shall it be unto you. Speake ye vnto all the felowship of Israel, saying: that they take the tenth daye of this moneth to euerie household a shepe. If the household be to fewe for a shepe, then let hym and his neighbour that is next vnto his house take accordynge to the nombre of the soules: and counte vnto a shepe accordynge to euerie mans eatynge. A shepe without spot, and a male of one pere olde shall it be: and out of the flocke of the lambes and the gootes shall ye take it.

And ye shall kepe hym in till the xiiii. daye of the same moneth. And euerie man of the multitude of Israel shall kill hym about euen. And they shall take of the blood, and stryke it on the two syde postes, & on the upper doze post of the houses, wherein they eate hym. And they shall eate the fleshe the same nyght, with fyre and with unleuened bread: & with foure herbes they shall eate it. So that ye eate not thereof rawe, nor soden in water: but roast with fyre: both the heede, fete, and putrenance togther. And so that ye let nothinge of it remaine vnto the morning: yf ought remaine burne it with fyre.

Of this maner shall ye eate it: with your loynes girded, and shooes on your fete, & your haues in your handes. And ye shall eate it in haste: for it is the Lordes passouer. For I wyl go aboute in the lande of Egypte this same night: and wyl smyte all the first borne in the lande of Egypte, bothe of man and beest: and vpon all the Goddes of Egypte wyl I the Lorde do execution. And the blood shall be vnto you a token vpon the houses wherein ye are, so: when I se the blood, I wyl passe ouer you, and the plage shall not be vpon you to destroye you: when I smyte the lande of Egypte.

And this daye shall be vnto you a remembrance: & ye shall kepe it holy vnto the Lorde euen throughout your generations after you. Shall ye kepe it holy daye, that it be a custome for euer. Seven dayes shall ye eate unleuened bread: so that euen the first daye ye shall put awaye leuen out of your houses. For who so euer eateth leuened bread from the first daye vntill the seuench day, that soule shall be plucked out from Israel. The first daye shall be a holy feast vnto you: and the vii. also. There shall be no maner of worke doone in them: save aboute that onely which euerie man must eate, that onely maye he do. And so that ye kepe you to unleuened bread. For vpon that same daye I wyl bynne your armyes out of the lande of Egypte: therefore ye shall obserue this daye, and all your chyldren after you, that it be a custome for euer. The first moneth and

the xiiii. daye of the moneth at euen, ye shall eate sweete bread vnto the xxi. daye of the moneth at euen agayne. Seven dayes is that there be no leuened bread founde in your houses. For who so euer eateth leuened bread, that soule shall be rooted out from the multitude of Israel: whether he be a stranger, or boyme in the lande. Therefore is that ye eate not leuened bread, but in all your habitacions eate sweete bread.

And Moses called for the elders of Israel, and sayde vnto them: Chose out and take to euerie household a shepe, and kill passouer. And take a bunche of flosse, and dyp it in the blood that is in the basen: and stryke it vpon the upper post, and on the two syde postes, and so that none of you go out at the doore of his house vntill the morning. For the Lorde wyl go aboute & smyte Egypte. And when he seeth the blood vpon the upper doze post, and on the two syde postes, he wyl passe over the doore, and wyl not luse the destroyer to come in to your house to plage you. Therefore let that thou obserue this thyng, that it be an ordinaunce to the and thy sonnes for euer.

And when ye be come in to the lande which the Lorde wyl gyue you accordynge as he hath promysed: so that ye kepe this scrupce. And when your chyldren aske you what maner of scrupce is this ye do? Ye shall say, it is the scrupce of the Lordes passouer, whiche passed ouer the houses of the chyldren of Israel in Egypte, as he smote the Egyptians, and saved our houses. When the people bowed them selues & worshipped. And the chyldren of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

And at mynnyght the Lorde smote all the first borne in the lande of Egypte, from the first borne of Pharaos that sat on his seat, vnto the first borne of the captyue that was in prison, and all the first borne of cattell. When Pharaos arose the same nyght and all the seruantes and all the Egyptians: & there was a great cryng throughout Egypte, for there was no house where there was not one dead.

And he called vnto Moses and Aaron by nyght saying: Ryse vp, and get you hence from my people, bothe ye and also the chyldren of Israel, and go and serue the Lorde as ye haue sayde. And take your shepe and your oxen with you as ye haue sayde, and departe: and blesse me also. And the Egyptians were feareful vpon the people, and made haste to send them out of the lande: for they sayde: we be all dead men.

And the people toke the dough before it was soured whiche they had in store, and bounde it in clothes: and put it vpon their shouldeers. And the chyldren of Israel dyd accordynge to the sayng of Moses: and they borrowed of the Egyptians iewels of syluer, and iewels of golde, and rayment. And the Lorde gat the people fauour in the syght of the Egyptians, and so they borrowed and robbed the Egyptians.

Thus toke the chyldren of Israel their iourney from Ramesses to Succoth. Of a hundred thousande

thousande men of foote, besyde chyldren. And moche common people went also with them, and shepe and oxen, and cattel exceeding moche. And they baked sweete cakes of the dough whiche they broughte out of Egypte: for it was not soured, because they were thrust out of Egypte and could not tary, neyther had they prepared any other prouysyon of meate.

And the tyme of the dwellinge of the chyldren of Israel whiche they dwelled in Egypte was, iiii. hundred and xxx. yeres. And when the iiii. hundred and xxx. yeres was cummyng, euen the selfe same daye departed all the hoodes of the Lorde out of the lande of Egypte. This is a nyght to be obserued to the Lorde: because he brought them out of the lande of Egypte. This is a nyght of the Lorde, to be kepte of all the chyldren of Israel and of their generations after them.

And the Lorde sayd vnto Moses & Aaron: this is the maner of Passouer: there shall no stranger eate therof: but all the seruantes that are bought for money shall ye circumsise, and then let them eate therof. A stranger and a byrd seruant shall not eate therof. In one house shall it be eaten. Ye shall carry none of the fleshe out at the dores: mo: couer & le that ye byke not a bone therof. All the multitude of the chyldren of Israel shall obserue it.

If a stranger dwell amonge you, and wyl holde Passouer vnto the Lorde, let hym circumsise all that he males, & then let hym come and obserue it, as he taken as one that is borne in the lande. No vncircumsised person shall eate therof. One maner of lawe shall be vnto them that are borne in the lande: & vnto the strangers that dwell amonge you. And all the chyldren of Israel dyd as the Lorde commaunded Moses and Aaron. And euen the selfe same day dyd the Lorde byng the chyldren of Israel out of the lande of Egypte with their armyes.

The first begotten must be sanctified vnto the Lorde. The memorye of the passouer, why they were rayped through the wilderness. The bones of Joseph. The pylle of the clowde.

CAPI.

XIII.

And the Lorde spake vnto Moses saying: Sanctifie vnto me all the first borne that open all maner matrices amonge the chyldren of Israel as well of men as of beestes: for they are myne. And Moses sayd vnto the people, thinke on this day in which ye came out of Egypt, and out of the house of bondage: for with a myghty hande the Lorde brought you out from thence. So therefore that ye eate no leuened bread. This day come ye out of Egypte, in the moneth of Abib.

When the Lorde hath brought the in to the lande of the Canaanites, Hethites, Amorites, Hitytes and Jebusites, whiche he swore vnto thy fathers that he wolde gyue the a lande wherein mylk and hony floweth, then se that thou kepe this ceremonye in this same moneth. Seven dayes thou shalt eate sweete bread: & the vii. daye shall be feastfull vnto the Lorde. Therefore thou shalt eate sweete bread seven dayes, and so that there be no le-

uened bread sene nor yet leuen among you in all your quarters.

And thou shalt shew thy sonne at that tyme saying: this is done, because of that which the Lorde dyd vnto me when I came out of Egypte. Therefore it shall be a sygne vnto the vpon thyne hande, and as a remembrance betwene thyne eyes, that the Lordes lawe may be in thy mouth. For with a stronge hande the Lorde brought the out of Egypte, so thou kepe therefore this ordinaunce in his season from pere to pere. Moreover when the Lorde hath brought the in to the lande of the Canaanites, as he hath sworn vnto the and to thy fathers, and hath gyuen it the, then thou shalt appoynt vnto the Lorde all that openeth the matrice, all the first borne amonge the beestes whiche thou hast yf they be males. And all the first borne of the asses, thou shalt redeme with a shepe: yf thou redeme hym not, then bryake his necke. But all the first borne amonge the chyldren shalt thou bye out.

And when thy sonne aske the in tyme to come saying: what is this? thou shalt saye vnto hym: with a myghty hande the Lorde brought vs out of Egypte, out of the house of bondage. And when Pharaos was lothe to let vs go, the Lorde slew all the first borne in the lande of Egypte: as well the first borne of men as of beestes. And therefore I sacrifice vnto the Lorde all the males that open the matrice, but all the first borne of my chyldren I must redeme. And this shall be as a token in thyne hande, and as a thing hanged vp betwene thyne eyes because the Lorde brought vs out of Egypte with a myghty hande.

When Pharaos had let the people go, God eared them not thowow the land of the Philistines, though it were a nye waye, thynkynge that the people myghte happilye repent when they se warre, and so turne agayne to Egypte: therefore god led them about thowow & wilderness that bordeth on the red see. The chyldren of Israel went harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the chyldren of Israel swear saying: God wyl surely visyte you, take my bones therfore away hence with you. And they toke their iourney from Succoth, and pitched their tentes in Etham in the edge of the wilderness. And the Lorde went before them by day in a pylle of a clowde to leade them the waye: and by nyght in a pylle of fyre to gyde them lyght, that they myght go bothe by day and nyght. And the pylle of the clowde neuer departed by day, nor the pylle of fyre by nyght out of the peoples syght.

Pharaos heart is hardened and foloweth the Israelites with all his host: and is drowned. The Israelites grudge. They go through the red see.

CAPI.

XIII.

Then the Lorde spake vnto Moses saying: byd the chyldren of Israel that they turne and pitch their tentes before the enterng of Etham betwene Migdol and the see toward Baalzephon: eue before that they come vnto the see. For Pharaos wyl saye:

God will & the cause of ceremonye be declared at & tyme of the celebration therof. Pharaos saye.

C

D

* Genell. d. 3. Iohn. xxiij. 2.

* Num. xiii. c. i. Ios. i. 11.

* Num. ix. 13.

A

of

Passouer of the Iuss, but our passouer is Ihyke which for us was offered as witnesseth Paule.

I. Corinth. v.

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of the chyldren of Israel: they are inuegled in the land: the wyldernes hath shut them in. And I wyll harden his herte, that he shall folowe after them, so that I may get me honoure vpon Pharaon and vpon all his host, that the Egyptians may knowe that I am the Lorde. And they dyd euen so.

B And when it was tolde the kynge of Egypt that the people fled, then Pharaos herte and all his seruantes turned agaynste the people and sayde: why haue we this done, that we haue let Israel go out of our seruyce? And he made redde his charettes and toke his people with hym, a toke of hundred chossen charettes and all the charettes of Egypt, and capteyns vpon all his people. For the Lorde hardened the herte of Pharaon kynge of Egypt, that he folowed after the chyldren of Israel, whiche neuertheles went out thowth an hye hande, and the Egyptians folowed after them, and overtoke them where they pyched by the see with all the hostes and charettes of Pharaon and with his hostesmen and his host: fast by the entreynge of Hyroth before Saal Zephon. And Pharaon dyde nye / and when the chyldren of Israel lyfte by the pyces, and sawe that the Egyptians folowed after them, they were fere afayde, & cryed out vnto the Lorde.

E Then sayd they vnto Moyses. Were there no graues for vs in Egypt, but thou muste bynge vs awaye to dye in the wyldernes? wherefore hast thou serued vs thus, to carie vs out of Egypt? Dyd not we tell the this in Egypt sayinge? let vs be in rest and serue the Egyptians? For it hadde ben better for vs to haue serued the Egyptians, then to dye in the wyldernes. And Moyses sayde to the people: feare not but stande still and beholde how the Lorde shall saue you this day: for the Egyptians whome ye se this daye, ye shall neuer se more for euer. The Lorde shall fyght for you, and ye shall be still.

D The Lorde sayd vnto Moyses: Wherefore cryest thou vnto me? speke to the chyldren of Israel to go forwarde. But lyfte thou vp thy rod, and stretche forth thy hande ouer the see and diuide it asondre, that the chyldren of Israel may go on drye ground, thowth the myddell therof. And beholde, I wyll harden the hertes of the Egyptians that they may folow you. And I wyll get me honoure vpon Pharaon and vpon all his host vpon his charettes, and vpon his hostesmen. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharaon, vpon his charettes and vpon his hostesmen.

C And the aungell of god whiche went before the host of Israel, remoued and went behynd them. And the cloude pyll that was before them, remoued and stode behynd them, & went bytwene the host of the Egyptians & the host of Israel. It was a darke cloude, & gaue lycht by nyght: so that all the nyght longe the one coulde not come at the other.

E When Moyses stretched forth his hande ouer the see, the Lorde caried awaye the see with a strong east wynd that blew all nyght, and made the see drye lande, and the water re-

upped it selfe. And the chyldren of Israel went in thowth to the myddell of the see vpon the dry ground. And the water was a wall vnto them bothe on their ryght hande and on their left. And the Egyptians folowed, and went in after them to the myddell of the see, with all Pharaos hostes and his charettes & his hostesmen. And in the moynge wathe the Lorde looked vnto the host of the Egyptians out of the fiery and cloude pyll: & troubled theyr host: and smote of theyr charet wheels, and caste them downe to the grounde. Then sayd the Egyptians: Let vs fle from Israel, for the Lorde fyghteth for them agayn vs. Then sayd the Lorde vnto Moyses: stretch forth thynne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon theyr charettes and hostesmen.

E Then stretched forth Moyses his hande ouer the see: and it came agayne to his course early in the moynge: and the Egyptians fled agayn it. Thus the Lorde ouerthrew the Egyptians in the myddell of the see: and the water returned and couered the charettes & the hostesmen: so that of all the host of Pharaon that came i to the see after them, remayned not one. But the chyldren of Israel went vpon dry land in the myddell of the see, and the water was a wall to them, both on the ryght hand of them and also on the left.

E Thus the Lorde deliuered Israel the selfe same daye out of the hande of the Egyptians: and Israel sawe the Egyptians deed vpon the see drye. And when Israel sawe that myghty hande, whiche the Lorde had shewed vpon the Egyptians: they feared the Lorde, and belieued bothe the Lorde, and also his seruant Moyses.

E Moyses and the people with the women synge. For the prayer of Moyses: the dryer waters were sweete God must be heared. They came to Elim.

C A P I. X V.

Then Moyses and the chyldren of Israel sang this songe vnto the Lorde, & sayd. Let vs synge vnto the Lorde: for he is become gloriously the horse and hym that rode vpon hym, hath he ouerthrowne in the see. * The Lorde is my strength and my song, and is become my saluacion.

E He is my God and I wyll glorifye hym: he is my fathers God, and I wyll lye hym vpon hygge. The Lorde is a man of warre almyghty: his name: Pharaos charettes and his host hath he cast in to the see. His toyle captaynes are drownded in the red see: the drye waters haue couered them: they sonke to the bottom as a stone. Thynne hande Lorde is glorious in power: thynne hande Lorde hath all to dalted the enmye. And with thy great gloire thou haste destroyed thynne aduersaries: thou sentest forth thy wyathe, and it consumed them as stubble. With the byrth of thynne anger the water gathered together and the floodes stode still as a roche: and the drye water congeled together in the myddell of the see.

E The enmye sayde: I wyll folowe and ouertake them: and wyll deuoure the people: I wyll

I wyll satysfy my luste vpon them: I wyll drawe my swerde, and myne hande shall de- scope them.

E Thou bluest with thy birch and the see couered them, and they sanke as lead in the myghty waters. Who is lyke vnto the Lorde, amonge goddes: who is like the Lorde, so glorious in holynes, fearfull, laudable, and that sheweth wonders? Thou stretchedest out thy ryght hande, & the earth swallowed them. And thou carpedst with thy mercie this people whiche thou deliueredest, and broughtest them with thy strength vnto thy holy habitation. The nations herte, and were afayde, panges came vpon the Philistynes. Then the dukes of the Edomites were amaled, and tremblinge came vpon the myghtyest of the Moabites, and all the inhabytes of Canaan wared saynt herted. Let feare and dread fall vpon them thowth to the greatnesse of thynne arme, and let them be as still as a stone: whyle thy people passe thowth, & the Lorde, whyle the people passe thowth, whiche thou hast gotten. Synge them in, and plant them in the mountaynes of thynne inheritaunce, the place Lorde whiche thou hast made for to dwell in: the sanctuary Lorde, whiche thy handes haue prepared. The Lorde reygne euer and alwaye. For Pharaon went in on horsebacke with his charettes and hostesmen in to the see, & the Lorde broughte the waters of the see vpon them. And the chyldren of Israel went on drye lande thowth the myddell of the see. And wyll I am a prophete the spier of Aaron, take a tymber in her hand, & all the womne came out after her with tymber in a daunce. And whyle I am sang before them: Sing ye vnto the Lorde, for he is become gloriously in dede: the horse and his ryder bathe he ouerthrowne in the see. Moyses broughte Israel from the red see, and they went out in to the wyldernes of Sur. And they went the daye longe in the wyldernes, and could fynd no water. At last they came to Phara: but could not drynke of the waters for bitternesse, for they were bitter, therefore the name of the place was called Phara. Then the people murmured agaynste Moyses, sayinge: What shal we drynke? And Moyses cried vnto the Lorde, and he shewed hym a tree which he caste in to the waters, and they wared sweete.

E There he made vnto them an ordinaunce and a lawe, and there he proued them, and said: If ye wyll hearken to the voyce of the Lorde your God, and do that which is ryght in his syght, and geue eare to his commaundementes, and kepe all his ordinaunces: I wyll put none of these diseases vpon you, whiche I broughte vpon the Egyptians: for I am the Lorde God your surgeon.

E The Israelites came into the deserte of Sin. It capeth quayles and Quanna. They grudge.

C A P I. X V I.

And they came to Elim, where were xij. wellles of water, and. lxx. date trees, & they pyched there by the water. And they toke their iourney from Elim, and all the helle companye of the chyldren of Israel

came to the wyldernes of Sin, whiche lyeth bytwene Elim and Sinai, the. xv. daye of the. ii. month after that they were come out of the lande of Egypt. And the hole multitude of the chyldren of Israel murmured agaynste Moyses and Aaron in the wyldernes: and sayd vnto them: wolde God we had dyed by the hande of the Lorde in the lande of Egypt, when we late by the flesheportes, & ate bread out of belyes full: for ye haue brought vs out in to this wyldernes to kyll this hole multitude for hunger.

E Then sayd the Lorde to Moyses: beholde, I wyll rayne bread from heuen downe to you, and let the people go out, and gather daye by daye that I may proue them whether they wyll walke in my lawe or no. The. vij. daye let them prepare that whiche they wyll bynge in, and let it be as muche as moche as they gather daye by daye. And Moyses and Aaron sayd vnto all the chyldren of Israel: at euen ye shall knowe that it is the Lorde, whiche broughte you out of the lande of Egypt, and in the moynge ye shall se the gloire of the Lorde: because he hath herde your grudgynges agaynste the Lorde: for what are we that ye wolde murmur agaynste vs. And moztouer Moyses said. At euen the Lorde wyll geue you fleshe to eat, and in the moynge bread ynough, because the Lorde hath herde your murmure which ye murmur agayn hym: for what are we? your murmure is not agayn vs, but agayn the Lorde.

E And Moyses sayd to Aaron: Say to all the companye of the chyldren of Israel, come forth before the Lorde, for he hath herde your grudgynges. And whyle Aaron spake vnto the hole multitude of the chyldren of Israel, they looked towarde the wyldernes: and beholde the gloire of the Lorde appeared in a cloude. And the Lorde spake to Moyses sayinge: I haue herd the murmure of the chyldren of Israel, tell them therfore and saye that at euen they shal eat fleshe, and in the moynge they shal be fylled with bread, and ye shall knowe that I am the Lorde your God. And at euen the quayles came and couered the grounde where they laye: and in the moynge the dewe laye rounde about the host. * And when the dewe was fallen, beholde it laye vpon the ground in the wyldernes small and rounde and thyn as the hoie frost on the grounde. When the chyldren of Israel saw it, they said one to an other what is this? For they wist not what it was. And Moyses sayd: * this is the breed whiche the Lorde hath geuen you to eat. This is the thynge whiche the Lorde hath remaunded that ye gather euery man ynough for hym to eat: a gomer full for a man accordyng to the nombe of you, and gather euery man for them whiche are in his tente.

E And the chyldren of Israel dyd so, and gathered some moxe, some lesse, and dyd mete it with a gomer. * And to hym that gathered moche was no superfluite, and to hym that hadde gathered lesse, was no lacke but euery man had gathered suffycent for his eatynge. And Moyses sayd to them: se that no man let

Spartmou.

The gloire of the Lorde is here taken for the brightnes and lycht that was sene in the cloude of which ghyfte & poynte maketh mention in. Exodus. iij. c. d.

Quayles:

* Of. lxxvij. and. xij. d. Sapien. xlv.

* L. Exodus.

Quanna:

* L. Exodus. viij. c.

ought remayne offe till the morynge. Notwithstandinge they obeyed not Moses: but some of them lette of it till morynge, and it waxe full of wormes and stanke: and Moses was angry with them.

And they gathered it all morynge: every man as moche as sufficed for his eatynge: for as soone as the * heate of the sonne came it moulte. And the vi. day they gathered twofold so moche breed, that is to wylle, two gomers for one man: and the rulers of the multitude came and told Moses. And he said vnto them, this is that whiche the Lorde hath sayde: to morowe is the Saboth of the holy rest of the Lorde, bake that ye wylle bake, and sethe that ye wylle sethe, and that remayneth laye vp for you, & kepe it till the morynge. And they layde it vp till the morynge as Moses bad, and it stanke not, neither was there any wormes therein. And Moses said: eate this to day: for to daye it is the Lordes Saboth: to daye ye shall fynde none in the felde. Sixe dayes ye shall gather: for the vii. is the Saboth: in it shall be none.

Notwithstandinge there went out of the people in the vii. daye to gather, but they founde none. Then the Lorde sayd to Moses: how long shall it be ere ye wyl kepe my commaundmentes and lawes? * He, because the Lorde hath gyuen you a Saboth, therefore he gyueth you the first daye breed for two dayes. * And the Lorde sayde: eate this to daye, and let no man go out of his place the vii. daye. And the people rested the seventh daye. And the house of Israel called it manna. * And it was lyke vnto Coriander seed, and whyte: and the taste of it was lyke vnto waxes made with honny.

And Moses sayde: this is that the Lorde commaundeth, till a Somer: of it that it may be kept for your chyldren after you, that they may se the breed wherewith he fed you in the wilderness, when he had brought you out of the lande of Egypt. And Moses sayd vnto Aaron: take a cruze, and put a Somer full of manna therein: and laye it vp before the Lorde to be kepte for your chyldren after you, as the Lorde commaundeth Moses. And Aaron layde it vp before the testimony there to be kepte. * And the chyldren of Israel ate manna. xl. yere vntill they came to a lande inhabited. So they ate manna till they came to the borders of the land of Canaan. Truly a Somer is the tenth part of an Epha.

The Israelites come in to Raphidim. They grudge, water is gyuen them out of the rocke. Moses holdeth vp his handes, and they overcome the Amalechites.

CAPI. XVII.

And all the company of the chyldren of Israel went on their journeyes from the wilderness of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke who chode with Moses and sayde: Gyue vs water to drynke. Moses sayde vnto them: Why chydye ye with me, and wherfore do ye tempte the Lorde? So the people chydde for

water, and murmured agaynst Moses, and sayde: wherfore hast thou brought vs out of Egypte, to kyll vs and our chyldren and our cattell with thirst?

So Moses cryed to the Lorde saying, what shall I do vnto this people? they be almost ready to stone me. Then the Lorde sayd to Moses: go before the people, and take with thee of the elders of Israel, & thy rod wherewith thou smotest the Egypte take in thyne hande and go. Beholde I wyl stande there vpon a rocke in Horeb: and thou shalt smyte the rocke, and there shall come water out thereof, that the people may drynke.

And Moses dyd so before the elders of Israel: and called the name of the place Massa, and Meriba, because of the chydynge of the chyldren of Israel, and because they tempted the Lorde, sayinge: Is the Lorde amonge vs or not?

Then came Amalech and fought with Israel in Raphidim. And Moses sayd vnto Joshua: chole out men, and go fyghte with Amalech. To morowe I wyl stande on the top of the hyll, and the rodde of God in myne hande. And Joshua dyd as Moses bade hym, & fought with the Amalechites. And Moses, Aaron and Hur wente vp to the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hande downe Amalech had the better.

When Moses handes were weery, they toke a stone and put it vnder hym, and he late downe thereon. And Aaron and Hur stayed vp by his handes, the one on the one syde, and the other on the other syde. And his handes were stedfast vntill the sonne was downe. * And Joshua discomfeted Amalech and his people with the edge of his swerde.

And the Lorde sayd vnto Moses, write this for a remembraunce in a booke and tell it vnto Joshua, for I wyl put out the remembraunce of Amalech vnder heuen. And Moses made an altar, and called the name of it * Jeonath Nith: for he sayde: the hande is on the syght of the Lorde, that the Lorde wyl haue warre with Amalech throughout all generations.

Jethros counsell is receyued of Moses.

CAPI. XVIII.

Jethro the priest of Madian Moses father in lawe bryde of all that God had done to Moses and Israel his people, how that the Lorde had brought Israel forth of Egypte. And he toke Zippora Moses wyfe, after she was sent backe, and her two sonnes, of which the one was called Gerson: for he sayde: I haue ben an alien in a strange lande. And the other was called Eliezer, for the god of my father was myne helpe, and deliuered me from the swerde of Pharaos. So Jethro Moses father in lawe came with his two sonnes & his wyfe to Moses in the wilderness: where he had pitched his tent by the mountaine of God. And he sent word to Moses: I thy father in lawe Jethro am come to the, and thy wyfe also and her two sonnes with her. And Moses went forth to meete his father in lawe, and

dyd obeysaunce and kysed hym: and they saluted eche other and came in to the tent. And Moses tolde his father in lawe all that the Lorde had done vnto Pharaos, and to the Egyptians for Israels sake: and all the trouble that had happened them by the waye, & how the Lorde hadde deliuered them. And Jethro extolled ouer all the good whiche the Lorde had done to Israel: and that he had deliuered them out of the hande of the Egyptians. And Jethro sayd: blessed be the Lorde, which hath deliuered you out of the hande of the Egyptians, and out of the hande of Pharaos, and hath deliuered his people from the power of the Egyptians. Now I know that the Lorde is greater then all Goddes, because they dealt proudly with them. And Jethro Moses father in lawe offered burnt offrynges and sacrifices to God. And Aaron and all the elders of Israel came to eate bread with Moses father in lawe before God.

And it chaunced on the morowe that Moses late to iudge the people: and the people stode aboute Moses from morynge till euen. When his father in lawe sawe all that he dyd vnto the people, he sayd: What is this that thou doest vnto the people? why sittest thou thy selfe, and lettest all the people stande about the horn morynge vnto euen? And Moses sayd vnto his father in lawe, because the people came vnto me to seke counsell of God. For when they haue a matter, they come to me, and I must iudge betwene every man and his neighbour, and must sette them the ordinaunces of God and his lawes.

And his father in lawe sayde to him: It is not well that thou doest. Thou dost vnto thy selfe, and also this people that is with the, because the thyng is to greuous for the, & thou art not hable to do it thy selfe alone. But heare my voyce, and I wyl gyue the counsell, and God shall be with the. Be thou vnto the people to & Godwarde, and byng the causes vnto God: and proude them ordinaunces and lawes: and sette them the way wherem they muste walke, and the wordes that they muste do. Moreover seke out amonge all the people men of aduise, whiche feare God, and men that are true, & hate couetousnes: and make them heedes ouer the people, rulers ouer thousands, ouer hundredes, ouer fiftie, and ouer ten. And let them iudge the people at all seasons: Yf there be any great matter, let them byng the vnto the, and let them iudge all small causes them selues, and ease thy selfe, and let them beare with the. If thou shalt doo this thyng, then thou shalt be hable to endure that whiche God chargeth the with: all, and all this people shall goo to thy places quickly.

And Moses heede the voyce of his father in lawe, and dyd all that he had sayde, and chose aduise men out of all Israel, and made them heedes ouer the people, captaynes ouer thousands, ouer hundredes, ouer fiftie, & ouer ten. And they iudged the people at all seasons, and brought the harde causes vnto Moses, & iudged all small matters them selues. And then

Moses let his father in lawe departe, and he went in to his owne lande.

The chyldren of Israel come to the mountaine Sinai. The people of God are holy and roial priesthod. He that toucheth the hill dyeth. God appeareth to Moses on the mount in thonder and lychtenyng.

CAPI. XIX.

The thirde moneth after the chyldren of Israel were gone out of Egypt, the same daye they came in to the wilderness of Sinai. * For they were departed from Raphidim, and were come to the desert of Sinai, and had pitched their tentes in the wilderness. And there Israel pitched before the mountaine. And Moses wente vp to God. And the Lorde called to him out of the mountayne, sayinge thus: I haue sene what I dyd to the Egyptians, and how I toke you vp vpon egles wynges, and haue brought you vnto my selfe. Now therefore pseye wyl heare my voyce, and kepe myne appoyntment, ye shall be mine owne aboute all nations, for all the erth is myne. Ye shall be vnto me a kyngdom of priests, and an holy people, these are the wordes whiche thou shalt saye vnto the chyldren of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes, whiche the Lorde had commaunded hym. And the people answered all toggyther and sayde: All that the Lorde hath sayd, we wyl doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I wyl come vnto the in a thicke cloude, that the people may heare when I talke with the, and also belyue the for euer. So Moses shewed the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: God vnto the people, and sanctifie them to daye and to morowe, and let them wash thei clothes, that they may be redye agaynst the thyrde daye. For the thyrde daye the Lorde wyl come downe in the syghte of all the people vpon mountaine Synat. And sette markes rounde aboute the people, and saye: beware that ye go not vp in to the mountaine, and that ye touche not the borders of it: for who so euer toucheth the mountaine, shall surely dye. There shall not an hande touche it, but that he shall either be stoned or els shot thowowe: whether it be best of man, it shall not lyue: when the hoyme bloweth, then let them come vp in to the mountayne.

And Moses went downe from the mountaine to the people, and sanctified them, and they washed thei clothes. And he sayde vnto the people: be redy agaynst the thyrde daye, & see that ye come not at youre wyues. And the thyrde daye in the morynge there was thonder, and lychtenyng, and a thicke cloude vpon mount, and the voyce of the hoyme waxed exceedinge lowde, and all the people that was in the hoise was afraid. And Moses brought the people out of tentes to meete with God, and they stode vnder the hyll.

And

minde from
all pleasure
delites accor-
ding to Pau-
les monition.
1. Corin. vii. a

D

And mount Sinai was all together on a smoke: because the Lord descended downe upon it in fyre. And the smoke thereof ascended vp, as it had ben the smoke of a hyll, and all the mount was exceeding fearefull. And the voyce of the horne blew, and waxed lowder & lowder. Moses spake, and God answered him and that with a voyce. And the Lord came downe upon mount Sinai, even in the top of the hyll, and called Moses up in to the top of the hyll. And Moses wente up.

And the Lord sayde vnto Moses: Soo downe and charge the people that they please not vnto the Lord to se him, lest so many of them preycie. And let the priests also whiche come to the Lordes presence, sanctifie themselves, lest the Lord smyte them. Then Moses sayde vnto the Lord: the people can not come vp in to the mount Sinai, for thou chargedst vs sayinge: set marches aboute the hyll, and sanctifie it. And the Lord sayd vnto hym: away, and get thee downe, and come vp agayne bothe thou and Aaron with the. But let not the priests and the people presume to come vp vnto the Lord, lest he smyte them. And Moses wente downe vnto the people, and tolde them.

The ten commandmentes are gyuen. The al-
tate of isrl.

CAPI.

XX.

And God spake all these wordes & sayde: I am the Lord thy God, which haue brought the out of the lande of Egypt, and out of the house of bondage. Thou shalt haue none other Goddes in my sight. Thou shalt make the no graven ymage, neither any similitude that is in heuen above, either in the erth beneath, or in the water that is beneath the erth. Be that thou neither bowe thy selfe vnto them neither serue them: for I am the Lord thy God strong & geloued, and vspite the synne of the fathers vpon the chyldren vnto the thyrde and fourth generation of them that hate me, and yet shewe mercy vnto thou- sandes amonge them that loue me and kepe my commandmentes.

Thou shalt not take the name of the Lord thy God in vayne: for the Lord wyl not hold hym guiltles that taketh his name in vayne. Remember the Saboth daye that thou sanctifie it. Seve dayes thou shalt labour, and do all that thou hast to do: but the seventh day is the Saboth of the Lord thy God, in it thou shalt do no maner worke: neither thou, nor thy sonne, nor thy daughter, neither thy man seruauant, nor thy mayde seruauant, neither thy cattell, neither the stranger that is within thy gates. For in seve dayes the Lord made both heuen and erth and the see, & all that in them is, and rested the seventh daye: wherefore the Lord blessed the Saboth daye, and halowed it. Honour thy father and thy mother, that thy dayes maye be longe in the lande whiche the Lord thy God giveth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neyghbour.

Thou shalt not covet thy neyghbours house: neither shalt thou covet thy neyghbours wyfe, his man seruauant, his mayde, his oxe, his asse, or ought that is his.

And all the people sawe the thunder and the lyghtenynge, and the noyse of the horne, and how the mountayne smoked. And when the people sawe it, they remoued and stode a farte of, and sayd vnto Moses: talke thou to vs, and we wyl heare, but let not God talke with vs lest we dye. And Moses sayde vnto the people, feare not: for god is come to proue you, and that his feare maye be amonge you that ye synne not.

And the people stode a farte of, and Moses went in to the thicke clowde, where God was. And the Lord sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel: ye haue seene howe I haue talked with you out of he- uen: ye shall not make thereto with me Goddes of syluer, nor Goddes of golde: in no wise shalt ye do it. An alter of erth thou shalt make me, and thereon offre thy burnt offeringes, and thy peace offeringes, and thy shepe, and thyne oxen. And in all places where I shall put the remembraunce of my name, thither wyl I come to the, and I will bless the. But if thou wilt make me an alter of stone, se thou make it not of hewn stone, for if thou lyt by the tole vpon it, thou shalt curse it. Moreover thou shalt not go vp with steppes vnto myne alter, that thy founte shall be not shewed thereon.

Temporall and cyuile ordinaunces.

CAPI.

XXI.

These are the lawes whiche thou shalt set before the. If thou bye a seruauant that is an Hebrue: syre peres he shall serue, and the seventh he shall goo oute free payng nothyng. If he came alone, he shall goo oute alone: If he came married, his wyfe shall go out with hym. And if his master haue gyuen hym a wyfe, and she haue borne hym sonnes or daughters: then the wyfe and her chyldren shall be her masters, and he shall goo out alone. But if the seruauant saye, I loue my master, and my wyfe and my chyldren, I wyl not goo oute free: Then let his master byng hym to the Lordes, and let hym to the doore of the doore poste, and boze his eare thowhe with a naile, and let hym be his seruauant for euer.

If a man sell his daughter to be a seruauant, she shall not go out as the men seruantes do. If she please not her master, so that he hath gyuen her to no man to wyfe: then shall he let her go free: to sell her vnto a strange nation that he haue no power, because he despised her. If he haue promysed her vnto his sonne to wyfe, he shall deale with her as men doo with their daughters. If he take him an other wyfe, yet her foode, rayment, and duty of marriage shall be not mynished. If he do not these thynges, then shall she go out free and paye no money.

Suche lyke lawes as are in the chapter aboue.

CAPI.

XXII.

If a man steale an oxe or a shepe and kyll it or sel it, he shall reioyce fyue oxen for an oxe, & foure shepe for a shepe. If a thefe be founde breaking vp, and be smyten that he dye, there shall no blood be shed for him, excepte the sonne be vnto when he is founde, then there shall be blood shed for him.

A thefe shall make restitution: If he haue not wherewith, he shall be soude for his thefe. If the theft be found in his hande alpye (wher it be oxe, asse, or shepe) he shall reioyce double. If a man do hurte feide or bynnyarde / so that he put in his beed to fede in an other mans feide, of the beede of his owne feide, and of the beede of his owne bynnyarde, that he make restitution.

If he breake out and cathe in the thornes, so that the stalkes of corne or the standynge corne or feide be consumed therewith, he shall kyndled the fyre that he make restitution.

If a man deliuer his neyghbour money or stuffe to kepe, and it be stolen oute of his house: If the theft be founde, he shall pay double. If the theft be not founde: then the good- ma of the house shall be brought vnto the goddes and swere, whether he haue put his hande vnto his neyghbours good.

And in all maner of trespass, whether it be oxe, asse, shepe, rayment, or any maner losse byng which an other chalenger to be his, the cause of bothe parties shall come before the Goddes. And whom the Goddes con- demne, the same shall paye double vnto his neyghbour.

If a man deliuer vnto his neyghbour to kepe, asse, oxe, shepe, or what so euer beed it be and it dye, or be hurte, or bynnyed away, and no man fe it, then shall an othe of the Lord go bytwene them, whether he haue put his hand vnto his neyghbours good, and the owner of it shall take the othe, and the other shall not make it good: If it be stolen from him, then he shall make restitution vnto the owner: If it be tozned with wyde beestes, then let hym byng recoide of the fearng, and he shall not make it good. When a man borroweth ought of his neyghbour, if it be hurte or els dye, and if the owner thereof be not by, he shall make it good: If the owner thereof be by, he shall not make it good, nemely if it be an hy- red thyng and came for hye.

If a man begyle a mayde that is not betro- ued and lye with her, he shall endow her, and take her to his wyfe: If her father refuse to gyue her vnto him, he shall paye money, accor- dyng to the dowrye of byrgens.

Thou shalt not suffer a wyfche to lyue. Wo so euer lyeth with a beed, that he shall dye for it. Be that offereth vnto any goddes saue vnto the Lord onely, let him dye withoute redemption. There nor a stranger, neyther oppresse him, for ye were strangers in the lande of Egypt. Ye shall trouble no wydow nor fatherlesse chyld: If ye shall trouble them, they shall crye vnto me, and I wyl surely heare.

Thefts

Goddes deli-
uered to kepe.In othe the end of
syre and re-
union, the
which is law
full to be
don, wher
it is scrye
to the glorye
of God or pa-
tye of oure
neyghbour or
for the com-
mun wealth,
or els not, as
Mathew. v. 1

*Leuit. xix. 9

*Leuit. xix. 14

S. J. heare

Let all oppres-
sors of the
poore take
hede to this
terse

Usurp.

Pledger.

* Lev. xlii. a.

heare they cry, and then wyl my wrath waxe
hote, and I wyl kyll you with the swerde, and
your wyues shall be wyddowes, and your chil-
dren fatherlesse.

If thou lende money to any of my people
that is poore by the, thou shalt not be an us-
urer vnto him, neyther shalt oppresse hym
with usury. If thou take thy neyghbours
rayment to pledge, se þ thou deliuer it vnto hym
agayn, by that the sonne go downe. For that
is his couerlet onely, euen the rayment for his
shynne, wherin he slepeth: or els he wyl crye
vnto me, and I wyl heare hym, for I am mer-
cyfull.

* Thou shalt not eaple vpon the goddes,
neither curse the ruler of thy people.

Thy thynges and first frutes se thou kepe not
backe. Thy first borne sonne thou shalt gyue
me: lykewise shalt thou do of thyne oxen, and
of thy shepe. Seuen dayes it shall be with the
dame, and the. viij. dayes thou shalt gyue it me.
Ye shall be holy people vnto me, and therfore
shal ye eate no fleshe, that is tased of beestes
in the felde: But shal cast it to dogges.

¶ Dyuers lawes and polittique ordinaunces.

CAPL. XXIII.

Falle with-
nede.

* Deu. xxi. a.
Enemies ore

Thou shalt not receyue a bayne tale, nei-
ther shalt put thyne hand with the wis-
ked to be an vneyghuous witnes. Thou
shalt not folow a multitude to do euyl: neither
answere in a mater of plee, lest thou willing
to folowe many, turne asyde from the truthe,
neither shalt thou paynt a poore mans cause.

* When thou meetest thyne enemies ore or
alle goynge astraye, thou shalt byynge them
to hym agayne. If thou se thyne enemies alle
synke vnder his burthen, thou shalt not passe
by and let hym alone: but shalt helpe hym to
lyfte hym vp agayne.

Thou shalt not byndre the ryghte of the
poore that are amonge you in theyr lute.

Kepe the fere frome a false mater, and the
innocent and ryghtous, se thou slep not: for I
wyl not iustifie the wycked. Thou shalt take
no gyttes, for gyttes bynde the prudent, and
peruerete the wordes of the ryghtous.

Thou shalt not oppresse a straunger, for
I knowe the herte of a straunger, because ye
were straungers in Egypte. Sixe yerres thou
shalt sowe thy land, and gather in the frutes
thereof: And the seventh yere thou shalt let it
rest and lye fallow, that the poore of thy people
maye eate, and what they leaue, the beestes
of the felde shall eate: In lyke maner thou
shalt do with thy bynepasture and thyne olpue
trees.

Six dayes thou shalt do thy worke, and
the seventh daye thou shalt kepe holy daye,
that thyne ore and thyne alle maye reste, and
the sonne of thy mayde, and the straunger
maye be refreshed. And in all thynges that
I haue sayde vnto you, be circumspecte. And
ye shal not sweare by the names of straunge
Goddes: neyther let any man heare them out
of your mouthes.

Thy seedes thou shalt holde vnto me in

a yere. * Thou shalt kepe the seed of swete
byed, that thou eate vnto the seed of swete
dayes longe, as I commaunded the in the tyme
appoynted of the moneth of Abib, for in that
moneth thou camest out of Egypte: * and se
that no man appeare before me emptye. And
the seed of baruch, when thou repest thy seede
frutes of thy labours which thou hast sowne
in felde. And the seed of ingathering in the
ende of the yere: when thou hast gathered in
thy labours out of the felde.

Thy tymes in a yere shal all thy men chyl-
dren appeare before the Lorde God.

* Thou shalt not offre the bloode of my sa-
crifice with leuened byed: neither shalt the
fat of my seed remayne tpi the morninge.

* The first of the first frutes of thy land thou
shalt byynge in to the house of the Lorde thy
God: thou shalt also not sette a kydder in his
mothers myke.

Beholde I sende myne aungell before the,
to kepe the in the waye, and to bynne the in
to the place whiche I haue prepared. Beware
of hym, and heare his voyce, and angre hym
not: for he wyl not spare poure mysdedes/pea
and my name is in hym. But if thou shalt
hearken vnto his voyce, and kepe al that I shal
tell the, then I wyl be an enemy vnto thyne
enemies, and an aduersarye vnto thyne ad-
uersaryes. When myne aungell goeth before
the, and hath brought the vnto the Amorites,
Bethites, Phereytes, Cananites, Deuities,
and Jebusites, I shal haue destroyed them:
se thou worshipp not theyr Goddes, neyther
serue them, neither doo after the workes of
them, but ouerthowe them, & breake downe
the places of them. And se that ye serue the
Lorde your God, and he shal blesse thy byed,
and thy water: and I wyl take all synners,
awaye from you.

Whoeuer there shall be no woman chyld-
lesse or vnfertill in thy land, and the num-
bre of thy dayes I wyl full, I wyl sende my
seare before the, and wyl kyll all the people
wherther thou shalt go. And I wyl make all
thyne enemies turne theyr backs vnto the:
and I wyl sende a homerlesse before the, and
they shall bynne out the Phereytes, the Cana-
nites, and the Bethites before the. I wyl
not caste them out in one yere, lest the lande
growe to a wydderne, and the beestes of the
felde multiply vpon the. But by lytle and ly-
tle I wyl bynne them out before the, tpi thou
be encreased that thou mayste enherite the
lande. And I wyl make thy costes frome the
red see, vnto the see of the Philistynes, and
from the deserte vnto the ryuer. I wyl help
the the inhabytors of the lande in to thyne
hande: and thou shalt bynne them out before
the. * And thou shalt make none appoynt-
ment with them, nor with theyr goddes. Nei-
ther shal they dwel in thy land: lest they make
the synne agaynst me, for if thou serue theyr
Goddes * it wyl surely be thy decaye.

¶ Moses goeth by to the mount and wryeth the
wordes of the Lorde. The bloode of the caucnant.
The elders of Israel iudge the people.

and

CAPL.

XXIII.

And he said vnto Moses: come by to the
Lorde, thou & Aaron, Nadab and Abihu,
and the. lxx. elders of Israel, and wor-
shipp a face of. And Moses wente him selfe
alone vnto the Lorde, but they came not nye,
neither came the people by with hym. * Mos-
es then came and tolde the people al the wor-
des of the Lorde, and all the lawes. And all
the people answered with one voyce and said:
all the wordes whiche the Lorde hath sayde,
wyl we do. Then Moses wrote all the wor-
des of the Lorde, and rose vp early, and made
an alter vnder the hyll, and. xiiij. pylers accord-
yng to the nombre of the. xiiij. tribes of Israel,
and sent yong men of the chyldren of Israel to
sacrifice burnt offerynges, and. i. offer peace of-
ferynges of oren vnto the Lorde. And Moses
toke halfe of the bloode, and put it in basens/
and the other halfe he spynckled on the alter.

And he toke the boke of the appoyntment,
and red it in the audyence of the people. And
they sayd: All that the Lorde hath sayde, we
wyl do and heare. And Moses toke the bloode,
and spynckled it on the people, and sayd: be-
holde, this is the bloode of the appoyntment,
whiche the Lorde hath made with you vpon
all these wordes.

¶ Then went Moses and Aaron, Nadab and
Abihu, and the. lxx. elders of Israel by, & sawe
the God of Israel, and vnder his fete as it
were a byche wyke of Saphir, and as it were
the facion of beuen when it is clere, and vpon
the nobles of the chyldren of Israel he set not
his hande. And wen they had seene God, they
ate and dronke.

¶ And the Lorde sayde to Moses: come by
to me in to the hyll, and be there, and I wyl
gyue the tables of stone, and a lawe and com-
maundement, which I haue wryten to teache
them. Then Moses rose vp, and his intynde
Josua, and Moses wente by in to the hyll of
God, and sayde vnto the elders: carpe ye herte
till we come agayne vnto you: And beholde
here is Aaron and hys wyth you. Ylany man
haue any maters to do, let hym come to them.

¶ When Moses was come by to the mount/
a cloude couered the hyll, and the gloze of the
Lorde abode vpon mounte Sinai, and the
cloude couered it sixe dayes. And the seventh
daye he called vnto Moses out of the cloude.
And the facyon of the gloze of the Lorde
was lyke consumynge fyre on the toppe of the
hyll in the syghte of the chyldren of Israel.
And Moses wente in to the mountayne. And
Moses was in the mounte fourty dayes and
fourty nyghtes.

¶ The Lorde sheweth Moses the facyon of the
holy place and the thynges pertainynge therto.

CAPL.

XXV.

And the Lorde talked with Moses say-
ynge: Speake to the chyldren of Is-
rael, that they gyue me fyne sutes of
very man that gyueh it wyllynge with his

herte, ye shall take it. And these thynges he
sheweth whiche ye shall take of them: golde, li-
ner and byasse: and Jacynthe coloure, scarlet,
purple, bysse, and gores heere: rammes skyn-
nes that are redden: and the skynnes of carus
and sethim wood, oyle for lyghtes, and spyes
for: anoyntynge oyle, and for swete cens. Ony
stones, and set stones for the Ephod, and for
the byrdell lap.

¶ And they shall make me a sanctuarie that
I may dwel amonge them. And I shal shewe
the, the facyon of the habitation, and of all the
ornamentes therof, euen so se that ye make it
in all thynges. And they shall make an arke
of sethim wood, two cubites and an halfe long,
a cubyte and an halfe brode, and a cubyte and
an halfe hye. And thou shalt ouerlaye it with
pure golde, bothe within and without, and
shalt make a bye vpon it a crowne of golde
rourke about. And thou shalt cast four rynges
of golde for it, and put them in the four co-
ners therof, two rynges on the one syde of it,
and two on the other. And thou shalt make
staues of sethim wood, and couer them with
golde, and put the staues of the rynges alonge
by the sydes of the arke to beare it withall.
And the staues shal abyde in the rynges of the
arke, and shal not be taken awaye. And thou
shalt put in the arke the wytnes whiche I shal
gyue the.

¶ And thou shalt make a mercy seate of pure
golde, two cubites and a halfe longe, and a
cubyte and a halfe brode. And make two che-
rubyns of thycke golde on the two endes of
the mercy seate, and set the one cherub on the
one ende, and the other on the other ende of
the mercy seate: so se that thou make them
on the two endes therof. And the cherubyns
shall stretche theyr wynges abroad ouer on
hyghe, and couer the mercy seate with theyr
wynges: and theyr faces shal loke one to an
other: to the mercy seate warde, shal the fa-
ces of the cherubyns be. And thou shalt put
the mercy seate aboue vpon the arke, and in
the arke thou shalt put the wytnes whiche I
wyl gyue the.

¶ Ther I wyl mete the, and wyl common
with the vpon the mercy seate, betwene the
two cherubyns whiche are vpon the arke of
wytnesse, of all thynges whiche I wyl gyue
the in commaundement vnto the chyldren of
Israel.

¶ Thou shalt also make a table of sethim
wood of two cubytes longe, and one cubyte
brode, and a cubyte and an halfe hye. And co-
uer it with pure golde, and make there to a
crowne of golde rourke aboute. And make
vnto that an hoope of four rynges brode,
rourke aboute. And make a golden crowne al-
so to the hoope rourke aboute. And make for
it four rynges of golde, and put them in the
corners that are on the four fete therof, hard
vnder the hoope shal the rynges be, to put
in staues to beare the table withal. And thou
shalt make staues of sethim wood, and ou-
erlaye them with golde, that the table maye
be borne with them. And thou shalt make
his bysses, spones, pottes, and satten peres
E.iiij. to

¶ Ephod is a
garment lyke
an amys

¶ Cherubyns.

Judges may
take no byt

Sabbath day.

Sware not
by other god-
des.

to poure out withall, of fyne golde. And thou shalt set vpon the table the shewbread before me alwaye.

Shewbread
because it was
way in the
presence and
syghte of the
Lorde.

And thou shalt make a candellsticke of pure thycke golde with his staffe, braunches, bolles, knoppes, and floures, proceedinge there out. Syxe braunches shall procede out of the fydes of the candellsticke, thre out of the one fyde, and thre out of the other. And there shall be thre cuppes like vnto almondes, with knoppes and floures vpon euery one of the syxe braunches that procede out of the candellsticke: and in the candellsticke selfe foure cuppes lyke vnto almondes with theyr knoppes & floures: that there be a knoppe vnder euery two braunches of the syxe that procede out of the candellsticke. And the knoppes and the braunches shall be all together one peece of pure thycke golde.

It shalbe is an
hundred
pound weight
* lxxxviii. a
denar. vii. f.

And thou shalt make vii. lampes, and put them an hve theron, to geue lycht vnto the o- ther fyde that is ouer agaynst it, with snuffers and fyre pannes of pure golde. And a talent of fyne golde shall make it with all the apparell. * And so that thou make them after the facion that was shewed the in the mount.

¶ This chapter also describeth the thynges pertainyng to the holy place.

C A P I. XXVI.

And thou shalt make an habitation with tenne curtaynes of twyned bylle, Jacynthe, scarlet, and purple, and purple, and make them with cherubyns of bydded worke. The lengthe of a curtayne shall be xxviij. cubytes, and the bredth foure: and they shall be all of one measure: fyue curtaynes shall be coupled together one to an other: and the o- ther fyue lyke wyse shall be coupled together one to an other.

¶ Then shalt thou make loupes of Jacynthe colour, alonge by the edge of the one curtayne euen in the seluige of the couplynge curtayne. And lyke wyse shalt thou make in the edge of the vntermost curtayne, that is coupled ther- with on the other fyde. Fyfte loupes shalt thou make in the one curtayne, and fyfte in the edge of the other that is coupled therewith on the other fyde: so that the loupes be one ouer agaynst an other. And thou shalt make fyfte buttons of golde, and couple the cur- taynes together with the buttons, that it may be an habitation.

And thou shalt make eleuen curtaynes of goates heere, to be a tente to couer the habi- tation. The length of a curtayne shall be. xxx. cubytes, and the bredth foure: and they shall be all. xi. of one measure. And thou shalt couple fyue by them selues, and the other fyue by them selues, and shalt double the fyte in the fore fronte of the tabernacle. And thou shalt make fyfte loupes in the edge of the vnter- most curtayne on the one fyde, euen in the cou- plynge curtayne: and as many in the edge of the couplynge curtayne on the other fyde.

And thou shalt make fyfte buttons of brasse, and put them on the loupes, and couple the

tent together withall, that there maye be one couerynge.

And the remnant that resteth in the cur- taynes of the tente, the bredth of halfe a cur- tayne, that remaineth shal be left on the backe fydes of the habitation: a cubyte on the one fyde and a cubyte on the other fyde, of that that re- maineth in the length of the curtaynes of the tabernacle, which shall remayne of either fyde of the habitation, to couer it with.

And thou shalt make an other couerynge for the tent of rammes skynnes dyed red, and yet an other aboue all of carus skynnes.

And thou shalt make bozdes for the habi- tation of Sethim wodde to stande bypyghte, ten cubytes longe shall euery bozde be, and a cubyte and a halfe brode. Two fete shall one bozde haue to couple them together with, and so thou shalt make vnto all the bozdes of the tabernacle.

And thou shalt make. xx. bozdes for the ha- bitation on the south fyde, & thou shalt make xi. sockettes of syluer, and put them vnder the xx. bozdes, two sockettes vnder euery bozde for theyr two fete. In lyke maner in the northe fyde of the habitation there shall be. xx. bozdes and. xi. sockettes of syluer: two sockettes vnder euery bozde.

And for the west ende of the habitation shalt thou make fyue bozdes, and two bozdes moe for the two weste corners of the habitation: so that these two bozdes be coupled together benethe, and lyke wyse aboue with clamps. And so shalt thou make in bothe the corners. And so there shall be epyght bozdes in all, and sixtene sockettes of syluer, two sockettes vnder euery bozde.

And thou shalt make barres of Sethim- wod, fyue for the bozdes of the one fyde of the tabernacle, and fyue for the other fyde, and fyue for the bozdes of the west ende. And the myddle barre shall goo alonge throughte the myddes of the bozdes, and barre them togy- ther frome the one ende vnto the other. And thou shalt couer the bozdes with golde, and make golden rynges for them to put the bar- res throughte, and shalt couer the barres with golde also. And receyue by the habitation accordyng to the facion therof that was shewed in the mounte.

And thou shalt make a bayle of Jacynthe, of scarlet, purple, and twyned bylle: and shalt make it of bydded worke, and full of che- rubyns. And hange it vpon four pylles of sethim wod couered with golde, and that theyr knoppes be couered with golde also, and stand vpon four sockettes of syluer. And thou shalt hange by the bayle with rynges, and shalt bypyng in within the bayle the arke of testy- mony. And the bayle shall drayde the holy frome the most holy. And thou shalt put the merce- seate vpon the arke of testymony in the holpest place. And thou shalt put the table without the bayle, and candellsticke ouer agaynst the table vpon the south fyde of the habitation, and put the table on the north fyde.

And thou shalt make an hangynge for the doore of the tabernacle, of Jacynthe, of scarlet,

of purpul and of twyned bylle wrought with neble worke. And thou shalt make for the hangynge, fyue pylles of Sethim wodde, and couer bothe theym and their knoppes, with golde, and shalt caste fyue sockettes of brasse for them.

¶ Yet mo thynges pertainyng to the holy place.

C A P I. XXVII.

And thou shalt make an altare of Sethim wodde: fyue cubytes longe, and fyue cubytes brode, that it be square, and the cubytes hyghe. And make it bozdes proceedinge out in the foure corners of it, & couer it with brasse. And make his altre- pannes, shoules, basens, fleshyokes, syrep- anes, and all the apperaynances, of brasse, & thou shalt make a grebvern also lyke a net, of brasse: vpon whose foure corners, shalt thou. iij. basen rynges: and the grebvern shall reache vnto the myddes of the altare. And thou shalt make stauies for the altare of Sethim wodde, & couer them with brasse, and let them be put in rynges alonge by the fydes of the altare to drease it with, and make the altare holowe in bozdes: as it was shewed the in the mounte, so let them make it.

And thou shalt make a court vnto the ha- bitation, which shall haue in the southe fyde hangynge of twyned bylle, beyng an hun- dred cubytes longe, and. xx. pylles therof, in thre. xx. sockettes of brasse: but the knoppes of the pylles and their howpes shalt be syluer. In lyke wyse on the north fyde, there shall be hangynge of an hundred cubytes longe, and. xx. pylles with their sockettes of brasse, and. ii. knoppes and the howpes of syluer. And in the breadth of the court westward, there shall be hangynge of fyfte cubytes longe, and ten pylles, with their ten sockettes. And in the breadth of the court eastward, toward the rynges of the soune, shalt hangynge of. i. cubytes.

So there shalt hangynge of. xv. cubytes in the one fyde of it, with thre pylles, and. iij. sockettes: and lyke wyse on the other fyde shalt be hangynge of. xv. cubytes with. iij. pylles and. iij. sockettes.

And in the gate of the court shalt be a bayle of twenty cubites: of Jacynthe, scarlet, purpul and twyned bylle wrought with neble worke and. iij. pylles with their. iij. sockettes. All the pylles rounde aboute the court, shall be howped with syluer, and their knoppes of syl- uer, and their sockettes of brasse. The length of the court shalt be an hundred cubytes, and the breadth. l. and the heygth fyue, and the hangynge shall be of twyned bylle, and the sockettes of brasse. And all the bellies of the habitation to all maner scrupce, and the pyl- nes therof: yee and the pyennes also of the court shalt be brasse.

And commaunde the children of Israel that they geue the pure oyle olīue beaten for the lychtes to put in alwaye into the lampes. In the tabernacle of testymony without the bayle which is before the testymony: and Aaron and his sonnes shall drease it bothe euen and mo- r-

nyng before the Lorde: and it shalt be a testy- mony for euer vnto poure generacions after you: to be gyuen of the chyldren of Israel.

¶ Aarons apparell, and his sonnes.

C A P I. XXVIII.

And take thou vnto the Aaron thy bro- ther and his sonnes with hym, sort of the chyldren of Israel, that he maye mi- nister vnto me, both Aaron, Nadab, Abihu, Eleazar, and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, both honourable & glorious. More- ouer speke vnto al that are wyse hearted, whi- che I haue fylled with the spyrte of wysdome: that they make Aarons rayment to consecrate hym with, that he maye minister vnto me.

These are the garments which they shall make: a byestlappe, Ephod, a tuncle, a sleaue cote, a myter and a gyrdell. And they shall make holy garments for Aaron thy bro- ther, and his sonnes, that he maye minister vnto me.

And they shall take thereto golde, Jacynthe, scarlet, purpul and bylle. And they shall make the Ephod of golde, iacynthe, scarlet, purpul and whyre twyned bylle with broderd worke. The two fydes shall come together, closed by in the edges therof. And the gyrdell of the Ephod shalt be of the same workmanshipp and of the same stuffe, euen of golde, iacynthe, scarlet, purpul and twyned bylle.

And thou shalt take two Onyx stones, and graue in them the names of the chyldren of Israel: sixe in the one stone, and the other sixe in the other stone: accordyng to the order of their byrth. After the worke of a stonegrauer, euen as sygnettes are graued, shalt thou graue the. ii. stones with the names of the chyldren of Israel, and shalt make them to be set in ou- ches of golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, & they shalt be stones of remembrance vnto the chyldren of Israel. And Aaron shall beare their names before the Lorde vpon his two shoul- ders for a remembrance. And thou shalt make hokes of golde and two cheynes of fyne golde: lyke wyse and bydded, and fasten the wy- ched cheynes to the hokes.

And thou shalt make the byestlappe of iud- gement with broderd worke: euen after the worke of the Ephod, shalt thou make it: of golde, iacynthe, scarlet, purple & twyned bylle shalt thou make it. Four square it shalt be, & double, an hande brede longe, and an hande brede brode. And thou shalt fill it with. iij. rowes of stones. In the first rowe shall be a Sardios, a Topas, and an Emeraude. The seconde rowe, a Ruby, Sapphir and Dia- monde. The thiede: Agurios, an Achat and Amatis. The fourth: a Turcas, Onix, and Jaspis. And they shall be set in golde in their inclosures. And the stones shall be grauen, as sygnettes be grauen: with the names of the chyldren of Israel euen with twelue names: e- uery one with his name accordyng to the. xij. tribes.

And thou shalt make vpon the byestlappe,

because there
in was con-
tained the co-
uenant and
witness where
vnto god
woldeth that
chyldren of
Israel shuld
trust, as
Leuiticus. i. s.

¶ Byestlappe
or byestlappe
is such a
lappace as
the byest of a
cope.

¶

¶

Four rowes
of stones.

¶ Some rede
a carbuncle.

¶

two fastenynge cheynes of pure golde & wy-
then worke. And thou shalt make lyketwysse
vpon the brestplate two rynges of golde, and
put them on the edges of the brestplate, and
put the two wythen cheynes of golde, in the
two rynges, whiche are in the edges of the
brestplate. And the two endes, of the .ij. chey-
nes, thou shalt fasten in the two rynges, and
put them vpon the shoulders of the Ephod on
the forsyde out. And thou shalt yet make .ij.
rynges of golde, and put them in the two en-
des of the brestplate euen in the borders ther-
of towards the insyde of the Ephod that is ou-
er againste it. And yet two other rynges of
golde thou shalt make, and put them on the
two sydes of the Ephod, beneath ouer againste
the brestplate, alowe where the sydes are ioy-
ned together vpon the bordered gyrdell of the
Ephod. And they shal bynde the brestplate by
his rynges, vnto the rynges of the Ephod, w-
a lace of Jacinte, that it maye lye close vnto
the bordered gyrdell of the Ephod, that the
brestplate be not loosed frome the Ephod.

And Aaron shall beare the names of the
children of Israel, in the brestplate of iudge-
ment, vpon his hert, when he goeth into the
holpe place, for a remembraunce, before the
Lorde alway. And thou shalt put in the brest-
plate of iudgement * Urim and Thumim: &
they be vpon Aarons herte, when he goeth in
before the Lorde, and Aaron shall beare the
ensample of the children of Israel, vpon his
herte, before the Lorde alwaye.

And thou shalt make the tynycle vnto the
Ephod, all together of Jacinte. And there
shalbe an hole for the heed, in the myddes of
it, and let there be a bonde of wounen worke
ronde aboute the coler of it, (as it were the
coler of a parlet) that it rent not. And beneath
vpon the hem, thou shalt make pomgranates
of Jacinte, of scarlet, and of purple, round a-
bout the hem, & belles of golde betwene them
ronde about: that there be euer a golden bel
and a pomgranate, ronde aboute vpon the
hem of the tynycle. And Aaron shall haue it
vpon him, when he ministrerth, that the sound
maye be herde, when he goeth into the holy
place, before the Lorde, and when he cometh
out, that he dye not.

And thou shalt make a plate of pure golde,
and graue thereon, (as sygnettes are grauen)
the holynesse of the Lorde, and put it on a
lace of Jacinte, and tye it vnto the mytre, v-
pon the forsyde of it, that it be vpon Aarons
forcheed: that Aaron beare the * synne of the
holp thynges whiche the chyldre of Israel haue
halowed in all their holy gyftes. And it shalbe
alwayes vpon Aarons forcheed, that they maye
be accepted before the Lorde.

And thou shalt make an albe of bylle, and
thou shalt make a mytre of bylle, and a gyrdell
of noble worke.

And thou shalt make for Aarons sonnes al
so cotes, gyrdels and bouettes honourable &
glorious: and thou shalt put them vpon Aarons
thy brother, and on his sonnes with him and
thou shalt annointe them, and fill their handes, &
consecrate them that they maye ministrer vnto

to me. And thou shalt make them linnen byr-
cyes to couer their priuities: frome the loppes
vnto the thyres shall they reach. And they
shalbe vpon Aaron and his sonnes, whē they
go into the tabernacle of wytnesse, or when
they go vnto the altar to mynistrer in holynes
that they beare no synne, and so dye. And it
shalbe a law for euer vnto Aaron and his seed
after hym.

The consecration of Aaron and his sonnes.

C A P I. XXIX.

This is the thyng that thou shalt do
to them when thou halowest them to
be my prestes. Take one ore and two
rammes that are without blemish, and vnle-
uended byed, and takes of swete byed tempe-
red with oyle, and wafers of swete byed, an-
noynted with oyle (of wyeten flour shalte
thou make them) and put them in a maunde
and bynge them in the maunde with the ore,
and the two rammes.

And bynge Aaron and his sonnes, vnto the
dore of the tabernacle of wytnesse, and walsh
them with water, and take the garmentes, &
put vpon Aaron: the tynapre cote, and the tyn-
aple of the Ephod, and the Ephod, and the
brestplate: and gyde them to him, with the
bordered gyrdell of the Ephod. And put the
mytre vpon his heed, and put the holy crown
vpon the mytre. Then take the annoyntinge
oyle, and powre it vpon his heed and anoynt
him. And bynge his sonnes, and put albes v-
pon them, and gyde them with gyrdels: as
wel Aaron as his sonnes. And put the bouet-
tes on them, that the prestes office maye be
theirs for a perpetuall lawe.

And fill the handes of Aarons and of his son-
nes, and bynge the ore before the tabernacle
of wytnesse. * And let Aaron and his sonnes
put their handes vpon his heed, and kyll him
before the Lorde in the dore of the tabernacle
of wytnesse. And take of the bloude of the ore
and put it vpon the hornes of the altar, with
thy syngar and powre all the bloud vpon the
botome of the altar, and take all the fat that
couereth the inwardes, and the hall that is
on the luer, and the two kyndes with the
fat that is vpon them: and burne them vpon
the altar. But the flesch of the ore & his skynne
and his donge shalt thou burne with fyre w-
out the holle, for it is a synne offeringe.

Then take one of the rammes, and let Aa-
ron and his sonnes put their handes vpon the
heade of the ram, and cause hym to be slayne
and take of his bloude, and sprengel it round
about vpon the altar, and cut the ram in pec-
ces, and walsh the inwardes of hym and his
legges, and put them vnto the peces, and vnto
his heed, and burne the holl ram vpon the
altar. For it is a burnt offeringe to the Lorde
and a swete sauoure of the Loydes sacrifice.

And take the other ram, and let Aaron and
his sonnes, put their handes vpon his heed, &
let him than be kylld. And take of his bloud
and put it vpon the tynple of the right eare of
Aaron and of his sonnes, & vpon the thombe
of their

of their right handes, and vpon the great too-
of their right fete, and sprengel the bloude v-
pon the altar round about.

Then take of the bloude, that is vpon the
alter, and of the annoyntinge oyle, and sprengel
it vpon Aaron, and his beclimentes, and
vpon his sonnes, and vpon their garmentes
also. Then is he and his clothes holy and his
sonnes, and their clothes holy also.

Then take the fat of the ramme, and his
compe, and the fat that couereth the inward-
es, and the hall of the luer, and the two kyndes
neps, and the fat that is vpon them, and the
ryght shoulter (for that ram is a full offeringe)
and a synnell of byed, and a cake of oyled byed
and a wafer oute of the basket of swete byed
that is before the Lorde, and put all vpon the
handes of Aarons, and on the handes of his son-
nes: and waue them in & out a waue offeringe
vnto the Lorde. Then take it frome of thier
handes, and burne it vpon the altar: euen v-
pon the burnt offeringe, to be a sauoure of swete-
nesse before the Lorde. For it is a sacrifice vnto
the Lorde. Then take the breste of the ram
that is Aarons full offeringe, and shalt sancti-
fie it an offeringe before the Lorde, and let that
be thy part. And sanctify the brest of the waue
offeringe, and the shoulter of the heue offeringe,
whiche is the fullofferinge of Aaron, and of his
sonnes. And it shalbe Aarons and his sonnes
durie for euer, of the children of Israel, for it
is an heue offeringe. And the heue offeringe shall
be the Loydes due of the children of Israel:
euen of the sacrifice of their peaceofferings,
whiche they haue vnto the Lorde. And the ho-
ly garmentes of Aaron, shalbe his sonnes af-
ter him, to annoynte them therein, and to fill
their handes therein. And that sonne that is
preest in his stede after hym, shal put them on
seuen dayes: that he go into the tabernacle of
wytnesse, to mynistrer in the holy place.

Then take the ram that is the fullofferinge
and sette his fleshe in an holy place. And Aa-
ron and his sonnes shall eate the flesch of hym
and the byed that is in the basket: euen in the
dore of the tabernacle of wytnesse. And they
shall eate them, because the attonement was
made therewith to fill their handes, and to san-
ctifie them: but a stranger shall not eate ther-
of, because they are holy.

Yfought of the fleshe of the fullofferinges,
or of the breed remayne vnto the morninge,
thou shalt burne it with fyre: for it shall not
be eaten, because it is holy. And se thou do vnto
Aaron and his sonnes, euen so in all thynges
as I haue commaunded the: that thou fill
their handes seuen dayes, and offre euery day
an ore for a synne offeringe to reconcele with.
And thou shalt halowe the altar, when thou
reconcelst it, and shalt annoynte it, to sancti-
fie it. Seuen dayes thou shalt reconcele the
alter, and sanctifie it, that it maye be an alter
most holpe: so that no man may touche it but
they that be consecrate.

This is that thou shalt offre vpon the altar
two lambes of one yere olde, daye by daye for
euer, the one thou shalt offre in the morninge
and the other at eue. And vnto the one lambe

take a tenth deale of flour mynght with the
fourth parte of an hin of beaten oyle, and the
fourth parte of an hin of wyne, for a dynkoff-
ringe. And the other lambe thou shalt offre
at euen, and shalt do thereto accordynge to the
meateofferinge and dynkofferinge in the mor-
nyng, to be an odoure of a swete sauoure of
sacrifice of the Lorde. And it shalbe a continu-
all burnt offeringe, amonge your children after
you, in the dore of the tabernacle of wytnesse,
before the Lorde, where I will mete you, to
speke vnto you there. Where I will mete with
the children of Israel, and will be sanctified,
in myne honour. And I will sanctifie the ta-
bernacle of wytnesse, and the alter: and I will
sanctifie also both Aaron and his sonnes to be
my prestes. And moreover I will dwell amonge
the children of Israel, and will be their God.
And they shall knowe that I am the Lorde
their God, that brought them out of the land
of Egypte, to dwell amonge them: euen I &
Lorde their God.

The altare of incense. The brassen lauer. The
annoyntinge oyle.

C A P I. XXX.

And thou shalt make an alter to burne
incense therein, of Sethim wodde: a cu-
byle longe, and a cubyle broade, euen
fowresquare shall it be, and two cubyles hye:
with hoznes proceedinge oute of it, and thou
shalt ouerlape it with fyne golde, bothe the
rosse, and the walles ronde aboute, and his
hoznes also, and shalt make vnto it a crowne
of golde ronde about, and two golden ryng-
es on epyther syde, euen vnder the crowne, to
put stauces therein, for to beare it withall. And
thou shalt make the stauces of Sethim wodde
and couer them with golde. And thou shalt
put it before the bayle, that hangeth before
the arcke of wytnesse, and before the mercy-
seate that is before the wytnesse, where I will
mete the.

And Aaron shall burne thereon swete ense
euery moynynge, when he dresseth the lam-
pes: and lyketwysse at euen, when he setteth
vp the lampes, he shall burne ense perpetu-
ally before the Lorde, thowtwe oute your ge-
neracions. Ye shall put no straunge ense
thereon, neyther burnt sacrifice, nor meateof-
feringe, neyther poure any dynkofferinge
thereon.

And Aaron shall reconcele vpon the hornes
of it, once in a yere, with the bloude of the
synneofferinge of reconcylinge: euen once in
the yere shall he reconcele it thowtwe your ge-
neracions. And so is it mooste holpe vnto the
Lorde.

And the Lorde spake vnto Moses, sayinge:
* When thou takeste the summe of the chil-
dren of Israel, and tellest them, they shal gyue
euery man a reconcylinge of his soule vnto
the Lorde that there be no plage amonge the
when thou tellest them. And thus moost shall
euery man gyue that goeth in the nymbre:
halfe a shekel, after the shekel * of the sanctuary
A shekel is .xx. geras: and an halfe shekel shalbe
the

* Numer. i.

* 2c. xxvii. d
Numer. iii. g
the

* Urim and
Thumim, are
Hebreue wordes
for Urim sig-
nifyeth lyght
and Thumim
perfectnesse.

* The holy-
nesse of the Lorde
was a name
of God, made
with .iiii. let-
ters, whiche
the Jewes
durste not
name for
honoure
whiche they
hade to God
in that whet-
of they sayd-
Adonay
* The synne
for the offi-
made for fine
as 130. viii. a

the heueringe vnto the Loyde. And all that are nombred of them that are twenty yere old and aboue, shall gyue an heueringe vnto the Loyde. The cyche shal not passe, and the poze shall not goo vnder halfe a shele, when they gyue an heueringe vnto the Loyde, for the attonement of their soules. And thou shalt take the reconcylinge money of the chyldren of Israel, and shalt put it vnto the vte of the tabernacle of wytnesse, and it shall be a memoriall of the chyldren of Israel, before the Loyde, to make an attonement, for their soules.

And the Loyde spake vnto Moyses sayenge: Thou shalt make a lauer of brasse, and his fore also of brasse to walsh the with, and shalt put it betwene the tabernacle of wytnesse and the alter, and put water thereto: that Aaron and his sonnes may walsh both their handes and their fete therout, when they go into the tabernacle of wytnesse, or when they go vnto the altare, to mynsire and to burne the Loydes offryng, lest they dye. And it shall be an ordinance for euer vnto him & his seed among your chyldren after you.

And the Loyde spake vnto Moyses sayenge: take principall spices: of pure myrrour spure hundred pyles, of sweete cynamome halfe so much two hundred and fiftie pyles: of sweete calamyte, two hundred and fiftie. Of cassia, two hundred and fiftie, after the holy shele, and of oyle olyue, an hyn. And make of them a holy anoyntinge oyle, euen an oyle compounde after the crasse of the apotycary. And annoynce the tabernacle of wytnesse therewith, and the arke of wytnesse, and the table with al his appertenaunce, and the candlesticke with al his ordinaunce, and the altare of incense, and the alter of burnt sacrifice and all his vessels, & the lauer and his fote. And sacrifice them that they may be most holy: so that no man touche them, but they that be halowed. And annoynce Aaron and his sonnes, and consecrate them to mynsire vnto me.

And thou shalt speake vnto the chyldren of Israel, sayeng: This shal be an holy anoyntinge oyle vnto me, thowoe oure poure generacions. No man shal we take any oyle after the makinge of it, for it is holye, se therfore that ye take it for holy: who so euer maketh lyke that, or who so euer putteth any of it vpon a straunger, shall perishe frome his people.

And the Loyde spake to Moyses: Take to the sweete spices: stacte, onycha, stwere galbanum, and pure frankincense, of the lyke moche: and make incense of them compounde after the crasse of the apotycary, myngled together, that it maye be made pure and holy. And beate it to powder, and put it before the wytnesse, in the tabernacle of wytnesse, where I wyll meete the, but let it be vnto you holye. And se that ye make none after the makinge of char, but let it be vnto you holy for the Loyde. And who so euer shall make lyke vnto that, to smelle there to, shall perishe frome his people.

The callinge of Bezaleel and Aholiab the workmen. The Sabbath is commaunded. The tables of stone are gyuen Moyses.

CAPI. XXXI.

And the Loyde spake vnto Moyses, sayeng: Beholde, I haue called by name Bezaleel, the sonne of Ely, sonne to Duth, of the tribe of Iuda. And I haue tyld hym with the spere of God, with wysdome, vnderstandyng and knowledg: euen in all maner worke, to synde oute felle scaptes, to worke in golde, syluer and brasse, and with crasse to graue stoness, to set and to carue in tymber, and to worke in all maner workman-shyp. And beholde, I haue gyuen hym, to be companion, Aholiab, the sonne of Ahisamach of the tribe of Dan, & in the hartes of all that are wyse harted, I haue put wysdome to make all that I haue commaunded the: the tabernacle of wytnesse, and the arke of wytnesse, and the mercyseate that is there vpon all the ornaments of the tabernacle, and the table with his ordinaunce, and the pure candlesticke with all his apparell, and the alter of incense, and the alter of burnt offerings, with all his vessels, and the lauer with his fote, and the vestimentes to mynsire in, and the holy garments for Aaron the preest, and the garments of his sonnes to mynsire in, & the anoyntinge oyle, and the sweete incense for the landu ser: accordyng to all that I haue commaunded the, shall they do.

And the Loyde spake vnto Moyses sayeng: Speake vnto the chyldren of Israel, and saye: In any wyse, se that ye kepe my Sabbath, for it shall be a signe betwene me and you, in your generacions, for to knowe, that I the Loyde doo sanctifie you. Kepe my Sabbath therfore, that it be an holy thinge vnto you. Be that despyeth it shal be slayne therfore. For who so euer worketh there in, the same soule shal be roted oute frome his people.

Sixte dayes shal men worke, but the seuenth daye is the Sabbath, of the holpe reule of the Loyde: so that who so euer doeth any worke in the Sabbath daye, shall dye for it: wherfore let the chyldren of Israel kepe the Sabbath, that they obserue it thowoe oute their generacions, that it be an appoyntement for euer. For it shal be a signe betwene me and the chyldren of Israel, for euer. For in six dayes the Loyde made heauen and earth, and the seuenth daye he rested and was refreshed.

And when he hadde made an ende of comynge with Moyses vpon the mounte Sinai, he gaue him two tables of wytnesse: which were of stone, and wyrtten with the fyrnges of God.

The Israelites worshyp the golden calfe. Moyses prayeth for them, puttynge God in remembrance of his promise. He breaketh the tables for anger. He chydeth Aaron. The phylaters are slaine. Moyses prayeth God to forgyue them, or to put him out of the booke of lyfe.

CAPI. XXXII.

And

And when the people sawe that it was longe, Moyses came to wone of the mountayne, they gathered them selues together, and came vnto Aaron, and sayde vnto him: * Arise and make vs a God to go before vs: for of this Moyses the felow that brought vs oute of the lande of Egypte, we wote not what is become.

And Aaron sayde vnto them: plucke of the golden earynges, whiche are in the eares of your wyues, your sonnes and of your doughters: and bringe them vnto me. And all the people plucked of the golden earynges, that were in their eares, and broughte them vnto Aaron. And he receyued them of their handes, and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: * This is thy God O Israel, whiche broughte the oute of the lande of Egypte.

And when Aaron sawe that, he made an altare before it, and made a proclamation sayenge, To morowe shall be holy daye vnto the Loyde. And they rose vp in the mornynge and offered burnt offerings, and broughte offerings of attonement also. * And than they sat them downe to eate and drinke, and rose vp agayne to playe.

Then the Loyde sayde vnto Moyses: * go get the downe, for the people whiche thou broughtest oute of the lande of Egypte haue married all, they are turned at once out of the waye whiche I commaunded them: * & haue made them a calfe of molten metall, and haue worshypped it, and haue offered thereto, & haue sayde: This is thy God thou Israel, whiche hath broughte the oute of the lande of Egypte. And the Loyde sayde vnto Moyses: beholde, I se this people that it is a stiffe necked people and nowe therfore suffer me that my wyrtthe maye waxe hote vpon them, and that I maye consume them: and then will I make of the a myghty people.

Then Moyses besought the Loyde his God and sayde: O Loyde, why shulde thy wyrtthe waxe hote vpon the people whiche thou haste brought oute of the lande of Egypte to greute power and with a myghty hande? * wherfore shulde the Egyptians speake and say: For a myschefe dyd he bringe them oute: euen to slay them in the mountaynes, and to consume them frome the face of the earth? Turne from thy fereful wyrtthe, and haue compassion ouer the workidnesse of thy people. Remembere Abraham, Isaac and Israel thy seruantes, to who thou sworedest by thyn owne selfe, and saydest vnto them: * I will multiplye your seed as the starrs of heauen, and all this lande whiche I haue sayde, I will gyue vnto your seed: & they shall inheret it for euer. And the Loyde repayned him selfe frome that cruell, which he sayde he wolde do vnto his people.

And Moyses turned his backe, and wente downe frome the hyll, and the two tables of wytnesse in his hande: whiche were wyrtten on bothe the leaues, and were the worke of God, grauen vpon the tables. And when he sawe herde the noyse of the people as they pou

ted, he sayde vnto Moyses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of them that haue the masterye, nor of the that haue the worke: but I do heare the noyse of synnginge.

And as sone as he came vnto the host and sawe the calfe and the daunsyng, his wyrtthe waxed hote, and he cast the tables oute of his hande, and brake them euen at the hyll fote. And he toke the calfe which they had made, & burned it with fyre, and stampyt it vnto powder, and strewed it in the water, and made the chyldren of Israel drynke. And than Moyses sayde vnto Aaron: What dyd this people vnto the, that thou hast broughte to great a synne vpon them?

And Aaron sayde: let not the wyrtthe of my Loyde waxe fereful, thou knowest the people that they are euen set on myschefe: they sayde vnto me: Make vs a God to go before vs, for we wote not what is become of Moyses thy felow, that broughte vs oute of the lande of Egypte. And I sayd vnto them: Let them that haue golde, take and bringe it me: And I cast it into the fyre, & therof came out this calfe.

When Moyses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made idollatry) he went and stode in the gate of the hoste, & sayd: Yf any man perterayne vnto the Loyde, let him come to me. And all the sonnes of Leui gathered them selues together, and came vnto him. And he sayde vnto them: Thus sayeth the Loyde of Israel: * Put every man his sword by his syde, and go in and out from gate to gate thowoe oute the host: and slay every man his brother, every man his frende, and every man his neyghboure. And the chyldren of Leui dyd as Moyses had sayde. * And there were slayne of the people the same daye, aboute thre thousande men. Then Moyses sayde: fyll your handes vnto the Loyde this daye, every man vpon his sonne and vpon his brother: to bringe vpon you a blessinge this daye.

And on the morowe, Moyses sayde vnto the people: Ye haue synned a great synne. But now I will goo vp vnto the Loyde, to wyrtte wherther I can make an attonement for your synne.

And Moyses went agayne vnto the Loyde, & sayde: Oh, this people haue synned a great synne, and haue made them a god of gold: yet forgyue them their synne I praye the: Yf not & wyrtte me oute of thy booke whiche thou haste wyrtten. And the Loyde sayde vnto Moyses: I will put him oute of my booke that hath synned against me. But goo and bringe the people vnto the lande whiche I sayd vnto the: beholde, myne angell shall goo before the, & uerthelatter in the daye when I byset. I will byset their synne vpon them. And the Loyde plagued the people, because they made the calfe whiche Aaron made.

The Loyde sendeth an angell before his people. The Loyde denyeth to go vp with the people. The people lament they synne. Moyses talketh with the Loyde and despyeth to se his face: and is commaunded to stande vpon the rocke.

CAPI.

And the Lorde spake vnto Moyses: be-
partte and go hence: both thou and the
people which thou hast brought out of
the lande of Egypt, vnto the lande whiche I
swore vnto Abraham, Isaac, and Jacob, say-
enge: vnto thy seed I will giue it. * And I
will sende an angell before the, and will cal-
le vnto the Canaanites, the Amorites, the He-
thites, the Hittites, the Iebusites, and the
Iebusites: that thou mayest go into a lande
that floweth with mylke and honye. But thou
wilt not go amonge you my selfe, for ye are a
stiffnecked people: lest I consume you by the
waye. And when the people herde this euill
tydings, they sorrowed: and no man dyd put
on his best rayment.

And the Lorde spake vnto Moyses, Say vn-
to the children of Israel: ye are a stiffnecked
people: I must come once suddenly vpon you,
and make an ende of you. But now put your
goodly rayment from you, that I maye write
what to do vnto you. And the children of Is-
rael sayde their goodly rayment frome theym
euen vnder the mount Sine.

B And Moyses toke the tabernacle & pitched
it without the doore a farr off frome the hoste,
and called it the tabernacle of wytnesse. And
all that wolde are any question of the Lorde,
wente oute vnto the tabernacle of wytnesse,
whiche was without the host. And when Mo-
yses went out vnto the tabernacle, all the peo-
ple rose vp, and stode euery man in his ier
dore, and looked after Moyses, vntill he was
gone into the tabernacle. And as sone as Mo-
ses was entered into the tabernacle, the clou-
den pyle descended, and stode in the doore of
the tabernacle, and he talked with Moyses.
And when all the people sawe the clouden pyle
stande in the tabernacle doore, they rose vp &
worshipped: euery man in his tent doore.

And the Lorde spake vnto Moyses & saide
to face, as a man speaketh vnto his frende. And
when Moyses turned agayne into the host, the
lad Josua his seruante the sonne of Nun be-
partte not out of the tabernacle. And Moyses
sayde vnto the Lorde: Se, thou saydest vnto
me: Leade this people forthe, but thou de-
west me not whom thou wilt sende with me.
And hast said moxmore: I knowe the by name
and thou hast also founde grace in my sighte:
Now therefore, if I haue founde fauour in thy
sighte, then shewe me thy waye, & let me knowe
the: that I maye fynde grace in thy sighte.
And toke on this also, howe that this nacion
is thy people.

And he sayde: my presence shall go with the,
and I will giue the rest. And he sayde: If thy
presence go not with me, saye vs not hence for
howe shall it be knowne now that both I and
thy people haue founde fauour in thy sighte,
but in that thou goest with vs: that bothe I
and thy people haue a preeminence before all
the people that are vpon the face of the earth.
And the Lorde sayde vnto Moyses: I will do
this also that thou hast sayde, for thou hast
founde grace in my sighte, and I knowe the

by name.

And he sayde: I beseeche the, shewe me thy
glory: And he sayde: I will make all my good
go before the, & I will be called in this name
Iehouah before the, and will shewe mercy to
whome I shewe mercy, and will haue com-
passion on whome I haue compassion. And he
sayde furthermore: thou mayst not see my face,
for there shall no man see me and lyue.

And the Lorde sayde, Beholde, there is a
place by me, & thou shalt stande vpon a rocke,
and while my glory goeth forthe, I will put
the in a clyffe of the rocke, and will put myne
hande vpon the while I passe by. And then
I will take awaye myne hande, and thou
shalt see my backe partes: but my face shall
not be seene.

The tables are renewed. The mercy of God. To
haue fellowship with the gentiles is forbidden, and
they yet oblige also. The feast of sweete breade. The
feast of begotten. The Sabbath. The feast of the
weekes. The fynde frutes. Moyses fast, Moyses face
glorified.

And the Lorde sayde vnto Moyses: be-
the two tables of stone, lyke vnto the
first, that I may write in them the wo-
des which were in the first two tables, which
thou brakest. And be ready against the morning
that thou mayst come vnto the mount
of Sinai and stande me there vpon the topp
of the mounte. But let no man come vp with
the, neyther let any man be seene thowowe out
all the mount, neyther let the shepe nor oxen fede
before the hyll.

And Moyses betwixt two tables of stone like
vnto the first, and rose vp early in the morning
and went vp vnto the mount of Sinai as the
Lorde commaunded him, and toke in his hande
the two tables of stone. And the Lorde descen-
ded in the cloude, & stode with him there: and
he called vpon the name of the Lorde. And
when the Lorde walked before him, he cryed:
Lorde * Lorde God, full of compassion and
mercy, whiche arte not lyghtly angrye, but a-
bundant in mercy and truth, and kepest mercy
in store for thousands, and forguest wycked-
nesse, trespass, and synne (for there is no man
innocent before the) and visytest the wycked-
nesse of the fathers vpon the children, & vpon
childrens children, euen vnto the thirde and
fourth generations. And Moyses bowed him
kisse to the earth quicly, and worshipped and
sayde: If I haue founde grace in thy sighte, o
Lorde, then let my Lorde go with vs (for it is
a stubborne people) and haue mercy vpon our
wickednes and our synne, and let vs be thyne
inheritance.

And he sayde: beholde, I make an appoynt-
ment before all this people, that I wil make
vnto the, such as haue not bene doone in all the
world, neyther amonge any nacion. And all
the people, amonge which thou art, shall see the
workes of the Lorde: for it is a terrible thyng
that I will do with the: kepe all that I com-
maunde the this daye: and beholde, I will call
out the

out before the: the Amorites, Canaanites,
Hittites, Hittites, Hittites, and Jebu-
sities. * Take hede to thy selfe, that thou make
no league with the inhabitants of the lande whe-
ther thou goest, leaue it be cause of eynne a-
monge you. But ouerthrowe their altars and
bryake their pylers, and cut downe their gro-
ues, for thou shalt worshyppe no strange
God. For the Lorde is called gelous, because
he is a gelous God: least if thou make any
agreement with the inhabitants of the land
when they go a hoorunge after their goddes
and to sacrifice vnto their goddes, they call
thee and thou eate of their sacrifice: and thou take
of their daughters vnto thy sonnes, and whil
their daughters go a hoorunge after their god-
des, they make thy sonnes go a hoorunge af-
ter their goddes also.

Thou shalt make the no goddes of metall,
The feast of sweete breade thou kepe, and
seuen dayes thou shalt eate unleuend bred (as
I commaunded the) in the tyme appoynted in
the mouth of Abib: for in the moneth of A-
bib thou camest out of Egypte. All that brea-
keth vp the matrice shall be myne, and all that
bryaketh the matrice amonge thy cattell, if it
be male: whether it be ore or a shepe. But if
fyrde of the asse thou shalt bye oute with a
shepe, or if thou redeme him not: se thou bryake
his necke. All the firste boynes of thy sonnes
thou must redeme. * And se that no ma
appeare before me emptye.

Seuen dayes thou shalt worke, and the se-
uenth day thou shalt rest: bothe sone earynge &
reapynge. * Thou shalt obserue the feast of
weekes with the first frutes of wheate heruest
and the feast of ingathering at the yeres ende.
Thrice in a yere shall all your men children
appeare before the Lorde omnipotent God of
Israel: for I will call out the nacrons before
the, and will enlarge thy coastes, so that no
man shall desire thy lande, while thou goest
vp to appeare before the face of the Lorde thy
God, thirde in the yere.

* Thou shalt not offer the bloud of my
sacrifice with leuend bred: neyther shall
ought of the sacrifice of the feast of Passouer
be leste vnto the morninge. The firste of the
firste frutes of thy lande, thou shalt brynge
vnto the house of the Lorde thy God. And
se, thou seesthe not a kybbe in his mothers
milke.

And the Lorde sayde vnto Moyses: Write
these wordes, for vpon these wordes I haue
made a couenaunt with the, and with the chil-
dren of Israel. * And he was there with the
Lorde .xl. dayes, and .xl. nyghtes, and ney-
ther ate bred nor dranke water. And he wrote
in the tables the wordes of the couenaunt: e-
uen ten verses.

And Moyses came downe frome mount Si-
nai, and the two tables of wytnesse in his
hande, and myne not that his face shone
with beames of his commenynge with the
Lorde.

And when Aaron and all the children of Is-
rael looked vpon Moyses, and sawe that the
shynne of his face shone with beames, they

were astryde to come nigh to him. But he cal-
led them to hym, and then Aaron and all the
chefe of the company came vnto him, & Mo-
ses talked with them.

And at last all the children of Israel came
vnto him, and he gaue commaundement vnto
them of all that the Lorde had sayde vnto him
in mount Sinai. And as soone as he hadde
made an ende of talkynge with theym, he put
a couerynge vpon his face. But when he toke
before the Lorde to speake with him, he toke
the couerynge of, vntill he came out. And he
came out and spake vnto the children of Is-
rael that which he was commaunded. And the
children of Israel sawe the face of Moyses,
that the shynne of his face shone with bea-
mes / but Moyses put a couerynge vpon his
face, till he wente in to commen with him.

The Sabbath. The fynde frutes are requyred
The rebynes of the people to offer. Bezaleel and A-
haliab are prayled of Moyses and set to worke.

And Moyses gathered all the companye
of the children of Israel together, and
sayde vnto theym / these are the thynges
whiche the Lorde hath commaunded to
do. Sixe dayes ye shall worke, but the se-
uenth daye shall be vnto you the holy Sab-
both of the Lordes rest: so that who so e-
uer toke anye worke therein, shall dye.
Whereouer ye shall kyndle no fyre thowowe
out all your habytations, vpon the Sabbath
daye.

And Moyses spake vnto all the multitude
of the children of Israel saying * this is the
thyng whiche the Lorde commaunded, say-
ynge. Gyue some amonge you fynde frutes
vnto the Lorde.

All that are wyllynge in theyr hartes,
shall brynge fynde frutes vnto the Lorde:
golde, syluer, brylle, iacynth, scarlett, purple,
byss, and gores beare: rammes skynnes red
and tawus skynnes and sethim wood: and
oyle for lyghtes and spices for the anoynting
oyle and for the swete encense: & onyx stones
and stones to be set for the Ephod and for the
brestplate.

And lette all theym that are wyle harted
among you, come and make all that the Lorde
hath commaunded: the habytacion and the
fence therof with his couerynge and his rin-
ges, boides, barres, pylers, and sockettes,
the arke and the stauess therof with the mer-
cyseate and the vayne that couered it / the ta-
ble and his stauess, with all that pertayneth
thereto and the shewbryd / the candlesticke of
lyght with his furnyngynge and his lampes,
and the oyle for the lyghtes / the incense alter
and his stauess, the anoyntynge oyle, and the
swete incense and the hangynge before the ta-
bernacle wye / the altare of burnt sacrifices, &
his brylen gredyon that lygeth thereto with
his stauess and all his ordynance, and the
laues

lauer & his fote: the hangynges of the court with his pylles and their lockettes, and the hangynges to the wote of the court: the pylles of the habitation, and the pylles of the court with their boozes: the mynstunge garments to minstre with in holynesse, and the holy vestmentes of Aaron the preast and the vestmentes of his sonnes, to mynstre in.

And all the company of the children of Israel departed from the presence of Moyses. And they went (as many as their spirittes made them wyllynge) and brought heueofferynges vnto the Lozde, to the makynge of the tabernacle of wyntelle, and for all his vles, & for the holy vestmentes. And the men came with the women (euen as many as were wyllynge herted) and brought bracelets, earynges, rynges and gydes, and all maner Jewels of golde. And all the men that waued wauerynges of golde vnto the Lozde and euen with whom was founde Jacynthe, Scarlet, Purple, Wyllow or gootes beare or red skynnes of Hammes or Taurus skynnes, brought it. And all þe houe of golde or brasse, brought an heueofferyng vnto the Lozde. And all men with whom was founde Sethim wode mete for anye maner woike / or seruise, brought it.

And all the women that were wyll herted to woike with their handes, span & brought the sponne woike, both of Jacynthe, Scarlet, Purple and Wyllow. And all the women that excelled in wylsome of herte, spanne the gootes hayre. And the Lozdes brought Oxir skynes and sections for the Ephod, and for the byestappe, and spye and oyle / bothe for the lychtes and for the annoynting oyle and for the sweete incense. And the children of Israel brought wyllyngeofferynges vnto the Lozde, both men and women / as many as their hertes made them wyllynge to bringe, for all maner woikes which the Lozde had commaunded to make by the hande of Moyses.

And Moyses sayde vnto the children of Israel / behold * the Lozde hath call by name Bezaleel the sonne of Aep the sonne of Hur of the tribe of Juda, and hath spyled hym with the spryte of God, with wylsome, vnderstandynge and knowledge, euen in all maner woike, and to fynde out curyous woikes, to woike in golde, syluer and brasse / & with grauynge of stones to set, and with hertynge in wode, and to woike in all maner of scule woikes. And he hath put in his herte the grace to teache / bothe hym and Aholiab the sonne of Ahisamach of the tribe of Dan hath he spyled with wylsome of herte, to woike al maner of grauen woike / they are also bydesters and woikers with needle. In Jacynthe, Scarlet, Purple and Wyllow, and are weuers that can make all maner woike, and can deuyse fustell woikes.

* The thynges that Bezaleel and Aholiab made for the hyt place of the Lozde.

And Bezaleel wroughte and Aholiab & all wyll herted men, to whom the Lozde hadde gyven wylsome and vnderstandynge, to knowe howe to woike all maner woike for the holy scrupce, in all that the Lozde commaunded.

And Moyses called for Bezaleel Aholiab, & all the wyll herted men, in whose hertes the Lozde hadde put wylsome, euen as many as their hertes were encouraged to come vnto þe woike to woike it. And they receyued of Moyses all the heueofferynges which the children of Israel hadde brought for the woike of the holy seruise to make it with all. And they brought besyde that wyllynge offerynges euenery moynge.

And all the wyll men that wrought all the holy woike, came eueny man from his woike whiche they made, and spake vnto Moyses sayenge / the people bynge to moche and aboue that is ynoughe to serue for the woike which the Lozde hath commaunded to make. And then Moyses gaue a commaundement, & they caused it to be proclaimed thowt out the hord sayenge / se that neyther man nor woman prepare any moze woike for the holy heueofferynges, and so the people were forbydden to bynge / for the surfe they had, was iustiffed for them vnto all the woike, to make it and to moche.

And all the wyll herted men among them that wroughte in the woike of the habytant made / euen ten coierynes of tyned wyllow, Jacynthe, Scarlet, and Purple, and made them full of Cherubins with bydestell woike. The length of one curtayne was. xxv. cubytes, and the bydestell four, and were all of one syde. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfty loupes of Jacynthe aldy by the edge of the furdell curtayne, eue in the seluege of the couplynge curtayne / And lyke wyll they made on the syde of the furdell couplynge curtayne on the other syde, fyfty loupes they made in the one curtayne, and fyfty in the edge of the couplynge curtayne on the other syde / so that the loupes were one vnto against an other.

And they made fyfty rynges of golde / and coupled the curtaynes one to an other with the rynges / and so was it made a dwelling place.

And they made. xl. curtaynes of goates hayre to be a tent ouer the tabernacle thurpe cubytes longe a pece, and four cubytes bode, & they all. xj. of one syde. And they coupled. v. by them selues, and. vi. by them selues, & they made fyfty loupes alonge by the border of the furdell couplynge curtayne on the one syde / & fyfty in the edge of the couplynge curtayne on the other syde. And they made fyfty rynges of brasse to couple the tente together that it myghte be one. And they made a couplyng vnto the tente of Hammes skynnes reed, and yet an other of Taurus skynnes as boue all.

And

And they made boztes for the dwelling place of Sethim wode that shode bynght eueny bozde ten cubytes longe, and a cubyte and an halfe bode. And they made two feete to eueny bozde of the dwelling place ioyninge one to an other. And they made twenty booztes for the southsyde of the habitation, and. xl. lockettes of syluer vnder the. xx. booztes two lockettes vnder eueny bozde, euen for the two feete of them. And for the other syde of the dwelling place towards the North, they made other twenty booztes with fourty lockettes of syluer, two lockettes vnder eueny bozde. And beynde in the ende of the tabernacle towards the west, they made six booztes and two other bozdes for the corners of the habitation beynde, and they were ioynd close bothe beynde and also aboue with clamps & thus they dyd to bothe the corners: so they were in all eght booztes and. xvi. lockettes vnder eueny bozde two lockettes.

And they made barres of Sethim wode. v. for the bozdes of the one syde of the habitation and fyue for the other, and fyue for the bozdes of the west ende of the habitation. And they made the myddell barre to woote thowt the bozdes: frome the one ende to the other, and ouerlayde the bozdes in golde, and made them rynges of golde to thurst the barres thowt, and couered the barres with golde. And they made an hangynge of Jacynthe, of Scarlet, Purple and tyned wyllow with Cherubins of bydestell woike. And made therevnto four pylles of Sethim wode, and ouerlayde them with golde. Their knoppes were also of golde, and they call for them. iij. lockettes of syluer. And they made an hangynge for the tabernacle wode: of Jacynthe, Scarlet, purple and tyned wyllow of needlewoike, and the pylles of it were fyue with their knoppes, and ouerlayde the heades of them and the hoopes with golde, with their fyue lockettes of brasse.

The arche of witness. The mercysente. The table. The candellsticke. The lychtes. The auter and the incense.

And Bezaleel made the arche of Sethim wode two cubytes and an halfe longe and a cubyte and a halfe bode, and a cubyte and an halfe hyghe: and ouerlayde it with fyne golde both within & without, and made a crowne of golde to it round about, and caste for it four rynges of golde for the four corners of it: two rynges for the one syde and two for the other, and made staues of Sethim wode, and couered them with golde, and put the staues in the rynges along by the syde of the arche to beare it with.

And he made the mercysente of pure golde two cubytes and a halfe longe and one cubite and a halfe bode, and made two Cherubins of thicke golde vnto the two endes of the mercysente: One Cherub on the one ende, and an other Cherub on the other ende of the mercysente. And the Cherubins spied out their wynges aboute an hyghe, and couered the mercysente therewith. And their faces were one to an other: towards the mercysente, were the faces of the Cherubins.

And he made the table of Sethim wode. v. cubytes longe and a cubyte bode, and a cubyte and a halfe hyghe, and ouerlayde it with fyne golde, and made there a crowne of gold round about, and made there a hoope of an hande breadth rounde about, and made vnto the hoope a crowne of golde rounde aboute, & cast for it four rynges of golde and put the rynges in the four corners by the sete: euen vnder the hoope to put staues in to beare the table with. And he made staues of Sethim wode and couered them with golde to beare the table with, and made v. vessels that were on the table of pure golde, the bylbes, spoones, flatpetes and pottes to poure with.

And he made the candellsticke of pure thicke golde: both the candellsticke and his staffe: in byaunces, bolles, knoppes and floures proceedinge out of it. Sixe byaunces, proceedinge out of the sydes thereof, thre out of the one syde, and thre out of the other. And on eueny byaunche were thre cuppes lyke vnto almondes with knoppes and floures thowt oute the sixe byaunces that proceeded out of the candellsticke. And vpon the candellsticke felt were four cuppes / after the sayon / of almondes with knoppes and floures: vnder eueny two byaunces a knoppe. And the knoppes, and the byaunces proceeded oute of it, & were all one pece of pure thicke gold. And he made seven lampes therto, and the snouers thereof, and fyrpannes of pure golde. An hundred weyght of pure golde, made bothe it and all that belonged therto.

And he made the altare of incense, of Sethim wode, of a cubyte longe, and a cubyte bode: euen four square, and two cubytes hyghe with hoynes proceedinge out of it. And he couered it with pure golde, both the toppe and the sydes rounde aboute, and the hoynes of it, and made vnto it a crowne of gold round aboute.

And he made two rynges of golde vnto it, euen vnder the crowne vpon eueny syde of it, to put staues in for to beare it with: & made staues of Sethim wode, and ouerlayde them with golde. And he made the holy annoyntinge oyle and the swete pure incense after þe Apothecaris craft.

The auter of burnt offerynges. The byasen lauer. The sonne of that the people offered to the byldynge of the habytation of the Lozde.

And he made the burnt offeryng altare of Sethim wode, fyue cubytes longe / and fyue cubytes bode: eue iij. square and thre cubytes hyghe. And he made hoynes in the four corners of it proceedinge out of it, and ouerlayde it with brasse. And he made all the vessels of the altare: the cauldrons, shouels, balsyns, flampes, and colespannes, f. y. all

all of brylle.

And he made a byason grebyyon of netwoke vnto the altare rounde aboute alowe beneth vnder the compasse of the altare: so that it reached vnto halfe the altare, and cast foure rynges of brylle, for the foure endes of the grebyyon to put naues in. And he made naues of sethim woode, and couered them with brylle, and put the naues in the rynges alonge by the altare syde to beare it, and made the altare holowe with bozdes. And he made the lauer of brylle, and the sole of it also of brylle in the sighte of thepyn that dyd watche before the moze of the tabernacle of wyntesse.

And he made the court with hangynges of twyned bylle, of an hundred cubytes longe, vpon the southsyde, and twenty pylers with twenty sockettes of brylle: but the knoppes of the pylers, and the hoopes were siluer. And on the Northsyde the hangynges were an hundred cubytes longe with twenty pylers, and twenty sockettes of brylle, but the knoppes and the hoopes of the pylers were of syluer. And on the west syde, were hangynges of ffty cubytes longe, and x. pylers with ten sockettes, and the knoppes and the hoopes of the pylers were siluer. And on the east syde toward the sonne ryng, were hangynges of ffty cubytes: the hangynges of the one syde of the gate were fyfene cubytes long, and their pylers thre with thre sockettes. And of the other syde of the court gate were hangynges also of .xv. cubytes longe, and their pylers thre with thre sockettes. Now all the hangynges of the court rounde aboute, were of twyned bylle, and the sockettes of the pylers were brylle: but the knoppes and the hoopes of the pylers were siluer, and the beedes were ouerlaid with syluer, & all the pylers of the court were hooped aboute with syluer. And the hangyng of the gate of the court was nedlewoke, of Jacynthe, Scarlet, Purple, and twyned bylle twenty cubytes longe and fyue in the bredth, accordyng to the hangynges of the court. And the pylers were foure with foure sockettes of brylle, and the knoppes of syluer, and the beedes ouerlaid with syluer and hooped aboute with syluer, and all the pynnes of the tabernacle and of the court rounde aboute were brylle.

This is the summe of the habitatio of wyntesse, which was counted at the commaundment of Moyses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preeste. And Bezaleel sonne of Uri, sonne to Hur of the tribe of Iuda, made all that the Lozde commaunded Moyses, and with hym Ahiaab sonne of Ahiamach of the tribe of Dan, a conynge grauer, and a woiker of nedlewoke in Jacynthe, Scarlet, Purple and bylle.

And all the golde that was occupied vpon all the woike of the holy place (whiche was the golde of the waueofferyng) was. xiiij. hundred myght, and seven hundred and thretye scyles, accordyng to the holy scyle. And the

summe of syluer that came of the multitude, was fyue scoze hundred myght, and a thousande seven hundred and. lxxv. scyles of the holy scyle. Every man offerpge halfe a scyle after the myght of the holy scyle among them that went to be nombred from twenty yere old and aboue, among six hundred thousand and threze thousand, and fyue hundred and ffty men.

And the fyue scoze hundred myght of syluer went to the castyng of the sockettes of the sanctuary and the sockettes of the bayle: an hundred sockettes of the fyue scoze hundred myght, an hundred myght to every socket. And the thousande seven hundred and. lxxv. scyles, made knoppes to the pylers, and ouerlaid the beedes and hooped them.

And the brylle of the waueofferyng was. lxx. hundred myght and two thousand, and foure hundred scyles. And therewith he made the sockettes to the moze of the tabernacle of wyntesse, and the bryllen altare, and the byasen grebyyon that longeth therto, and all the vessels of the altare, and the sockettes of the court rounde about, and the sockettes of the court gate, and all the pynnes of the habitation, and all the pynnes of the court rounde about.

The makinge of Aaron and his sonnes apparell: And that the Lozde commaunded was offered.

CAPL XXXIX.

And of the Jacynthe, Scarlet, Purple, and twyned bylle, they made the vestimentes of migration to do service in that holy place, and made the holy garmentes that pertayned to Aaron, as the Lozde commaunded Moyses.

And they made the Ephod of golde, Jacynthe, Scarlet, Purple, and twyned bylle. And they dyd beate the golde into thynne plates, and cut it into wyres: to woike it in the Jacynthe, Scarlet, Purple, and the bylle, with bysset woike. And they made the sydes come together, and closed them vp by the .ij. edges. And the bysset of the gyrdell that was vpon it, was of the same stoffe and after the same woike of Golde, Jacynthe, Scarlet, Purple and twyned bylle, as the Lozde commaunded Moyses.

And they brought Onix stones, closed in bouches of golde and graued as signettes are grauen with the names of the children of Israel, & put them on the shoulders of the Ephod that they shoulde be a remembraunce of the children of Israel, as the Lozde commaunded Moyses.

And they made the byrlappe of conynge woike, after the woike of the Ephod: euen of Golde, Jacynthe, Scarlet, Purple & twyned bylle. And they made it foure square and double, an hande bysseth long and an hande bysseth brode. And they fylled it with foure rowes of stones (the first rowe Sardios, a Topas, and a Smaragdus: the seconde rowe, a Ruby, a Saphir & a Diamonde: the thirde rowe, Agatios, an Achat & an Amatis: the fourth

fourth rowe, a Turcas, an Onix and a Jasper) closed in outes of golde in their inclosures. And the .xii. stones were grauen as signettes with the names of the children of Israel, every stone with his name, accordyng to the .xii. tribes.

And they made vpon the byrlappe, two fallenyng cheynes of wythen woike & pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges vpon the two corners of the byrlappe. And they put the two cheynes of golde in the two rynges, in the corners of the byrlappe. And the two entes of the two cheynes they fastened in the two hokes, and put them on the shoulders of the Ephod vpon the forfrente of it.

And they made two other rynges of golde and put them on the two other corners of the byrlappe a longe vpon the edge, toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golden rynges, and put them on the two sydes of the Ephod, beneth on the forfrente of it, euen where the sydes goo together, about vpon the bysset of the Ephod, and they drayned the byrlappe by his rynges vnto the rynges of the Ephod, with laces of Jacynthe, that it myght lye faste vpon the bysset of the Ephod, and woulde not be lowshed frome of the Ephod, as the Lozde commaunded Moyses.

And he made the Tunicle vnto the Ephod of woun woike, and all together of Jacynthe, and the head of the Tunicle was in the myddell of it as the coler of a partlet, with a bond rounde aboute the coler, that it woulde not rent. And they made beneth vpon the hem of the Tunicle, Pomegranates of Jacynthe, Scarlet, purple and twyned bylle. And they made scyle beiles of pure golde, and put the amonge the Pomegranates rounde aboute vpon the edge of the tunicle a beile & a Pomegranate, a beile and a Pomegranate rounde aboute the hemmes of the Tunicle, to mynster in: as the Lozde commaunded Moyses.

And they made cootes of bylle of woun woike for Aaron and his sonnes, and a mytter of bylle, and goodly bonettes of bylle, and lynen bysches of twyned bylle, and a gyrdell of twyned bylle, Jacynthe, Scarlet and purple: euen of nedlewoike, as the Lozde commaunded Moyses.

And they made the plate of the holy crown of fyne golde, and wrote vpon it with grauen woike, the holynes of the Lozde: and tped it to a lace of Jacynthe to fasten it an hygher vpon the mytte, as the Lozde commaunded Moyses.

Thus was all the woike of the habitatio of the tabernacle of wyntesse fynished. And the children of Israel dyd accordyng to all that the Lozde hadde commaunded Moyses.

And they brought the habitatio vnto Moyses: the tent and all the furnyre therof: the

buttons, boozdes, bannes, pylers and sockettes: and the couerpyng of Rams skynnes red: and the couerpyng of Parus skynnes, and the hangyng bayle, and the arcke of wyntesse with the naues thereof, and the mercyseate: the table and all the ordinaunce therof, and the shewbyrd, and the pure candelsycke, and the lampes prepared therunto, with all the vessels therof, and the oyle for lychtes, and the golden altare, and the annopnyng oyle and the swete incense, and the hangyng of the tabernacle woike, and the byasen altare: and the bysset of byasse longyng thervnto with his bannes and all his vessels, and the lauer with his sole, and the hangynges of the court with his pylers and sockettes, and the hangyng to the court gate, his boozdes and pynnes, and all the ordinaunce that serueth to the habitatio of the tabernacle of wyntesse, and the mynistering vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preeste and his sonnes raymentes to mynster in: accordyng to all that the Lozde commaunded Moyses: euen so the children of Israel made all the woike. And Moyses behelde all the woike: and se, they hadde done it euen as the Lozde commaunded: and then Moyses blessed them.

The tabernacle is reared vp. The glory of the Lozde appeareth in a cloude couerpyng the tabernacle.

CAPL XL.

And the Lozde spake vnto Moyses, sayinge. In the first daye of the first moneth shalt thou set vp the habitatio of the tabernacle of wyntesse, and put therein the arcke of wyntesse, and couer the arcke with the bayle, and bynge in the table and apparel it, and bynge in the candelsycke and put on his lampes, and set the cense alcare of golde, before the arcke of wyntesse, and put the hangyng of the doze vnto the habitatio. And set the burntofferyng altare before the moze of the tabernacle of wyntesse, and set the lauer betwene the tabernacle of wyntesse and the altare, and put water therein, and make the court rounde about, and set vp the hangyng of the court gate.

* And take annopnyng oyle and annopnt the habitatio, and all that is therein, and halowe it, and al that belongeth thereto: that it maye be holpe. And annopnt the altare of the burntofferynges, and all his vessels, and sanctifye the altare that it maye be moke holpe. And annopnt also the lauer and his sole and sanctifye it.

Then bynge Aaron and his sonnes vnto the moze of the tabernacle of wyntesse, and waashe them with water. And put vpon Aaron the holy vestimentes, and annopnt hym and sanctifye hym that he maye mynster vnto me, that their annopnyng maye be an euerlastyng pteache vnto them thowtwe oute their generacions. * And Moyses dyd

* Exod. xxxix.

* Num. viij.

acordynge to all that the Lorde commaunded him.

Thus was the tabernacle reared by the first daye, in the first moneth, in the seconde pere. And Moses reared by the tabernacle, and fastened his sockettes, and set by the boardes, and put in their barres, and reared by the pillars, and spred abrode the tent ouer the habitation, and put the couerynge of the tente on hygh above it: as the Lorde commaunded Moses.

And he toke and put the testimony in the arke, and set the staves to the arke, and put thegyrtye on hygh upon the arke, and bioged to the arke into the habitation, and bannd by the bayle and couered the arke of wytnesse, as the Lorde commaunded Moses.

And he put the table in the Tabernacle of wytnesse in the Northsyde of the habitation, without the bayle, and set the bread in orde before the Lorde, euen as the Lorde had commaunded Moses.

And he put the candlesticke in the tabernacle of wytnesse ouer againste the table in the Southsyde of the habitation, and set by it lampes before the Lorde: as the Lorde commaunded Moses.

And he put the golden altare in the tabernacle of wytnesse before the bayle, and burnt sweete incense thereon as the Lorde commaunded Moses.

And set by the hangynge in the wynde of the habitation, and set the burnt offeringe altare before the wynde of the tabernacle of wytnesse, and offered burnt offeringes and meate offeringes thereon: as the Lorde commaunded Moses.

* And he set the laver betwene the tabernacle of wytnesse and the altare, and poured

water therein to walsh with. And both Moses, Aaron and his sonnes washed their handes and their fete thereat: bothe when they went into the tabernacle of wytnesse, and when they went to the altare, as the Lorde commaunded Moses.

And he reared by the court roundabout the habitation and the altare, and set by the hangynge of the court gate: and so Moses finished the worke.

* And the clowde covered the tabernacle of wytnesse, and the gloze of the Lorde, fylled the habitation, so that Moses coude not entre into the tabernacle of wytnesse, because the clowde abode therein, and the gloze of the Lorde fylled the habitation.

When the clowde was taken by some of the habitation, the children of Israel toke their journeyes as ofte as they had to do.

And if the clowde departed not, they journeyed not, till it departed, for the clowde of the Lorde was upon the habitation.

by
daye, and sye by nyght, in the sight of all the house of Israel in all their journeyes.

The ende of the seconde booke of Moses.

THE THYRDE BOKE OF MOSES, CALLED LEVITICVS.

The order of burnt offeringes, whether it be of small or great cattell or fowles.

CAPL.

I.



And the Lorde called Moses, and spake vnto him out of the tabernacle of wytnesse, sayinge: Speke to the children of Israel, and saye vnto them: who so euer of you shall byynge a gyfte vnto the Lorde shall byynge it of the cattell: euen of the oxen and of the shepe.

If he byynge a burnt offeringe of the oxen, he shall byynge a male without blemyshe, and shall byynge hym to the doore of the tabernacle of wytnesse, that he maye be accepted before the Lorde. And let him put his hand vpon the heed of the burnt sacrifice, and sauoure shall be giuen him to make an attonement for him, and let him kyll the ox before the Lorde. And let the priestes Aarons sonnes byng the bloude, and let them spynkle it rounde aboute vpon the alter, that is before the doore of the tabernacle of wytnesse. And let the burnt offeringes be strepped and hewed in peces. And then let the sonnes of Aaron the priest put fyre vpon the alter, and put wod vpon the fyre, and let them laye the peces with the heed and the fat vpon the wod that is on the fyre in the alter. But the intryples and the legges they shall walsh in water, and the priest shall burne all together vpon the alter, that it be a burnt sacrifice, and an offeringe of a sweete odour vnto the Lorde.

If he wyll offre a burnt sacrifice of the shepe, whether it be of lambes or of the goates he shall offre a male without blemyshe. And let hym kyll it on the north syde of the altare before the Lorde. And let the priestes, Aarons sonnes spynkle the bloude of it rounde aboute vpon the altare. And let it be cutte in peces: euen with his heed and his fatte, and lette the priest put them vpon the wodde that lyeth vpon the fyre in the altare. But lette hym walsh the intryples and the legges with water, and then byynge all together and burne it vpon the altare: that is a burnt offeringe, and a sacrifice of sweete sauour vnto the Lorde.

If he wyll offre a burnt offeringe of the fowles, he shall offre eyther of the curle doues, or of the pounge pyrgons. And the priest shall byynge it vnto the altare, and wyngge the necke asunder, and burne it on the altare, and lette the bloude runne oute vpon the sydes of the altare, and plucke aswaie his croppe and his fethers, and caste them besyde the altare on the East part vpon the heape of ashes, and breake his wynges, but plucke them not asunder. And then lette the priest burne it vpon the altare: euen

upon the wodde that lyeth vpon the fyre, a burnt sacrifice, and an offeringe of a sweete sauour vnto the Lorde.

The order of meate offeringes, of sweete cakes, of fyne flower, of frankensence, &c. without leuen and without honny, but not without salt.

CAPL.

II.

Yf any soule wyll offre a meate offeringe vnto the Lorde, his offeringe shall be fyne flour, and he shall poure thereon oyle, and put frankensence thereon, and shall byynge it vnto Aarons sonnes the priestes. And one of them shall take thereout his handfull of the flour, and of the oyle with all the frankensence, and burne it for a remembrance vpon the altare: an offeringe of a sweete sauour vnto the Lorde. And the remnant of the meate offeringe shall be Aarons and his sonnes, as a thyng moost holy of the sacrifices of the Lorde.

If anye man byynge a meate offeringe that is baken in the oven, lette hym byynge sweete cakes of fyne flour mingled with oyle, and vneleued waters annoynced with oyle. If the meate offeringe be baken in the fryng panne, then it shall be of sweete flour myngled with oyle. And thou shalt inpynce it small, and poure oyle thereon: and so it is a meate offeringe.

If the meate offeringe be a thyng byried vpon the greddyon, of flour myngled with oyle it shall be. And thou shalt byynge the meate offeringe that is made of these thynges vnto the Lorde, and shalt deliuer it to the priest, and he shall byynge it vnto the altare, and shall beate by parte of the meate offeringe for a memorail, and shall burne it vpon the altare: an offeringe of a sweete sauour vnto the Lorde. And that is lette of the meate offeringe shall be Aarons, and his sonnes, as a thyng that is mooste holy of the offeringes of the Lorde.

All the meate offeringes which ye shall byynge vnto the Lorde, shall be made without leuen. For ye shall neyther burne leuen nor honny in any offeringe of the Lorde: notwithstanding ye shall byynge the first frutes of them vnto the Lorde: but they shall not come vpon the altare, to make a sweete sauour.

All thy meate offerings thou shalt salt with salt: neither shalt thou suffice the salt of the couenaunt of thy God to be lackyng from thy meate offeringe: but vpon all thyne offerings thou shalt byynge salt.

If thou offre a meate offeringe of the first ripe frutes vnto the Lorde, then take that which is yet grene, and dype it by the fyre, and beat it small, and so offre the meate offeringe of thy first ripe frutes. And then poure oyle thereon, and put frankensence thereon: and so it is a meate offeringe. And the priest shall burne parte of the beaten corne, and parte of that oyle with

all the frankincense, for a remembrance, that is an offering unto the Lord.

The order of pear-offerings, which were offered for the keeping of pear, made of oxen, sheeps, lambs and goats.

CAPL

III.

Yf any man bynge a * pear offering of the oxen: whether it be male or female, he shall bynge such as is without blemish before the Lord: and let him put his hand upon the head of his offering, and kyll it before the door of the tabernacle of witness. And Aarons sonnes the priests shall spynke the bloude vpon the aulter rounde aboute. And they shall offer of the pear offering to be a sacrifice vnto the Lord: the fatte that couereth the inwardes and all the fat is vpon the inwardes: and the two kidneys, with the fatte that lyeth vpon the lynes: and the hall that is on the lyuer they shall take away with the kidneys. And Aarons sonnes shall burne them vpon the aulter with the burnt sacrifice which is vpon the wood on the fire: that is a sacrifice of a sweete sauour vnto the Lord.

Yf a man bynge a pear offering vnto the Lord from the flocke, whether it be male or female, it shall be without blemish. Yf he offer a lambe, he shall bynge it before the Lord, and put his hand upon his offering, and kyll it in the door of the tabernacle of witness, and Aarons sonnes shall spynke the bloude thereof rounde aboute the aulter.

And the of pear offering they shall bynge a sacrifice vnto the Lord: the fatte thereof and the rompe all together which they shall take of, vnto the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys with the fatte that lyeth vpon them, and vpon the lynes, and the hall that is vpon the lyuer, he shall take away with the kidneys. And the priest shall burne them vpon the aulter, to fede the Lordes offering with.

Yf the offering be a goote, he shall bynge for the Lord, and put his hand vpon the head of it, and kyll it before the tabernacle of witness, and the sonnes of Aaron shall spynke the bloude thereof vpon the aulter rounde aboute. And he shall bynge thereof his offering vnto the Lordes sacrifice: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kidneys, and the fat that lyeth vpon them, and vpon the lynes, & vpon the hall that is vpon the lyuer, he shall take away with the kidneys. And the priest shall burne them vpon the aulter, to fede the Lordes sacrifice with, and to make a sweete sauour. And thus shall all the fatte be the Lordes, and it shall be a lawe for euer amonge youre generations after you in your dwelling places: that ye take neyther fat nor bloude.

The offering made for synnes doone of ignorance.

CAPL

IIII.

And the Lord spake vnto Moses, sayinge: Speake vnto the chyldren of Israel and saye: when a soule synneth thowto ignorance, and hath done any of those thynges which the Lord hath forbidden in his commandementes to be doone: Yf the priest that is anoynted, synne and make the people to doo amysse, he shall bynge for his synne which he hath done: an ore without blemish vnto the Lord for a synne offering. And he shall bynge the ore vnto the door of the tabernacle of witness before the Lord, and shall put his hand vpon the ore head, & kyll hym before the Lord.

And the priest that is anoynted shall take of the ore bloude, and bynge it in to the tabernacle of witness, and shall byppe his synger in the bloude and spynke thereof seuen tymes before the Lord: euen before the hangynge of the holy place. And he shall put some of the bloude vpon the hornes of the aulter of sweete incense before the Lord, which is in the tabernacle of witness, and shall poure all the bloude of the ore vpon the bottome of the aulter of burnt offerings, which is by the door of the tabernacle of witness. And he shall take away all the fatte of the ore that is the synne offering: the fatte that couereth the inwardes, and all the fatte that is aboute them, and the two kidneys with the fat that lieth vpon them and vpon the lynes, and the hall vpon the lyuer let them take away also with the kidneys: as it was taken from the ore of the pear offering, and let the priest burne them vpon the aulter of burnt offerings. But the synne of the ore, and all his fleshe with his heed, his legges, his inwardes with his donge, shall he carry all together oute of the holle vnto a cleane place: where the ashes are poured out, and burne hym on woodde with fyre: euen vpon the heape of ashes.

Yf the hole commonaltie of the chyldren of Israel syn thowto ignorance, and the thing be hyd from they eyes: so that they haue committed any of these thynges which the Lord hath forbidden to be doone in his commandementes and haue offended, and the synne which they haue synned be afterwarde known, then shall they offer an ore for a synne offering, and shall bynge hym before the tabernacle of witness, and the elders of the multitude shall put theyr handes vpon his heed before the Lord.

And the priest that is anoynted, shall bynge of his bloude in to the tabernacle of witness, and shall byppe his synger in to the bloude, and spynke it seuen tymes before the Lord, euen before the dayle. And shall put of the bloude vpon the hornes of the aulter which is before the Lord in the tabernacle of witness, and shall poure all the bloude vpon the bottome of the aulter of burnt offerings, which is by the door of the tabernacle

CAPL

V.

of witness, and shall take all his fatte from hym, and burne it vpon the aulter, and shall do with his ore as he byd with the synne offering ore. And the priest shall make an attonement for them, and so it shall be forgiven them. And he shall bynge the ore without the holle, and burne hym as he burned the kille: so is this the synne offering of the commonaltie.

When a Lord synneth, and committeth thowto ignorance any of these thynges which the Lord his God hath forbidden to be doone in his commandementes and hath so offended: when his synne is shewed vnto hym which he hath synned, he shall bynge for his offering an he goote without blemish, and laye his hand vpon the heed of it, and kyll it in the place where the burnt offerings are kyllid before the Lord: this is a synne offering. Then let the priest take of the bloude of the synne offering with his synger, and put it vpon the hornes of the burnt offering aulter, and poure his bloude vpon the bottome of the burnt offering aulter, and burne all his fatte vpon the aulter, as he dothe the fatte of the pear offerings. And the priest shall make an attonement for hym as concerning his synne, and so it shall be forgiven hym.

Yf one of the common people of the lande synne thowto ignorance, and committe any of the thynges which the Lord hath forbidden in his commandementes to be doone and so hath trespassed, when his synne which he hath synned is come to his knowledge, he shall bynge for his offering a she goote without blemish for his synne which he hath synned, and laye his hand vpon the heed of the synne offering, and kyll it in the place of burnt offerings. And the priest shall take of the bloude with his synger, and put it vpon the hornes of the burnt offering aulter, and poure all the bloude vpon the bottome of the aulter, and shall take away all his fat as the fat of the pear offerings is taken away. And the priest shall burne it vpon the aulter for a sweete sauour vnto the Lord, and the priest shall make an attonement for hym, and it shall be forgiven hym.

Yf he byng a lambe, and offer it for a synne offering, he shall bynge a female without blemish, and laye his hand vpon the heed of the synne offering, and kyll it in the place where the burnt offerings are layne. And the priest shall take of the bloude of the synne offering with his synger, and put it vpon the hornes of the burnt offering aulter, and shall poure all the bloude thereof vnto the bottome of the aulter. And he shall take away all the fatte thereof, as the fatte of the shepe of the pear offerings was taken away. And the priest shall burne it vpon the aulter of the Lordes sacrifice, and the priest shall make an attonement for his synne, and it shall be forgiven hym.

Of others. The cleansing of him that toucheth vncleane thynges. The purgation of an oyle and of synne done by ignorance.

When the soule hath synned, and herd the voyce of cursing, and is a wyrmis, whether he hath sene or knowne of it, yf he haue not bethered it, he shall beare his synne. Either when a man toucheth any vncleane thyng: whether it be the carpon of an vncleane beest, or of vncleane catell or vncleane woman, and is not ware of it, he is also vncleane and hath offended. Either when he toucheth any vncleanness of man (what so euer vncleanness it be, that a man is defiled wth) and is not ware of it, and after cometh to the knowledge of it, he is a trespasser.

Either when a soule sweareth, so that he pronounceth with his lippes to do euill, or to doo good (what so euer it be that a man pronounceth with an othe) and the thyng be out of his mynde, and afterwarde cometh to the knowledge of it, then he hath offended in one of these. Then when he hath synned in one of these thynges, he shall confesse that wherein he hath synned, and shall bynge his trespass offering vnto the Lord for his synne which he hath synned. A female from the flocke, whether it be a lambe, or a she goote, for a synne offering. And the priest shall make an attonement for hym for his synne. But yf he be not hable to bynge a shepe, then let hym bynge for his trespass which he hath synned, two turtle doves, or two yonge pygions to the Lord, one for a synne offering, and an other for a burnt offering. And he shall bynge them vnto the priest, which shall offer the synne offering first, and wyng the necke asunder of it, but plucke it not cleue of. And let hym spynke of the bloude of the synne offering vpon the syde of the aulter, and lette the reste of the bloude blede vpon the bottome of the aulter, and then it is a sinne offering. And let him offer the seconde for a burnt offering as the maner is: and so shall the priest make an attonement for him for the synne which he hath synned, and it shall be forgiven hym.

And yf he be not hable to bynge two turtle doves or two yonge pygions, then let him bynge his offering for his synne: the tenth parte of an Ephah of fyne flour for a synne offering, but put none oyle thereto neyther put any frankincense thereon, for it is a synne offering. And let him bynge it to the priest, and the priest shall take his handfull of it, and burne it vpon the aulter for a remembrance, to be a sacrifice for the Lord: that is a synne offering. And let the priest make an attonement for hym for his synne (what so euer of these he hath synned) and it shall be forgiven. And the remnant shall be the priestes as it is in the meate offering.

And the Lord communed with Moses, sayinge: When a soule trespasseth and synneth thowto ignorance in any of the holre thynges of the Lord, he shall bynge for his trespass vnto the Lord a ramme without blemish out of the flocke valued at two shepes after the shepe of the sanctuary, for a trespass offering.

offerings. And he shall make amends for the bairne that he hath done in the holy thinge, and put the fyre parte moze to, and gyue it vnto the p[re]st. And the p[re]st shall make an attonement for hym with the ramme of the trespass offeringe, and it shall be forgiven hym.

When a soule synneth and committeth any of these thinges whiche are forbidden to be done by the commandementes of the Lorde: though he wyl it not, he hath yet offended and is in synne, and shall byp[er]ge a ram without blemyshe out of the flocke that is offered to be mozte a synne offeringe, vnto the p[re]st. And the p[re]st shall make an attonement for him for the ignorance whiche he dyd, and was not ware, and it shall be forgiven him: This is a trespass offeringe, for he trespasseth agaynst the Lorde.

The offerings for synnes whiche are done wyllyngly. The lawe of burnt offerings. The type must be euermore vpon the altare. The offerings of Aaron and his sonnes.

CAPL VI

And the Lorde talked with Moses, sayinge: When a soule synneth, and trespasseth agaynst the Lorde, and denpeth vnto his neyghboure that whiche was taken hym to kepe, or that was put vnder his hand, or that whiche he hath violently taken away, or that whiche he hath disceyued his neyghboure of with subtiltie, or hath founde that whiche was lost and denpeth it, and sweareth falsly in what so euer thinge it be that a man dothe, and synneth therein.

Then when he hath synned or trespassed, he shall restore agayne that he toke violently awaye of the wynges whiche he dyd, or that whiche was disceyued him to kepe, or the lost thinge whiche he founde, or what so euer it be aboute whiche he hath sworne falsly, he shall restore it agayne in the hole summe, and adde the fyfte parte moze thereto, and gyue it vnto him to whome it pertaineth, the same daye that he offereth for his trespass, and shall byp[er]ge for his trespass offeringe vnto the Lorde a ramme without blemyshe out of the flocke that is offered mozt a trespass offeringe vnto the p[re]st. And the p[re]st shall make an attonement for him before the Lorde, and it shall be forgiven him, in what so euer thinge it be that a man doth and trespasseth therein.

And the Lorde spake vnto Moses sayinge: This is the lawe of the burnt offeringe. The burnt offeringe shall be vpon the bairn of the altar all nyght vnto the morninge, and the fyre of the altar shall burne therein. And the p[re]st shall put on his linnen albe, and his linnen breeches vpon his shewell, and take awaye the ashes whiche the fyre of the burnt sacrifice in the altar hath made, and put them besyde the altar, & then put off his rayment, and put on other, and carpe the ashes out, & out the hood vnto a cleue place.

The fyre that is vpon the altar shall burne therein, and not go out. And the p[re]st shall put woodde on the fyre euer morninge, and put the burnt sacrifice vpon it, and he shall burne thereon the sacrifice of the pear offerings. The fyre shall euer burne vpon the altar, and neuer go out.

This is the lawe of the meat offeringe: Aaron's sonnes shall byp[er]ge it before the Lorde, vnto the altar: and one of them shall take his handfull of the flour of the meat offeringe and of the oyle with all the frankincense whiche is thereon, and shall burne it for a remembrance vpon the altar, to be a sweete savour of the memo[r]y all of it vnto the Lorde. And the rest thereof, Aaron and his sonnes shall eate vnto the altar: it shall be eaten in the holy place: euen in the court of the tabernacle of witnesseth they shall eate it. They parte whiche I haue gyuen them of my sacrifice shall not be taken with leuen, for it is most holy, as is the synne offeringe, and trespass offeringe. All the males amonge the chyldren of Aaron shall eate of it: and it shall be a duty for euer vnto your generations of the sacrifices of the Lorde, neyther shall any man touche it, but he that is halowed.

And the Lorde spake vnto Moses, sayinge: This is the offeringe of Aaron and of his sonnes whiche he shall offer vnto the Lorde in the daye when they are anoynted: the tenth part of an Ephah of flour, whiche is a daily meat offeringe perpetually: waile in the morninge and waile at nyght: and in the fryinge panne it shall be made with oyle. And when it is fryed, thou shalt byp[er]ge it in as a baken meat offeringe mynled small, and walte offer it for a sweete savour vnto the Lorde. And the p[re]st of his sonnes that is anoynted in his head shall offer it: and it shall be the Lorde's dutye for euer, and it shall be burnt all together. For all the meat offerings of the p[re]stes shall be burnt all together, and shall not be eaten.

And the Lorde talked with Moses, sayinge: speake vnto Aaron and vnto his sonnes, and saye: This is the lawe of the synne offeringe. In the place where the burnt offeringe is kylled, shall the synne offeringe be kylled also before the Lorde, for it is most holy. The p[re]st that offereth it, shall eate it in the holy place: euen in the court of the tabernacle of witnesseth. No man shall touche the fleshe thereof save he that is halowed. And if any rayment be spynckled therewith, it shall be washed in the holy place, & and the cether parte that it is soden in, shall be broken. If it be soden in brasse, then the potte shall be scoured and rynsed in water. All the males amonge the p[re]stes shall eate thereof, for it is most holy. Norwithstandyng no synne offeringe that hath his bloude broughte in to the tabernacle of witnesseth to reconcile with, in the holy place, shall be eaten: but shall be burnt in the fyre.

Trespass offerings. Synne offerings and peace offerings. The fat and the bloude maye not be eaten.

CAPL.

VII.

This is the lawe of the trespass offeringe whiche is most holy. In the place where the burnt offeringe is kylled, the trespass offeringe shall be kylled also: & his bloude shall be spynckled round about vpon the altar. And all the fat that couered the inwardes and the two kynnys with the fat that lyeth on them and vpon the lynes, and the hall on the lyur shall be taken awaye with the kynnys: and the p[re]st shall burne them vpon the altar, to be an offeringe vnto the Lorde, this is a trespass offeringe.

All the males amonge the p[re]stes shall eate thereof in the holy place, for it is most holy. As the synne offeringe is, so is the trespass offeringe, one lawe serueth for bothe. And it shall be the p[re]stes that reconcile therewith. And the p[re]st that offered a mans burnt offeringe shall haue the synne of the burnt offeringe whiche he hath offered. And all the meat offerings that are baken in the oven, & all that is kylled vpon the grebbon and in the fryinge pan, shall be the p[re]stes that offereth them. And all the meat offerings that are mingled with oyle or wyne, shall pertaine vnto all the sonnes of Aaron, and one shall haue as moche as an other.

This is the lawe of the pear offerings whiche shall be offered vnto the Lorde. If he wyl to gyue thanks, he shall byp[er]ge vnto his shalke offeringe: sweete cakes mynled with oyle & sweete wafers anoynted with oyle, and cakes mynled with oyle of fyne flower fyed, and he shall byp[er]ge his offeringe vpon cakes made of leuend bread vnto the thanke offeringe of his pear offerings, and of them all, he shall offer one to be an heue offeringe vnto the Lorde, and it shall be the p[re]stes that spynckle the bloude of the pear offerings. And the fleshe of the thanke offeringe of his pear offerings shall be eaten the same daye that it is offered: and there shall none of it be layde vp vntill the morninge.

If it be a vowe of a freewyll offeringe that he byp[er]ge that same daye that he offereth it it shall be eaten, and that remaneth maye be eaten on the morow: but as moche of the offered fleshe as remaneth vnto the thyrde daye, shall be burnt with fyre. For if any of the fleshe of the pear offerings be eaten in the thyrde daye, then shall he that offered it obtayne no fauour, neyther shall it be reckened vnto him, but shall be an abhominacion, and the soule that eateth of it, shall beate the synne thereof.

The fleshe that toucheth any vnclene thinge, shall not be eaten, but burne with fyre: and al that be cleue in the fleshe, maye eate fleshe. If any soule eate of the fleshe of the pear offerings that pertaine vnto the Lorde, and his vnclennes yet vpon hym, the same soule shall p[er]p[et]rate oute of his people. Moreover if a soule toucheth any vnclene thinge, whether it be the vnclennes of man, or of any vnclane beest, or any abhominacion that is vnclane, and then eate of the fleshe

of the pear offerings, whiche pertaine vnto the Lorde, that soule shall p[er]p[et]rate some of his people.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye: ye shall eate no manner fatte of oxen, shepe, or gootes: yet the fatte of the beest that dyeth alone and the fatte of that whiche is tome with wyde breches, maye be occupied in all manner vices: but ye shall in no wyse eate of it. For who so eate the fatte of the beest of whiche men byp[er]ge an offeringe vnto the Lorde, that soule that eateth it, shall p[er]p[et]rate from his people.

Moreover ye shall eate no manner of bloude where so euer ye dwell, whether it be of soule or of beest. What so euer soule be that eateth any manner bloude, shall p[er]p[et]rate from his people.

And the Lorde talked with Moses, sayinge: speake vnto the chyldren of Israel, and saye: He that offereth his pear offeringe vnto the Lorde, shall byp[er]ge his gyfte vnto the Lorde of his pear offeringe: his owne handes shall byp[er]ge the offeringe of the Lorde: euen the fatte vpon the brest, he shall byp[er]ge with the brest, to waue it a waue offeringe before the Lorde. And the p[re]st shall burne the fat vpon the altar, and the brest shall be Aarons and his sonnes. And the ryght shoulde they shall gyue vnto the p[re]st, to be an heue offeringe, of they pear offerings. And the same that offereth the bloude of the pear offerings and the fatte amonge the sonnes of Aaron, shall haue the ryght shoulde vnto his parte, for the wauchiest and the heue shoulde I haue taken of the chyldren of Israel, euen of they pear offerings, and haue giuen it vnto Aaron the p[re]st, and vnto his sonnes: to be a dutye for euer of the chyldren of Israel.

This is the anoyntinge of Aaron, and of the sacrifices of the Lorde, in the daye when they were offered to the p[re]stes vnto the Lorde, whiche the Lorde commaunded to be gyuen them in the daye when he anoynted them, of the chyldren of Israel, & to be adutye for euer amonge they generations. This is the lawe of burnt offerings, of meat offerings, of synne offerings, of trespass offerings, of vnto offerings, of peace offerings, whiche the Lorde commaunded Moses in the mounte Sinai, in the daye when he commaunded the chyldren of Israel to offer they offerings vnto the Lorde in the wilderness of Sinai.

The anoyntinge and consecration of Aaron and his sonnes.

CAPL.

VIII.

And the Lorde spake vnto Moses, sayinge: take Aaron and his sonnes with hym, and the vestures and the anoyntinge oyle, and an ore for a synne offeringe, and two rammes and a basket of sweete bread: and gather all the communtie together vnto the doore of the tabernacle of witnesseth. And Moses dyd as the Lorde commaunded.

hym, and the people gathered them selues together, vnto the doore of the tabernacle of wytnesse. And Moyses sayd vnto the people, this is the charge which the Lorde commaunded to do.

And Moyses brought Aaron and his sonnes and washed them with water, and put vpon him the albe, and girded him with a gyrdell, and put vpon him the tunicle, and put the Ephod thereon, and girded him with the broidered gyrdell of the Ephod, and bounde it vnto hym therewith. And he put the brestplate thereon, and put in the brestplate iustim and thumim. And he put the mycer vpon his heed, and put vpon the mycer euen vnto the forefront of it the golden plate of the holy crowne, as the Lorde commaunded Moyses.

And Moyses toke the anoyntynge oyle, and anoynted the tabernacle and all that was therein, and sanctified hym, and sprinkled therof vpon the alter seven tymes, and anoynted the alter and all his vessels, and the lauer with the totte, to sanctifie them. And he poured of anoyntynge oyle vpon Aarons heed, and anoynted hym to sanctifie him. And he brought Aarons sonnes, and put albes vpon them, and girded them with gyrdles, and put bonettes vpon thyr heedes: as the Lorde commaunded Moyses.

And the synneofferynge was broughte. And Aaron and his sonnes put their handes vpon the heed of the ore of the synneofferynge. And when it was slayne, Moyses toke of the bloude and put it vpon the hornes of the alter rounde aboute with his synge, and purified it, and poured the bloude vpon the bottome of the alter, and sanctified it, and reconciled it. And he toke all the fatte that was vpon the inwardes, and the two kyndes with theyr fatte, and burnt it vpon the alter. But the ore, the hyde, his fleshe and his donge, he burnt with fyre without the holte, as the Lorde commaunded Moyses.

And he broughte the ramme of the burntofferynge, and Aaron and his sonnes put theyr handes vpon the heed of the ramme, and it was slayed. And Moyses sprinkled the bloud vpon the alter rounde aboute, and cut the ramme in peces, and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnt the ramme cutt vnto the alter. That was a burnt sacrifice of a swete sauour, and an offerynge vnto the Lorde, as the Lorde commaunded Moyses.

And he broughte the other ram that was the fullofferynge, and Aaron and his sonnes put theyr handes vpon the heed of the ramme, and when it was slayne, Moyses toke of the bloud of it, and put it vpon the tipp of Aarons ryght eare, and vpon the thombe of his ryght hande, and vpon the grete too of his ryght foote. Then were Aarons sonnes brought, and Moyses put of the bloude on the tipp of the ryght eare of them, and vpon the thombes of theyr ryght handes, and vpon the grete toes of theyr ryght feete, and sprinkled the bloude

vpon the anster rounde aboute.

And he toke the fat and the rompe, and all the fat that was vpon the inwardes, and the hall of the luer, and the two kyndes with theyr fatte, and theyr ryght shoulder. And out of the basket of swete bzed that was before the Lorde, he toke one swete cake of oyled bzed and one wafer, and put them on the fat, and vpon the ryght shoulder: and put all together vpon Aarons handes, and vpon his sonnes handes, and wauched it a waue offerynge before the Lorde.

And then Moyses toke them from their handes agayne, and burnt them vpon the alter, euen vpon the burntofferynge: These are the fullofferynges of a swete sauour, and a sacrifice vnto the Lorde. And Moyses toke a bzed, and wauched it a waue offerynge before the Lorde, of the ramme of the fullofferynges: and it was Moyses parte, as the Lorde commaunded Moyses.

And Moyses toke of the anoyntynge oyle, of the bloud which was vpon the alter, and sprinkled it vpon Aaron, and vpon his vestimentes, and vpon his sonnes and on their vestimentes with him, and sanctified Aaron and his vestimentes, and his sonnes and his sonnes vestimentes also. Then Moyses sayd vnto Aaron and his sonnes: Doye the fleshe in the doore of the tabernacle of wytnesse, and there + eate it with the bzed that is in the basket of fullofferynges, as the Lorde commaunded, sayinge: Aaron and his sonnes shall eate it: and that whiche remaineth of the fleshe and of the bzed, burne it with fyre.

And se ye departe not from the doore of the tabernacle of wytnesse seven dayes longe, till the dayes of your fullofferynges be at an ende. For seven dayes muste your handes be spyled, as they were this day: euen so the Lorde hath commaunded to do, to thynke to reconceple you. So therefore ye abyde in the doore of the tabernacle of wytnesse day and night seuen dayes longe: and kepe the watche of the Lorde that ye dye not, for so I am commaunded. And Aaron and his sonnes did all that the Lorde commaunded by the handes of Moyses.

The fyre offerynges of Aaron, for hym selfe and for the people. Aaron blessed the people. The gloire of the Lorde is shewed. The fyre compynge troue aboute consumeth the sacrifice.

CAPL.

IX.

And the ryght daye, Moyses called Aaron and his sonnes, and the elders of Israel, and sayd to Aaron: take a calfe for a synne offerynge, a ram for a burntofferynge: bothe without blemyshe, and byng them before the Lorde. And vnto the chyldren of Israel he spake, sayng: take ye an he goate for a synne offerynge, and a calfe and a lambe bothe two of a yere old, without blemyshe for a burnt sacrifice, and an ore and a ramme for peaxofferynges, to offere before the Lorde, and a meatofferynge myngled with oyle, for to daye the Lorde wyll appere vnto you.

And

And they broughte that whiche Moyses commaunded vnto the tabernacle of wytnesse and all the people came and stode before the Lorde. And Moyses sayde: this is that the Lorde commaunded ye shoulde do: and then the gloire of the Lorde shall appere vnto you. And Moyses sayde vnto Aaron: Soo vnto the alter, and offere thy synneofferynge, and make an attonement for the and the people: and then offere the offerynge of the people, and reconceple them also: as the Lorde commaunded Moyses.

And Aaron went to the alter, and stewe the calfe that was his synneofferynge. And the sonnes of Aaron broughte the bloude vnto hym, and he dyppe his synge in the bloude, and put it vpon the hornes of the alter, and poured the bloude vnto the bottome of the alter. And the fatte and the two kyndes, with the hall of the luer of the synne offerynge he burnt vpon the alter, as the Lorde commaunded Moyses: but the fleshe and the hyde, he burnt with fyre without the holte. Afterwarde he stewe the burntofferynge, and Aarons sonnes broughte the bloud vnto hym, and he sprinkled it rounde aboute vpon the alter. And they broughte the burntofferynge vnto hym in peces, and the heed also, and he burnt it vpon the alter, and dyd walsh the inwardes, and the legges, and burnt them also vnto the burnt offerynge in the alter.

And then he broughte the peoples offerynge and toke the goote that was the peoples synofferynge, and stewe it, and offered it for a synneofferynge: as he dyd the first. And then broughte the burntofferynge, and offered it as the manner was, and broughte the meatofferyng and fylled his hande therof, and burnt it vpon the alter, beside the burnt sacrifice in the moxpyng.

Then he stewe the ore and the ramme that were the peoples peaxofferynges, and Aarons sonnes broughte the bloude vnto hym, and he sprinkled it vpon the alter rounde aboute, and toke the fat of the ore and of the ramme: the rompe and the fat that couereth the inwardes and the kyndes and the hall of the luer, and put them vpon the vessels and burne it vpon the alter: but the vessels and the ryght shoulders Aaron wauched before the Lorde, as the Lorde commaunded Moyses. And Aaron lyfte vp his hande ouer the people and blessed them, and came downe from offerynge of synofferynges, burntofferynges and peaxofferynges. Then Moyses and Aaron went in to the tabernacle of wytnesse, and came out agayne and blessed the people, and the gloire of the Lorde appeared vnto all the people. And there came a fyre out from the Lorde, and consumed vpon the alter, the burntofferynge and the fat. And all the people sawe it, and woted, and fel on theyr faces.

Nadab and Abihu are slayne. Israel mourneth for them. The Priestes are forbidden wyne. The sacrifice of the sacrifice the Priestes eate.

CAPL

X.

And Nadab and Abihu the sonnes of Aaron toke either of them his censoz, and put fyre therein, and put cens vpon, and broughte draung fyre before the Lorde: which he commaunded them not: and there wente a fyre out from the Lorde, and consumed them, and they dyed before the Lorde. Then Moyses sayd vnto Aaron: this is that the Lorde spake saying: I wyll be sanctified in them that come nye me, and before all the people I wyll be glorified. And Aaron helde his pear. And Moyses called Elisael and Elisaphan the sonnes of Eliel the vncle of Aaron, and said to them: Go and carpe youre brethren frome the holte place out of the holte. And they went to them and carped them in theyr albes out of the holte as Moyses bad.

And Moyses sayd vnto Aaron and Elisazar, and Jthamar his eldest sonnes: vncouer not your heed, neyther rent your clothes, lest ye dye, and wach come vpon all the people, let your brethren the hole house of Israel betwepe the burninge whiche the Lorde hath burnt. But go ye not out by the doore of the tabernacle of wytnesse, lest ye dye: for the anoyntynge oyle of the Lorde is vpon you, and theyr dyp as Moyses bad.

And the Lorde spake vnto Aaron, sayinge: Drynke no wyne ne strouge drynke, neyther thou nor thy sonnes with the: when ye go in to the tabernacle of wytnesse, lest ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye maye put difference betwene holy and unholy, betwene vncleane and cleane, and that ye maye teache the chyldren of Israel all the ordinaunces whiche the Lorde hath commaunded them by the handes of Moyses.

And Moyses sayde vnto Aaron, and vnto Elisazar and Jthamar his sonnes that were left. Take the meatofferynge that remaineth of the sacrifices of the Lorde, and eate it without leuen beside the alter, for it is mooste holy: eate it therfore in the holy place, because it is thy durpe and thy sonnes durpe of the sacrifice of the Lorde: for so I am commaunded. And the wauched and heue shoulder eate in a cleane place: bothe thou and thy sonnes, and thy daughters with the. For it is thy durpe, and thy sonnes durpe with the, of the peaxofferynges of the chyldren of Israel. For the heue shoulder, and the wauched whiche theyr byng with the sacrifice of the fatte, to waue it before the Lorde, shall be thyne, and thy sonnes with the: and be a lawe for euer, as the Lorde hath commaunded.

And Moyses sought for the goote that was the synneofferynge, and se it was burnt. And he was angry with Elisazar and Jthamar the sonnes of Aaron, whiche were left alpyr, saying: wherfore haue ye not eaten the synne offerynge in the holy place, for it is mooste holy: and for as moche as it is gyuen you to bere the synne of the people, and make agreement for them before the Lorde? Beholde, the bloude of it was not wroughed in within the holy place, therfore shoulde ye haue eaten it in the

the holy place, as I commaunded. And Aaron said vnto Moses: behold, this day haue they offered thei synnecofferinge and they burnt offeringe before the Lorde, and it is chaunced me after this maner. Yf I holde rate of the synnecofferinge to day, wolde the Lorde be content withall? And when Moses herde that, he was content.

Of beastes whiche be cleane and whiche be vncleane.

CAPL.

XI.

And the Lorde spake vnto Moses and Aaron, saying: speake vnto the chyldren of Israel, and say: these are the beestes whiche ye shall eate amonge all the beastes that are on the erth: what so euer hath hoofs and cleueth it in to two clauies, and cheweth cud among the beastes, that shall ye eate. But these shall ye not eate of them that chewe cud and haue hoofs. The Camell, for he cheweth cud, but he cleueth not the hoofs in to two clauies, therefore he shall be vncleane vnto you. And the Conye, for he cheweth the cud, but cleueth not the hoofs in to two clauies, therefore he is vncleane to you. And the Hare, for he like wyse cheweth the cud, but cleueth not the hoofs in to two clauies, he is therefore vncleane to you. And the swyne, for though he cleueth the hoofs in to two clauies, yet he cheweth not the cud, and therefore is vncleane to you. Of their fleshe ye eate not, and their carkasses se ye touche not, for they are vncleane to you.

The Camell.

The Conye.

The Hare.

The swyne.

Whiche shall ye eate, of all that are in the waters: what so euer haue synnes and scales in the waters, seas and ryuers, that shall ye eate. And all that haue not synnes and scales in the seas and ryuers of all that moue and lye in the waters shall ye abhorre. Se ye eate not of thei fleshe, and also that ye abhorre their carkasses: for all that haue no synnes nor scales in the waters, shall be abhominacion vnto you. These are the foules whiche ye shall abhorre, and whiche shall not be eaten, for they are abhominacion. The eagle, the goshawk, the osprey, the kite, the vulture and all his kynde, and all kynde of rauen, the osprey, the nightow, the cuckow, the sparowhawk, and all the kynde: and the ylle oule, the docke, the heron, the fawc, the pellicane, the ppe, the heron, the fawc with the kynde, the lapwing, and the swallowe. And all foules that crepe and go vpon all foure, shall be an abhominacion vnto you.

Fowles.

Fowles.

Yet these may ye eate of all the foules that moue and go vpon four fete: euen those that haue no knees aboue vpon thei fete to leape withall vpon the carthe: euen these of them ye may eate: the Arde and all his kynde: the Selaam with all his kynde: the Wagol and all the kynde, the Dagab and all his kynde. All other foules that moue and haue foure fete, shall be abhominacion vnto you. In such ye shall be vncleane who so euer touche the carkasse of them, shall be vncleane vnto the euen: and who so euer beareth the carkasse of them shall waiche his clothes, and so shall be vncleane vnto you.

vnto you.

Amonge all maner beastes that haue hoofs and cleueth them not in to two clauies, or that chewe not the cud, shall be vncleane vnto you: and all that toucheth them shall be vncleane. And all that goeth vpon his hands amonge all maner beastes that go on all foure fete, are vncleane vnto you: and as many as touche thei carkasses, shall be vncleane vnto the euen. And he that beareth the carkasse of them, shall waiche his clothes, and be vncleane vnto the euen, for such are vncleane vnto you.

And these are also vncleane to you amonge the thynges that crepe vpon the carthe: the weasel, the mouse, the toad, and all his kynde, the hedgehogge, the lio, the lio, the snake, and the moule: these are vncleane to you amonge all that moue, and al that touche them when they be ded, shall be vncleane vnto the euen. And what so euer any of the ded carkasses of them fall vpon, shall be vncleane: what so euer befall of mod it be, or rament, or skynne, or bagge, or what so euer thyng it be that any moue is wrought withall. And they shall be plunged in the water, and be vncleane tyll the euen, and then they shall be cleane agayne.

All maner of erthen vessel wherinto any of them falleth is vncleane with al that therein is: and ye shall breake it. All maner meate that is eaten, if any such water come vpon it, it shall be vncleane. And all maner drynke that is dronke in all maner such vessels shall be vncleane. And whether it be ouen or kettel it shall be broken. For they are vncleane, and shall be vncleane vnto you. Howbeit the fountaynes and welles, and pntes of water, shall be cleane tyll. But who so euer toucheth thei carkasses, shall be vncleane.

If the ded carkasse of any such fall vpon any seed sowed to sow, it shall yet be cleane tyll: but if any water be poured vpon the seed, and afterwards the ded carkasse of them fall thereon, then it shall be vncleane vnto you.

If any beest of which ye may eate, dye, he shall toucheth the ded carkasse shall be vncleane tyll the euen. And he that eateth of any such ded carkasse, shall waiche his clothes, and remayne vncleane tyll the euen. And he also that beareth the carkasse of it, shall waiche his clothes and be vncleane tyll the euen.

All that scrawleth vpon the carthe, is abhominacion, and shall not be eaten. And what so euer goeth vpon the bze, and what so euer goeth vpon foure or mo fete, amonge all that scrawleth vpon the erth, of that se ye eate not: for they are abhominable.

Make not your foules abhominable with nothing that creepeth, neither make your foules vncleane with them: that ye wolde be defiled thereby. For I am the Lorde your God, ye be sanctified therefore that ye may be holy, or I am holy: and despite not your foules with any maner thyng that creepeth vpon the erth. For I am the Lorde that brought you out of the land of Egypt to be your God: be holy therefore, for I am holy.

This

This is the lawe of beest and foule, and of all maner thyng that lyueth and moueth in the water, & of all thynges that crepe on the earth, that ye may put difference betwene vncleane and cleane, and betwene the beestes that are eaten, and the beestes that are not eaten.

The lawe howe women shuld be purged after theyr deliuerance.

CAPL.

XII.

And the Lorde spake vnto Moses, and sayd: speake vnto the chyldren of Israel, and say: when a woman hath conceived, and hath borne a man chyld, she shall be vncleane seven dayes: euen in lyke maner as when she is put apart in tyme of her naturall disease. And in the eighth daye the fleshe of the chyldes foreskynne shall be cut awaye. And she shall continue in the bloude of her purifyinge xxxij. dayes, she shall touche no halowed thyng, nor come in to the sanctuary, vntill the tyme of her purifyinge be out. Yf she beare a maydechyld, then she shall be vncleane two weekes, as when she hath her naturall disease. And she shall continue in the bloude of her purifyinge lxxij. dayes.

And when the dayes of her purifyinge are out: whether it be a sonne or a daughter, she shall bring a lambe of one yere olde for a burnt offeringe, and a ponge pignon or a turtle doue for a synne offeringe vnto the doore of the tabernacle of witness, vnto the priest: which shall offer them before the Lorde, and make an attonement for her, & so she shall be purged of her flue of bloude. This is the law for her that hath borne a chyld, whether it be male or female. But yf she be not hable to bring a wyfe then let her drynge two turtles, or two pong pygions: the one for the burnt offeringe, and the other for the synnecofferinge. And the priest shall make an attonement for her, and she shall be cleane.

The Priests are appoynted to iudge who are Lepers.

CAPL.

XIII.

And the Lorde spake vnto Moses, and vnto Aaron, sayinge: when there appeareth a ryling in a mans fleshe either a scabbe or a glystering whete: as though the plague of leprosy were in the skyn of his fleshe, let him be brought vnto Aaron the priest, or vnto one of his sonnes the priestes, and lette the priest loke on the soze that is in the skynne of his fleshe. Yf the heere in the soze be turned vnto whete, & the soze also seme to be lower then the skynne of his fleshe, then it is surely a leprosy, and let the priest loke on hym, and iudge him vncleane.

If there be but a whete plecte in the skyn of his fleshe, and seme not to be lower then the other skyn, nor the heere thereof is turned vnto whete, then let the priest shut him vp seven dayes. And let the priest loke vpon hym

the seventh day: yf the soze seme to hym to abyde still, and to go no further in the skynne, then let the priest shut him vp yet seven dayes mo. And let the priest loke on him agayne the seventh daye. When yf the soze be waxed blacker, and is not grown abrode in the skynne, let the priest make him cleane, for it is but a thurf. And let him waiche his clothes, and then he is cleane: But yf the scabbe growe in the skynne after that he is sent of the priest agayne: if the priest se that the scabbe be grown abrode in the skynne, let him make hym vncleane: for it is surely a leprosy.

If the plague of leprosy be in a man, let him be brought vnto the priest, and let the priest se him. Yf the ryling appeare whete in the skyn, and haue also made the heere whete, and there be rawe fleshe in the soze also: then it is an olde leprosy in the skyn of his fleshe. And the priest shall iudge him vncleane, and shall not shut hym vp, for he is vncleane.

If a leprosy breake out in the skyn, and couer all the skynne from the heere to the foote ouer all where so euer the priest loketh, then let the priest loke vpon hym. Yf the leprosy haue couered all his fleshe, let him iudge the disease cleane, for in as moche as he is all toged the whete, he is cleane. But yf there be rawe fleshe on hym when he is sent, then he shall be vncleane. Therefore when the priest seeth the rawe fleshe, let him iudge him vncleane. For in as moche as his fleshe is rawe, he is vncleane: and it is surely a true leprosy. But if the rawe fleshe depart agayne and chaunge in to whete, then let him come to the priest, and let the priest se hym. Yf the soze be chaunged vnto whete, let the priest iudge the disease cleane, and then he is cleane.

When there is a pyle in the skynne of any mannes fleshe, and is healed and after in the place of the pyle there appeare a whete ryling either a synnecoffering whete, somewhat redyshe, let him be sent of the priest. Yf when the priest seeth hym, it appeare lower then the other skynne, and the heere thereof be chaunged vnto whete, let the priest iudge hym vncleane: for it is a very leprosy, that is broken out in the place of the pyle. But if when the priest loketh on it there be no whete heeres therein, neither the scabbe lower then the other skynne, and be somewhat blackyshe, then the priest shall shut him aparte seven dayes. Yf it spread abrode in the meane season, then let the priest iudge him vncleane: for it is a leprosy. But yf the glystering whete abyde still in one place, and goo no further, then it is but the pynne of the pyle, and the priest shall iudge him cleane.

When the skyn of any mans fleshe is burnt with fyre that it be rawe, and there appeare in the burnynge a glystering whete that is somewhat redyshe or all together whete, let the priest loke vpon it. Yf the heere in that brightnesse be chaunged to whete, and it also appeare lower then the other skynne, then it is a leprosy that is broken out of the place of the burnynge. And the priest shall iudge him vncleane, for it is a leprosy. But yf when the

The priest

Prieſte loketh on it) he ſe there is no whyte
beere in the byghenes, and that it is no lower
then thotter ſkynne, and that it is alſo blacke
beſide, then let the prieſt ſhut hym by ſeven
dayes. And if (when the prieſt loketh on him
the ſeuenth daye) it be growen abrode in the
ſkynne, let hym iudge hym vncleane: for it is
a leproſye. But if that bygheneſſe abyde ſtill
in one place and go no further in the ſkynne
and be blacke, then it is but a rypſing in the
place of the burnynge, and the prieſt ſhall
make hym cleane: for it is but the pynthe of
the burnynge onely.

When either man or woman hath a brea-
kynge out vpon the heed of the beere, let the
prieſt ſe it. And if it appeare lower then the
other ſkynne, and there be therein golden hee-
res and rypne, let the prieſt iudge hym vn-
cleane, for it is a breakynge out of lepro-
ſye vpon the heed of beere. If (when the
prieſte loketh on the breakynge out) he ſe
it is no lower then another ſkynne, and that
there are blacke heeres therein, let hym ſhut
him by ſeven dayes. And let the prieſt loke on
the diſeaſe the ſeuenth daye: and if the brea-
kynge out be gone no further, neyther be any
golden heeres therein, neyther the ſcabbe be
lower then the other ſkynne, then let hym be
ſhaue, but let him not ſhaue the ſcabbe: and
let the prieſt ſhut hym by ſeven dayes mo. And
let the prieſt loke on the breaking out the ſe-
uente daye agayne: if the breakynge out be gone no
further in the ſkynne, nor more lower then
another ſkynne, then let the prieſt iudge him
cleane, and let hym waſhe his clothes, and
then he is cleane.

If the breakynge out growe in the ſkynne
after he be once iudged cleane, let the prieſte
ſe hym. If it be growen abrode in deede in
the ſkynne, let the prieſt ſe no further for
any golden heeres, for he is vncleane. But
if he ſe the ſcabbe ſtande ſtill, and that there
is blacke heere growen by therein, then the
ſcabbe is healed, and he is cleane: and the
prieſte ſhall iudge hym cleane. If there be
founde in the ſkynne of the ſkinne of man or
woman a glyſterynge whyte, let the prieſt
ſe it. If there appeare in the ſkinne a glyſ-
terynge whyte, ſomewhat blackiſhe, then it
is out freckles growen by in the ſkynne: and
he is cleane.

If a mans heere fall of his heed, then he is
heerebaule and cleane. If his heere fall before
in his forehead, then he is foreheadbaule and
cleane. If there be in the baule heere, or baule
forehead a redde whyte ſcabbe, then there
is leproſye ſpynge by in his baule heere, or
baule forehead. And let the prieſt ſe it: and
if the rypſing of the ſcabbe be redde whyte in
his baule heere or forehead after the manner of
a leproſye in the ſkynne of the ſkinne, then he
is a leper, and vncleane: and the prieſt ſhall
iudge him vncleane, for the plague is, ſhall haue
his clothes rent, and his heed bare, and his
mouth moſt, and ſhall be called vncleane.
And as long as the diſeaſe laſteth vpon hym,
he ſhall be vncleane, for he is vncleane: ſhall

therefore dwell alone, and euen without ſhall
his habitation be.

When the plague of leproſye is in a clothe:
whether it be in linen or wollen, yea and whe-
ther it be in the warpe or wolfe of the linen,
or of the wollen: either in a ſkynne, or any
thyng made of ſkynne, if the diſeaſe be pale
or ſomewhat redde in the clothe or ſkynne:
whether it be in the warpe or wolfe, or any
thyng that is made of ſkynne, then it is a be-
re leproſye, and muſt be ſhewed vnto the prieſt.
And when the prieſt ſeeth the plague, let hym
ſhut it by ſeven dayes, and let hym loke on the
plague the ſeuenth daye. If it be increaſed in
the clothe, whether it be in the warpe or wolfe
or in a ſkynne, or in any thyng that is made
of ſkynne, then the plague is a creeping lepro-
ſye, and it is vncleane: and that clothe ſhall
be burnt, either warpe or wolfe, whether it
be wollen or linen, or any thyng that is
made of ſkynne wherein the plague is, for it is
a creeping leproſye, and ſhall be burnt in the
fyre.

If the prieſt ſe that the plague hath crept
no further in the clothe: either in the warpe
or wolfe, or in what ſo euer thyng of ſkynne
it be, then let the prieſt commaunde them to
waſhe the thyng wherein the plague is, and
let hym ſhut it by ſeven dayes and mo. And
let the prieſt loke on it agayne after that the
plague is waſhed. If the plague haue not chaun-
ged his faſhion, though it be ſpied no further
abrode, it is yet vncleane. And ſe ye burne it in
the fyre, for it is great inward: whether in
part or in all. But if the prieſt ſe it ſomewhat
blackiſhe after it is waſhed, let hym rent it
out of the clothe, or out of the ſkynne, or out
of the warpe or wolfe.

And if it appeare any more in the clothe e-
ther in the warpe, or in the wolfe, or in any
thyng made of ſkynne, then it is a warpe
plague. And ſe ye burne that with fyre where
the plague is. Whereouer the clothe either warpe
or wolfe, or what ſo euer thyng of ſkynne it be
which thou haſt waſhed, and the plague be re-
parted from it ſhall be waſhed ones agayne,
and then it is cleane. This is the lawe for the
plague of leproſye in a clothe, whether it be wol-
len or linen: either whether it be in a warpe
or wolfe, or in any thyng made of ſkynnes, to
iudge it cleane or vncleane.

The cleaſynge of the leper, and of the houſe that
he is in.

CAPL.

XIII.

And the Lorde ſpake vnto Moſes, ſay-
ing: * this is the lawe for a leper when
he ſhall be cleaſed: he ſhall be brought
vnto the prieſt, and the prieſt ſhall go forth
without the hood and loke vpon hym. If
the plague of leproſye be healed in the leper,
then ſhall the prieſt commaunde that there be
brought for hym that ſhall be cleaſed two ly-
uynge bydes that are cleane, and cedar wood,
and a peece of purple cloth and ſpoe. And the
prieſt ſhall commaunde that one of the bydes be
killed

killed in an eithen beſſell with cennynge wa-
ter. And the prieſte ſhall take the lyuynge
byde and the cedar wood and the purple and
the ſpoe, and ſhall ſpye them and the lyuynge
byde in the bloude of the ſlayne byde, and in
the cennynge water and ſpynke it vpon him
that muſt be cleaſed: or his leproſye ſeuen
tymes and cleaſe him, and ſhall let the lyuynge
byde goe free in to the felde.

And he that is cleaſed ſhall waſhe his clo-
thes, and ſhaue of all his heere, and waſh him
ſelfe in water, and then he is cleane. And after
that he ſhall come in to the hood, but ſhall ta-
ke without his ſeuen dayes. When the
ſeuenth daye is come, he ſhall ſhaue of all his
heere, bothe vpon his heed, and his beere, and
on his browes: and euen all the heere that is
on him, ſhall be ſhaue of. And he ſhall waſhe
his clothes and his ſkynne in water, and then
he ſhall be cleane.

And when the eighth daye is come, let hym
take two lammes without blemiſhe, and a
yewlambe of a yere olde without blemiſhe,
and three tenth deales of fine flour, for a meat
offering myngled with oyle, and a logge of
oyle. Then let the prieſte that maketh him
cleane, bynne the man that is made cleane with
theſe thynges before the Lorde vnto the moſe
of the tabernacle of wytnelle. And let the prieſt
take one of the lammes, a oyle hym for a treſ-
pacoſſering, and the logge of oyle: and waue
them before the Lorde. And then let them ſee
the lambe in the place where the ſynne offe-
ring and the burnt offering were ſlayne: euen
in the holy place. For as the ſynne offering is,
euen ſo is the treſpacoſſering of the prieſtes
for it is moſt holy.

Then let the prieſt take of the bloude of the
treſpacoſſering, and put it vpon the ryp of
the right eare of him that is cleaſed, and vpon
the thombe of his right hande, and vpon the
great too of his right ſote. Then let the prieſt
take of the logge of oyle, and poure it in to
the palme of his left hande, and dyp his right
fynger in the oyle that is in the palme of his
left hande, and let hym ſpynke it with his
fynger ſeuen tymes before the Lorde. And of
the reſte of the oyle that is in his hande, ſhall
the prieſt put vpon the ryp of the right eare of
hym that is cleaſed, and vpon the thombe of
his right hande, and vpon the great too of his
right ſote: euen vpon the bloude of the treſ-
pacoſſering. And the reſt of the oyle that is
in the prieſtes hande, he ſhall poure vpon the
heed of hym that is cleaſed: and ſo ſhall the
prieſt make an attonement for hym before the
Lorde.

Then let the prieſt offer the ſynne offering
and make an attonement for hym that is clea-
ſed for his vncleaneſſe. And then let the burnt
offering be ſlayne, and let the prieſt put bothe
the burnt offering and the meat offering vpon
the aulter: and make an attonement for hym
and then he ſhall be cleane. If he be poore and
can not get ſo moche, then let hym bynne one
lambe for a treſpacoſſering to waue it, and
to make an attonement for hym, and a true
deale of fine flour myngled with oyle for a

meat offering, and a logge of oyle, and two
turtle doves or two yonge pigeons which he
is able to get, and let thone be a ſynne offe-
ring, and choſer a burnt offering. And let
hym bynne them the eighth daye for his cleaſing
vnto the prieſt to the doore of the tabernacle of
wytnelle before the Lorde.

And let the prieſt take a lambe that is the
treſpacoſſering, and the logge of oyle, and
waue them before the Lorde. And when the
lambe of the treſpacoſſering is killed, the
prieſt ſhall take of the bloude of the treſpacoſſe-
ring, and put it vpon the ryp of his right
eare that is cleaſed, and vpon the thombe of
his right hande, and vpon the great too of
his right ſote. And the prieſt ſhall poure
of the oyle in to his right hande, and ſhall
ſpynke with his fynger of the oyle that
is in his left hande ſeuen tymes before the
Lorde.

And the prieſt ſhall put on the oyle that is
in his hande (vpon the ryp of the right eare
of hym that is cleaſed, and vpon the thombe
of his right hande, and vpon the great too of
his right ſote: euen in the place where the
bloude of the treſpacoſſering was put. And
the reſte of the oyle that is in his hande, he
ſhall poure vpon the heed of hym that is clea-
ſed: to make an attonement for hym before
the Lorde. And he ſhall offer one of the turtle
doves, or of the yonge pigeons, ſuche as he
can get: the one for a ſynne offering, and the
other for a burnt offering vpon the aulter. And
ſo ſhall the prieſt make an attonement for hym
that is cleaſed before the Lorde. This is the
lawe of hym that hath the plague of leproſye,
whoſe hande is not able to get that belon-
geth to his cleaſynge.

And the Lorde ſpake vnto Moſes and Aa-
ron ſaying: when ye come vnto the land of
Canaan which I giue you to poſſeſſe: if I put
the plague of leproſye in the houſe of the lande
of your poſſeſſion, let hym that oweth ſhall
go and tell the prieſt, ſaying: me thynke that
there is as it were a leproſye in the houſe. And
the prieſt ſhall commaunde them to eyde all
thynges forth of the houſe, before the prieſt, en-
ter to ſe the plague: that he make not all that
is in the houſe vncleane, and then the prieſt ſhall
go in, and ſe the houſe.

If the prieſt ſe that the plague is in the
walles of the houſe, and that there be holow
ſtrakes pale or reade which ſeme to be lower
then the other parties of the wall, then let the
prieſt go out at the houſe doores, and ſhut
up the houſe for ſeven dayes. And let the prieſt
come agayne the ſeuenth daye and ſe it, if the
plague be increaſed in the walles of the houſe,
let the prieſt commaunde them to take
away the ſtones in which the plague is, and
let them caſte them in a ſoule place without
the cite, and ſcrape the houſe within rounde
about: and poure out the duſt withoute
the cite in a ſoule place. And let them
take other ſtones, and put them in the places
of thoſe ſtones, and other morter, and pla-
ſter the houſe with. If now the plague come
agayne, and break out in the houſe, after
that

that they haue taken away the stones, and scraped the house, and after that the house is plastered anew: let the priest come and see it. And if then he perceiue that the plague hath eaten further in the house, it is a fretting leprose that is in the house, and it is vncleane. Then they shall breake downe the house: bothe stones, tymber, and all the moite of the house, and carie it forth of the cite vnto a foule place. Moreover he that goeth in to the house all the while it is shut vp, shall be vncleane eyll night. And he that sleepeth in the house shall walsh his clothes, and he also that eateth in the house, shall walsh his clothes.

But if the priest come and see that the plague hath spread no further in the house after it is newe plastered, then let hym make it cleane, for the plague is healed. And lette hym take to cleanse the house with: two bydes, cedar wodde, and purple clothe and psope. And let hym kyll one of the bydes in an earthen vessel with runninge water: and take the cedar wodde, the psope, the purple and the luyunge byde, and dyppe them in the bloude of the slayne byde, and in the runninge water, and sprynkle vpon the house seuen tymes, and cleanse the house with the bloude of the byde, and with the runninge water, and with the luyunge byde, and with the cedar wodde, and the psope, and the purple clothe. And he shall let the luyunge byde see forth of the towne in to the wyde felde, and so make an attonement for the house, and it shall be cleane. This is the lawe for all manner plague of leprose and breakynge out, and of the leprose of clothe and house, and of rynges, scabbes, and glistering white, to teache when a thyng is vncleane or cleane. This is the lawe of leprose.

The manner of purgynge the vncleannes bothe of men and women.

CAPL. XV.

And the Lord spake vnto Moses and Aaron, sayinge: Speake vnto the chyld of Israel, and say vnto them: euery man that hath a runninge pisse in his fleshe, is vncleane by reason of his pisse. And hereby shall it be knowne when he is vncleane. If his fleshe runne, or if his fleshe congele by the reason of his pisse, then he is vncleane. Euery couche wheron he lyeth, and euery thyng wheron he sitteth shall be vncleane. He that toucheth his couche shall walsh his clothes, and bathe hym selfe with water, and be vncleane tyll the euen.

He that sitteth on that wheron he sate, shall walsh his clothes, and bathe hym selfe with water, and be vncleane vntill the euen. And he that toucheth his fleshe, shall walsh his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. If any such spyt vpon hym that is cleane, he muste walsh his clothes, and bathe hym selfe in water, and be vncleane vntill euen.

And what so euer sabel that he rideth vpon

shall be vncleane. And who so euer toucheth any thyng that was vnder hym, shall be vncleane vnto the euen. And he that beareth any suche thynges, shall walsh his clothes, and bathe hym selfe in water, and be vncleane vnto the euen: and what so euer he toucheth, if he haue not spytte walshed his handes in water, must walsh his clothes, and bathe hym selfe in water, and be vncleane vnto the euen. And if he touche a vessel of erth, it shall be broken: and all vessels of wod, shall be rynged in water.

When he that hath an issue is cleansed of his pisse, let hym nombe seuen dayes after he is cleane, and walsh his clothes, and bathe his fleshe in runninge water, and then he is cleane. And the eyght daye lette hym take two turtle doves, or two yonge ppysons, and come before the Lord vnto the doore of the tabernacle of wytnesse, and gyue them vnto the priest. And the priest shall offer them: the one for a synne offeringe, and the other for a burnt offeringe: and make an attonement for hym before the Lord concerninge his pisse.

If any mans seed departe frome hym in his slepe, he shall walsh his fleshe in water, and be vncleane vntill euen. And all the clothes or furrer wheron suche seed chaunceth, shall be walshed with water, and be vncleane vnto the euen. And if a woman lye with suche person, they shall walsh euen selues with water, and be vncleane tyll euen.

When a womans naturall course of blood runneth, she shall be put aparte seuen dayes: and who so euer toucheth her, shall be vncleane vnto the euen. And all that she lyeth or sitteth vpon as long as she is put aparte, shall be vncleane. And who so euer toucheth her couche, shall walsh his clothes, and bathe hym selfe with water, and be vncleane vnto the euen. And who so euer toucheth any thyng that she sate vpon, shall walsh his clothes, and walsh hym selfe also in water, and be vncleane vnto the euen: so that whether he touch her couche or any thyng wheron she hath spytten, he shall be vncleane vnto the euen: and if a man lye with her in the meane tyme, he shall be put aparte as well as she, and shall be vncleane seuen dayes, and all his couche wheron he slepeth shall be vncleane.

When a womans bloude runneth longe tyme, beyonde the tyme of her naturall course: as long as her vncleannesse runneth, she shall be vncleane, after the manner as when she is put aparte. All her couches wheron she lyeth (as long as her pisse lasteth) shall be vnto her as her couche, when she is put aparte. And what so euer she sitteth vpon, shall be vncleane as is her vncleannesse when she is put aparte. And who so euer toucheth them, shall be vncleane, and shall walsh his clothes, and bathe hym selfe in water, and be vncleane vnto euen.

But if she be cleane of her pisse, lette her count her seuen dayes, after that she is cleane. And the eyght daye let her take two turtles or two yonge ppysons and byrge them vnto

the priest vnto the doore of the tabernacle of wytnesse. And he shall offer the one for a synne offeringe, and the other for burnt offeringe: and he shall make an attonement for her before the Lord, concerninge her vncleane issue. Make the chyldren of Israel to kepe euen selues frome the vncleannes, that they dye not in their vncleannes: when they haue despyled my habitation that is amonge them.

This is the lawe of hym that hath a runninge soze, and of hym whose seed runneth frome hym in his slepe and is defiled therewith, and of her that hath an issue of bloude as long as she is put aparte, and of whoeuer hath a runninge soze whether it be man or woman, and of hym that slepeth with her that is vncleane.

What Aaron muste doo he entre in to the holy place. The cleansing of the sanctuary or holy place. The feast of cleansing. Aaron cleanse the inner oyle the chyldren of Israel ouer the lyeure gote and put a hy them vpon his heade.

CAPL. XVI.

And the Lord spake vnto Moses after the death of the two sonnes of Aaron, when they had offered before the Lord and dyed: And he sayde vnto Moses: I speake vnto thee thy brother that he go not at all tymes into the holy place, that is within the bayle that hangeth before the mercysseate which is vpon the arche that he dye not: for I will appeare in a clowde vnto the mercysseate.

But on this manner shall Aaron go into the holy place: with a bullocke for a synne offeringe and a ram for a burnt offeringe. And he shall put the holy linnen aibe vpon him, and shall haue a linnen byrche vpon his fleshe, and shall gyrdle hym with a linnen gyrdell, and put the linnen miter vpon his heade: for they are holy raymentes. And he shall walsh his fleshe with water, and put the linnen on, and he shall take of the multitude of the chyldren of Israel two goates for a synne offeringe and a ram for a burnt offeringe.

And Aaron shall offer the bullocke for his synne offeringe and make an attonement for hym and for his house. And he shall take the two goates and present them before the Lord in the doore of the tabernacle of wytnesse. And Aaron shall cast lottes ouer the two goates: one lot for the Lord, and an other for a scapegoate. And Aaron shall byrge the goate vpon which the Lordes lot fell, and offer hym for a synne offeringe. But the goate on which the lot fell to scape, he shall set a lye before the Lord to reconyle with and to let hym go fre into the wyldernesse. And Aaron shall byrge the bullocke of his synne offeringe, and make attonement for hym selfe and for his householde, and kyll hym.

And then he shall take a cense full of burninge coles out of the altare that is before the Lord, and his handfull of swete incense beaten small and byrge them within the bayle, and put the incense vpon the fyre before the

Lord: that the clowde of the incense maye couer the mercysseate that is vpon the wytnesse that he dye not. And he shall take of the bloude of the bullocke and spynke it with his synger before the mercysseate eastward: euen seuen tymes.

Then shall he kyll the goate that is the peoples synne offeringe, & byrge his bloude within the bayle, and with his bloude as he dyd with the bloude of the bullocke, and let hym spynke it toward the mercysseate, and before the mercysseate: and reconyle the holy place frome the vncleannes of the chyldren of Israel, and frome their trespasses and all their synnes. And so let hym do also vnto the tabernacle of wytnesse that dwelleth with them, euen amonge their vncleannes.

And there shall be no person in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, tyll he come forth agayne. And he shall make attonement for hym selfe and his householde, and all the multitude of Israel. Then he shall go forth vnto the altare that standeth before the Lord, and cleanse it, and shall take of the bloude of the bullocke, and the goate, and put vpon the hornes of the altare rounde aboute, and spynke of the bloude vpon it with his synger seuen tymes, and cleanse it, and halowe it frome the vncleannes of the chyldren of Israel.

And when he hath cleansed the holy place of the tabernacle of wytnesse, and the altare, let hym byrge the lyeure gote, and let Aaron put bothe his handes vpon the head of the lyeure gote, and confesse ouer hym all the misdoes of the chyldren of Israel, and their trespasses, & all their synnes: and let hym put the lyeure vpon the head of the goate, and sende hym away by the handes of one that is acquainted in the wyldernesse. And the goate shall beare vpon hym all their misdoes into the wyldernesse, and he shall let the goate go fre in the wyldernesse.

And let Aaron go into the Tabernacle of wytnesse, and put of the linnen clothes which he put on when he went into the holy place, and leaue them there. And let hym walsh his fleshe with water in the holy place, and put on his owne rayment, and then come out and offer his burnt offeringe and the burnt offeringe of the people, and praye for hym selfe and the people, and the fat of the synne offeringe let hym burne vpon the altare. And let hym that carryed forth the scapegoate, walsh his clothes and bathe his fleshe in water, and then come into the holle agayne.

And the bullocke of the synne offeringe and the goate of the synne offeringe (whose bloude was brought in to make an attonement in the holy place) let one carie forth withoute the holle and burne with fyre: bothe their synnes, their fleshe and their tonge. And let hym that burneth them, walsh his clothes and bathe his fleshe in water, and so come into the holle agayne. And this shall be an ordinaunce for euer vnto you. And euen in the tenth daye of the seuenth moneth, ye shall humble your

*Debye. 12. 6. and 1. 2. 2.

*Luk. 4. 4.

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sones and shall do no worke at al: whether it be one of your selues or a stranger that sojourneth amonge you, for that day shall an attonement be made for you to cleanse you from all your synnes before the Lorde, and ye shall be cleane. It shall be a Sabbath of rest vnto you, and ye shall humble your selves, and it shall be an ordinance for euer.

And the priest that is anointed and whose hande was layed to mynstre in his fathers seide, shall make the attonement and shall put on the holy linnen clothes and holy be-
shementes, and shall repourge the holy sanc-
tuary and the tabernacle of witness and the
altare, and shall make attonement also for
the priests and all the people of the congre-
gation. And this shall be an eueryday ordinance vnto you to make attonements for
the chyldren of Israel for all theyr synnes ones
a yere. and it was done euen as the Lorde com-
maunded Moses.

All sacrifice must be brought to the doze of the ta-
bernacle. To druples may they not offer. Bloude and
all haren is forbydden them.

CAPL.

XVII.

And the Lorde talked with Moses, say-
inge: speake to Aaron and his sonnes,
and vnto all the chyldren of Israel, and
tell them, this is the thyng which the Lorde
charged, sayinge: what so euer he be of the
house of Israel, that kyleth an oxe, lambe or
goat, in the hode or out of the hode, and byn-
gerth them not vnto the doze of the taberna-
cle of witness, to offer an offering vnto the
Lorde, before the dwelling place of the Lorde,
bloude shall be imputed vnto that man, as
though he had shed bloude, and that man
shall perishe from his people.

Wherefore let the chyldren of Israel bring
theyr offerings that they offer in the wyde
felde, vnto the Lorde: euen vnto the doze of
the tabernacle of witness, and vnto the priest,
and offer them for the peccofferynges vnto
the Lorde. And the priest shall spynke
the bloude vpon the auter of the Lorde in
the doze of the tabernacle of witness, and
burne the fat to be a sweete sauoure vnto the
Lorde. And let them no more offer theyr of-
feringes vnto drupis, after whome they go
an offering. And this shall be an ordinance
for euer vnto you, thowme out your ge-
nerations.

And thou shalt say vnto them: what
so euer man it be of the house of Israel, or
of the strangers that sojourn amonge you,
that offereth a burnt offering, or any other
offering, and byngeth it not vnto the doze
of the tabernacle of witness to offer vnto
the Lorde, the same shall perishe from his
people. And what so euer man it be of the
house of Israel, or of the strangers that so-
journ amonge you that eateth any maner
of bloude, I will sette my face agaynst that
soule that eateth bloude, and will defrope
him out of his people, for the lyfe of the fleshy

is in the bloude, and I haue gyuen it vnto you
vpon the auter, to make attonement for
your sonnes, for bloude shall make attonement
for the soule. And therefore I sayde
vnto the chyldren of Israel: is no soule of
you eat bloude, ne any stranger that sojourn-
eth amonge you.

Whosoever man it be of the chyldren of
Israel or of the strangers that sojourn a-
monge you: that hunteth and catcheth any
beeste of soule that maye be eaten, he shall
poure out the bloude and couer it with earth,
for the lyfe of al fleshe is in the bloude, there-
fore I sayde vnto the chyldren of Israel: ye
shall eat the bloude of no maner of fleshe,
for the lyfe of all fleshe is in his bloude,
and whosoever therfore eateth it, shall per-
ishe. And whosoever soule it be that eateth
that which dyed alone or that which was
kylled with wyde beastes: whether it be one
of your selues or a stranger, he shall wash
his clothes and bathe him selfe in water and
shall be vncleane vnto the euen, and then is
he cleane. But if he wathe them not nor
wash his clothes, he shall beate his synne.

What degrees of hyured maye marie to gythe
and what not.

CAPL.

XVIII.

And the Lorde talked with Moses, say-
inge: speake vnto the chyldren of Is-
rael, and weete them, I am the Lorde
your god. Wherefore after the doynges of the
lande of Egypte wherin ye dwelte, se ye doo
not: after the doynges of the lande of Canaan,
wherein I will bynge you: neyther
walke ye in theyr ordinances, but do af-
ter my iudgements, and kepe myne ordi-
nances, to walke therein. For I am the
Lorde your God. Kepe therefore myne ordi-
nances, and my iudgements, which I set a
man doo, he shall lyue thereby: for I am the
Lorde.

Se ye goo to none of your neyghbours
kynred, for to vncover theyr secrettes, for I am
the Lorde. The secrettes of thy father, and
thy mother, se thou vnhyllie not: he is thy
mother, therefore shalt thou not vncover her
secrettes. The secrettes of thy fathers wyfe
shalt thou not vncover, for they are thy fa-
thers secrettes. Thou shalt not vncover the
pryncie of thy sister the daughter of thy father
or of thy mother: whether she be hoyme at
home or without. Thou shalt not vncover the
secrettes of thy sons daughter or thy daugh-
ters daughter, for that is thyne owne pryncie:
Thou shalt not vncover the secrettes of thy
fathers wyfes daughter, which she bare to
thy father, for she is thy sister: Thou shalt
therefore not vncover her secrettes. Thou shalt
not vncover the secrettes of thy fathers syster,
for she is thy fathers nexte kynswoman.
Thou shalt not vncover the secrettes of thy
mothers syster, for she is thy mothers nexte
kynswoman.

Thou shalt not vncover the secrettes of thy

thy fathers brother: that is, thou shalt not
go in, to his wyfe, for she is thyne awnte.

Thou shalt not vncover the secrettes of thy
daughter in lawe, she is thy sonnes wyfe:
therefore vncover not her secrettes. Thou shalt
not vncover the secrettes of thy brothers wyfe,
for that is thy brothers pryncie. Thou shalt
not vncover the pryncies of the wyfe and
her daughter also, neyther shalt thou take
her sonnes daughter or her daughters daugh-
ter to vncover theyr secrettes, they are her
nexte kynne, it were therfore wyckednesse.
Thou shalt not take a wyfe and her syster
thereto, to beare her that thou wouldest open her
secrettes as longe as she lyueth. Thou shalt
not goo vnto a woman to vncover her pryncie,
as longe as she is put aparte for her vn-
cleannesse. Thou shalt not lye with thy
neighboures wyfe, to defyle thy selfe with
her. Thou shalt not geue of thy seed to ouer
it vnto Moloch, for thou shalt not the name
of thy God, for I am the Lorde.

Thou shalt not lye with mankynde as with
womankynde, for that is abhominacion.

Thou shalt lye with no maner of beaste to
defyle thy selfe therewith, neyther shall any
woman shewe before a beaste to lye with her
thereto, for that is abhominacion.

Defyle not your selues in any of these thin-
ges, for with all these thynges are these na-
tions defyled which I cast out before you: and
the lande is defyled, and I will visit the wyck-
ednesse thereof vpon it, and the lande shall
spewe out her inhabitants. Kepe ye therefore
myne ordinances and iudgements, and se
ye do none of these abhominacions: neyther
any of you nor any stranger that sojourneth
amonge you (for all these abhominacions
haue the men of the lande done which were
there before you, and the lande is defyled) lest
the lande spewe you out when ye haue defyled
it, as it spewed out the nations that were
there before you. for who so euer shall com-
mit any of these abhominacions, the same
soules that to them shall perishe frome there
people. Therefore se ye kepe myne ordinaun-
ces, that ye commit none of these abhomi-
naciones which were committed before
you: that ye defyle not your selues therewith
for I am the Lorde your God.

The repetition of certayne lawes pertaynyng to
the ten commaundementes. A consideration for the
poore. Howe we oughte to iudge rightously. Howe
we oughte not to be auenged. Withcraft is forbydden.

CAPL.

XIX.

And the Lorde spake vnto Moses, say-
inge: speake to all the multitude of
chyldren of Israel, and saye vnto the.
Be holy for I the Lorde your God am ho-
ly. Se ye feare euery man his father and his
mother, and that ye kepe my Sabbotbes, for
I am the Lorde your God. Ye shall not turne
vnto ydols nor make you goddes of metall:
I am the Lorde your God.

When ye offer your peccofferynges vnto the
Lorde, ye shall offer them that ye may be ac-

cepted. And if shalbe eaten the same daye ye
offer it and on the morowe, but what so euer
is left on the thirde daye shalbe burnt in the
fyr. If it be eaten the thirde daye, it shalbe
vncleane and not accepted. And he that eateth
it shall beate his synne, because he hath defy-
led the halowed thynges of the Lorde, & that
soule shall perishe frome his people.

When ye scape to wone the type come of
your lande, ye shall not scape to wone the vt-
termost borders of your felde, neyther shalt
thou gather that is left behynde in thy har-
uest. Thou shalt not plucke in all thy vyne-
yarde cleane, ne gather in the grapes that are
ouerscaped. But thou shalt leaue them for
the poore and stranger. I am the Lorde your
God.

Ye shall not steale neyther lye, neyther deale
falsely one with another. Ye shall not sweare
by my name falsely / that thou defylest not
the name of thy God, I am the Lorde. Thou
shalt not begyle thy neyghbour with can-
tilacions, neyther robbe him violently, neyther
shalt thou the workmans labour abyde with the
vntyll the morynge. Thou shalt not curse
the deafe, neyther put a stumbling blocke be-
fore the blynde / but shalt feare thy God. I
am the Lorde. Ye shall do no vneighbourlynes
in iudgement. Thou shalt not fauour the
poore nor honour the myghty, but shalt
iudge thy neyghbour righteously.

Thou shalt not go by and do wone a pryue
accuser amonge thy people, neyther shalt thou
helpe to shewe the bloude of thy neyghbour:
I am the Lorde. Thou shalt not hate thy
brother in thyne harte, but shalt in any wyse
rebuke thy neyghbour: that thou beest not
synne for his sake. Thou shalt not auenge
thy selfe nor beare hate in thy mynde agaynst
the chyldren of thy people, but shalt loue thy
neyghbour as thy selfe, I am the Lorde.

Kepe myne ordinances. Let none of thy
catell geuoye with a contrary kynde, neyther
sowe thy felde with myngled seed, neyther
shalt thou put on any garment of linnen and
wollen.

If a man haue to do with a woman that is
bonde and hath bene mebled with all of an
other man which neyther is bought nor free-
dome gyuen her, there shalbe a payne vpon it,
but they shall not dye, because she was not
made free. And he shall bynge for his tres-
passofferinge vnto the Lorde / euen vnto the
doze of the tabernacle of witness, a Ram for
a trespassofferinge. And the priest shall make
attonement for him with the Ram of the tres-
passofferinge before the Lorde, for his synne
which he hath done / and it shall be forgy-
uen him, concernyng the synne which he
hath done.

And when ye come to the lande and haue
planted all maner of trees wherof men eat
ye shall holde them vncircumcised as con-
cernyng their frute / euen thye yere shal they be
vncircumcised vnto you and shall not be eat
of, and the fourth yere all the frute of theym
shall be holy and acceptable to the Lorde.
And the fifth yere maye ye eat of the frute of
theym

I the, & gat her in the increase of them: I am the Lord your God. * Ye shall eat nothing with the bloud, ye shall use no witchcraft, nor observe dymall dayes, ye shall not round the lockes of your heedes, neyther shall thou marre the tuftes of thy beere.

Ye shall not rent your fleshe for any soules sake, nor printe any markes vpon you: I am the Lord. Thou shalt not pollute thy daughter, that thou wouldest maynteyne her to be an hoore: leaue the lande fall to whoredome, and waxe full of wickednesse. Se ye kepe my Sabbothe & feare my sanctuary: I am the Lord. Turne not to them that observe dymall dayes: ne regard them, that observe dymall dayes: that ye be not defyled by them, for I am the Lord your God.

Thou shalt kepe by before the hoored, & recurrence the face of the olde man, and dread thy God, for I am the Lord. * Ye a stranger get sojourne by the in your lande, se ye vnto him nor: But let the stranger that dwelleth with you, be as one of your felous, and love him as thy selfe, for ye were strangers in the lande of Egypt. I am the Lord your God.

Ye shall woe no vneyghtrouines in iudgement neyther in meesure, weyghte or mesure. But ye shall haue true balances, true weyghtes, A true Ephra, and a true Ekin. I am the Lord your God which brought you forth of the land of Egypt, that ye shoulde observe all myne ordinaunces and iudgements and kepe them: I am the Lord.

They that geue of theyr seed to Moloch shall dye therfore. Other goodly lawes necessarye to be vied in common wealthes.

CAPL.

XX.

And the Lord talked with Moses, sayinge: tell the children of Israel, whoso euer he be of the children of Israel, or of the strangers that dwell in Israel, that geueth of his seed vnto Moloch he shall dye for it: the people of the lande shall stone him to death. And I will set my face vpon that fellow, and will destroye him from his people: because he hath giuen of his seed vnto Moloch, to defyle my sanctuary and to pollute my holy name. And though the people of the lande fynde their eyes from that fellow, when he geueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face vpon that man and vpon his generation, and will destroye him and all that goo a hooryng with him and commit hooredome with Moloch to their people.

Ye any soule turne him to enchaunters or expounders of tokens and go a hooryng after them, I will put my face vpon that soule and will destroye him from his people. Sanctifye your felous therfore, and be holy, for I am the Lord your God. And se ye kepe myne ordinaunces and do them. For I am the Lord which sanctifye you.

Who so euer curseth his father or mother, shall dye for it, his bloud on his head, because he hath curset his father or mother.

He that breaketh wedlocke with an others mans wyfe shall dye for it, because he hath broke wedlocke with his neyghbours wyfe, & so shall the lyche wyfe.

If a man lye with his fathers wyfe & uncover his fathers secrettes, they shall bothe dye for it, their bloud be vpon their heedes.

If a man lye with his daughter in lawe they shall dye both of them: they haue wrought abhominacion, their bloud vpon their heedes.

If a man lye with mankynde after the maner as with woman kynde, they haue bothe committed abhominacion and shall dye for it. Their bloud be vpon their heedes.

If a man take a wyfe and her mother together, it is wickednesse. Then shall burne with fyre both him and them, that there be no wickednesse amonge you.

If a man lye with a beast he shall dye, and ye shall slay the beast.

If a woman go vnto a beast and lye twine thereto: thou shalt kyll the woman and the beast also, they shall dye, and their bloud be vpon their heedes.

If a man take his sister, his fathers daughter or his mothers daughter, & se her secrettes and he se his secrettes also: it is a wicked thinge. Therefore let them perishe in the sight of their people, he hath sene his sisters secrettes, he shall therfore beate his synne.

If a man lye with a woman in synne of her flowers and uncover her secrettes and open her fountayne, and she also open the fountayne of her bloud, they shall both perishe from the people.

Thou shalt not uncover the secrettes of thy mothers sister nor of thy fathers syster, for he that doth so, vncouereth his nexte kyn: & they shall beate their mysdoynge.

If a man lye with his vncles wyfe, he hath vncouereth his vncles secrettes: they shall beate their synne, and shall dye childlesse.

If a man take his brothers wyfe, it is an vncleane thyng, he hath vncouereth his brothers secrettes, they shall be childlesse therfore.

* Se ye kepe therfore all myne ordinaunces and all my iudgements, and that ye do them: that the lande whither I bringe you to dwell therein, spewe you not out. And se ye walke not in the maners of the nacions which I cast out before you: for they committed all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their lande, and that I will geue it vnto you to possesse it: a lande that floweth with mylke and honye. I am the Lord your God, which haue dryed you from other nacions:

* that ye shoulde put difference betwene cleane beastes and vncleane, and betwene vncleane soules and them that are cleane. Make not your soules therfore abhominable with beastes and foules, and with all manner thinge that creepeth on the ground, which I haue seuered vnto you to holde them vncleane. Be holy vnto me, for I the Lord am holy, and haue seuered you frome other nacions: that ye shoulde be myne.

* Ye

* If there be a man or woman that worke with a spirite or that expoundeth tokens, they shall dye for it. Then shall stone them with stones, and their bloud shall be vpon them.

The priest is forbidden to be at the death of any of his people, a fewe of his kynne excepts. Priests maye not be shaven neyther on the heade nor on the beards. The priestes wyfe must be a mayde. The priestes daughter maye not be an harlot.

CAPL.

XXI.

And the Lord sayd vnto Moses: speake vnto the priestes the sonnes of Aaron and saye vnto them. A priest shall not defyle him selfe at the death of any of his people, but vpon his kynne that is nyghe vnto him: as his mother, father, sonne, daughter and brother: and on his syster as long as she is a mayde and dwelleth nyghe him and was neuer giuen to man: on her he maye defyle him selfe. But he shall not make him selfe vncleane vpon a ruler of his people to pollute him selfe withall.

They shall make them no baldnesse vpon their heedes or shawe of the lockes of their beards, nor make any markes in their fleshe. They shall be holy vnto their God, and not pollute the name of their God, for the sacrifices of the Lord and the bread of their God they to offer: therfore they must be holy.

They shall take no wyfe that is an hoore or polluted, or put frome her husband: for a priest is holy vnto his God. Sanctifye hym therfore, for he offereth by the bread of God: he shall therfore, be holy vnto the, for I the Lord which sanctifye you, am holy.

If a priestes daughter fall to play the hoore she polluteh her father: therfore she shall be burnt with fyre.

He that is the beghe priest amonge his brethren vpon whose head the annoyntinge oyle was powred and whose hande was spiled to put on the vestimentes, shall not uncover his head nor rent his clothes, neyther shall go to any lech body nor make him selfe vncleane: not on his father or mother, neyther shall go out of the sanctuary, that he defyle not the holy place of his God, for the crowne of the annoyntinge oyle of God, is vpon him. I am the Lord. He shall take a mayde vnto his wyfe: but no widow nor deuorced nor defyled hoore. But he shall take a mayde of his owne people to wyfe, that he defyle not his seed vpon his people: for I am the Lord which sanctifye hym.

And the Lord spake to Moses, sayinge / speake to Aaron, and saye: No ma of thy seed in their generacions that hath any deformitie vpon him, shall prece to offer the bred of his God: for none that hath any blempe shall come nere: whether he be blynde, lame, spotted, or that hath any mishappen membre, or broken forced, or broken handed, or stroke barked, or perleyed, or gogelced, or maungye, or shauide, or hath his bones broken.

No man that is deformed of the seed of Aaron the priest, shall come nyghe to offer the sacrifices of the Lord. If he haue a deformitie, he shall not prece to offer the bred of his God. Notwithstandinge he shall eate of the bred of his God: euen as well of the most holy, as of the holy: but shall not go in, vnto the dayle, nor come nyghe the altare, because he is deformed that he pollute not my sanctuary: for I am the Lord that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes and vnto all the children of Israel.

What maner personnes ought to abstayne from carryinge the thynges that were offered. How, what, and when they shoulde be offered.

CAPL.

XXII.

And the Lord comendeth with Moses, sayinge: byd Aaron and his sonnes that they absteyne frome the halowed thynges of the children of Israel which they haue halowed vnto me, that they pollute not my holy name: for I am the Lord. Saye vnto them: who so euer he be of all youre seed amonge your generation after you, that goeth vnto the halowed thynges which the children of Israel shall haue halowed vnto the Lord, his vncleannes shall be vpon hym: and that soule shall perishe forth of my sight. I am the Lord.

None of the seed of Aaron that is a leper or that hath a runnyng sore, shall eate of the halowed thynges tyll he be cleane. And who so euer toucheth any vncleane soule, or man whose seed runneth frome him by nyghte, or who so euer toucheth any womne that is vncleane to him, or man that is vncleane to him what so euer vncleannes he hath: the same soule that hath any suche thyng, shall be vncleane vntill euen, and shall not eate of the halowed thynges vntill he haue washed his fleshe with water. And then when the sonne is downe, he shall be cleane and shall afterwarde eate of the halowed thynges: for they are his fode. * If a beast that byeth alone or is rent with wyld beastes, he shall not eate, so defyle him selfe therewith: I am the Lord. But let them kepe therfore myne ordinaunce leaue they lade synne vpon them and dye therein, when they haue defyled them felous: for I am the Lord which sanctifye them.

There shall no stranger eate of the halowed thynges, neyther the priestes geir, or his byrded seruant. But if the priest dye any person with money, he maye eate of it, and he also that is borne in his house, maye eate of his bred. If the priestes daughter be maried vnto a stranger, she maye not eate of the halowed breuicostinges. Notwithstandinge if the priestes daughter be a widow or deuorced, and haue no childe but is returned vnto her fathers house agayne, she shall eate of her fathers bred as well as she dyd in her youth. But there shall no stranger eate thereof. If a man eate of the halowed thynges vntill in gly, he shall put the fyfte parte thereof, and make good vnto the priest the halowed thyng. And let the priestes se, that they defyle not the

Exod. xxi. d. Ezech. xxi. g.

halowed thinges of the chyldren of Israel which they haue offered vnto the Lorde, least they lade them selues with mistynge & trespass in eatynge their halowed thinges, for I am the Lorde which halowe them.

And the Lorde spake vnto Moyses, sayenge: speake to Aaron and his sonnes and to all the chyldren of Israel and saye vnto them, whatsoeuer he be of the house of Israel or stranger in Israel that will offer his offering: what so euer he be of the flocke or of the oxen, what they will offer vnto the Lorde for a burnt offering to reconcyle them selues, it must be a male without blempe of the oxen, shepe, or gootes, let them offer nothing that is defoymed for they shall gette no sauoure.

If a man will offer a peace offering vnto the Lorde and separte a vowe of a fectyll offering of the oxen or the flocke, it must be without defoymete, that it maye be accepted.

There maye be no blempe therein: whether it be blynde, broken, wounded or haue a wen, or be maulynge or scabbed, sepe offer no such vnto the Lorde, nor put an offering of any such vpon the altare vnto the Lorde.

An oxe or a shepe that hath any membre out of proportion, maye thou offer for a fectyll offering: but in a vowe it shall not be accepted. Thou shalt not offer vnto the Lorde that is blynde, broken, plucked out or cut as to aape, neyther shalt thou make any such in your lande, neyther of a strangeres hande shall ye offer an offering to your God of any such. For they make al in that they haue defoymetes in them, and therefore can not be accepted for you. And the Lorde spake vnto Moyses, sayenge: when an oxe, a shepe, or a goote is broughte forth, it shall be seuen dayes vnder the dame. And frome the eighth daye forth, it shall be accepted vnto a gyfte in the sacrifice of the Lorde. And whether it be oxe or shepe, ye shall not kyll it and her younge bothe in one daye.

When ye will offer a thanke offering vnto the Lorde, ye shall so offer it that ye maye be accepted. And the same daye, it must be eaten vp, so that ye leaue none of it vnto the morow. For I am the Lorde, kepe now my commaundementes and do them, for I am the Lorde. And polure not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the Lorde which halowe you, and broughte you out of the lande of Egypt, to be your God: for I am the Lorde.

Of the holy dayes, as the Sabbath, Ester, whittsonyde, the feast of the fyfte frutes. The feast of cleansynge. The feast of Tromptes. The feast of the tabernacles.

CAPL. XXIII.

And the Lorde spake vnto Moyses, sayenge: speake vnto the chyldren of Israel, and saye vnto them. These are the feastes of the Lorde which ye shall call holy feastes. Syxe dayes ye shall worke, and the seuenth is the Sabbath of reaste an holge

feaste: so that ye maye haue no worke therein, for it is the Sabbath of the Lorde, wherof euer ye dwell. These are the feastes of the Lorde which ye shall proclayne holpe in theyr seasons. * The xij. daye of the fyfte moneth at euen is the Lorde * Passouer. And the fyfte daye of the same moneth is the feaste of swete bryde vnto the Lorde seuen dayes ye muste eat vnto the bryde. The fyfte daye shall be an holy feaste vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lorde seuen dayes, and the seuenth daye also shall be an holy feaste, so that ye maye do no laborious worke therein.

And the Lorde spake vnto Moyses, sayenge: speake vnto the chyldren of Israel and saye vnto them: when ye be come in to the lande which I gyue vnto you and repe doune your harvest / ye shall brynge a shefe of the fyfte frutes of your harvest vnto the preece, and he shall waue the shefe before the Lorde to be accepted for you: and turne the morowe after the Sabbath the preece shall waue it. And ye shall offer that daye when he waue the shefe, a lambe without blempe of a yere olde for a burnt offering vnto the Lorde: and the meat offering thereof, two tenth deales of fyne flour mingled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drynk offering thereto, the fourth deale of an hyrn of wyne. And ye shall eate neyther breade, nor parched corne, nor fryment of new corne: vntyl the selfe same daye that ye haue brought an offering vnto your God. And this shall be a lawe for euer vnto your chyldren after you, wherofeuer ye dwell.

And ye shall counte frome the morowe after the Sabbath: euen frome the daye that ye brought the shefe of the waue offering. vij. weekes complete: euen vnto the morowe after the seuen weekes, ye shall nombr. i. dayes. And then ye shall brynge a newe meat offering vnto the Lorde. And ye shall brynge out of your habitacions two wauelours made of two tenth deales of fyne flour leuened and baken, for fyfte frutes vnto the Lorde. And ye shall brynge with the bryed seuen lambes without defoymete of one yere of age, and one younge oxe, and two rammes, which shall serue for burnt offerings vnto the Lorde, with meat offerings, and drynke offerings longynge to the same, to be a sacrifice of a swete sauoure vnto the Lorde.

And ye shall offer an he goate for a syme offering: and two lambes of one yere olde for peace offerings. And the preece shall waue them in the bryad of the fyfte frutes before the Lorde and with the two lambes. And they shall be holy vnto the Lorde, and be the preece. And ye shall make a proclamation the same daye, that it be an holy feast vnto you, and ye shall do no laborious worke therein: And it shall be a lawe for euer thowout all your habitacions vnto your chyldren after you.

* When ye reape doune your harvest, thou shalt not make cleane ryddance of thy feloe,

neyther shalt thou make any aftergatheringe of thy harvest: but shalt leue them vnto the poore and the stranger. I am the Lorde your God.

And the Lorde spake vnto Moyses, sayenge: speake vnto the chyldren of Israel, and saye. The first daye of the seuenth moneth shall be a rest of remembraunce vnto you, to blowe boznes in, an holy feast it shall be, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.

And the Lorde spake vnto Moyses sayenge: also the tenth daye of the selfe seuenth moneth, is a daye of attonement, and shall be on holy feast vnto you, and ye shall humble your soules and offer sacrifice vnto the Lorde. Mo- reouer ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lorde your God. For what so euer soule it be that humblyth not him selfe that daye, he shall be destroyed frome his people. And what so euer soule do any manner worke that daye, the same I will destroye frome his people. Sepe do no manner worke therfore. And it shall be a lawe for euer vnto your generations after you in all your dwellynge. A Sabbath of reffe it shall be vnto you, and ye shall humble your soules. The ix. daye of the moneth at euen and so forth to euen to euen agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moyses, sayenge: speake vnto the chyldren of Israel, and saye: the x. daye of the same seuenth moneth, shall be the feaste of tabernacles. vij. dayes vnto the Lorde. The first daye shall be an holy feast, so that ye shall do no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the viij. daye shall be an holy feast vnto you, and ye shall offer sacrifice vnto the Lorde. It is the ende of the feaste, and ye shall do no laborious worke therein.

These are the feastes of the Lorde which ye shall proclayne holy feastes, for to offer sacrifice vnto the Lorde, burnt offerings, meat offerings and drynke offerings euer daye: besyde the Sabbaths of the Lorde, and besyde your gyftes, and all your vowe, and al your frewill offerings which ye shall gyue vnto the Lorde.

Moreouer in the x. daye of the seuenth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde seuen dayes longe. The first daye shall be a daye of reffe, and the eighth daye shall be a daye of reffe. And ye shall take you the first daye, the frutes of goodly trees and y braunches of palme trees and the bowes of thyche trees, and topiowes of the brooke: and shall reioyse before the Lorde seuen dayes. And ye shall kepe it holy daye vnto the Lorde seuen dayes in the yere. And it shall be a lawe for euer vnto your chyldren after you, that ye kepe that feast in the seuenth moneth. And ye shall dwell in boozes seuen dayes: euen all that are Israelites borne, shall dwell in boozes, that your chyldren after you maye knowe howe I made the chyldren of Israel dwell in

boozes, when I brought them oute of the lande of Egypt: for I am the Lorde your God. And Moyses tolde all the feastes of the Lorde vnto the chyldren of Israel.

The oyle for the lampes and lyghtes of the bryde of remembraunce of the bryde. The churche must be floued. The that hyllyth shall be hyllyd. &c.

CAPL. XXIII.

And the Lorde spake vnto Moyses, sayenge: commaunde the chyldren of Israel that they brynge vnto the, pure oyle olyue beaten for lyghtes to putte into the lampes alwaye, without the bayle of wyntelle within the tabernacle of wyntelle. And Aaron shall bryse them bothe euen and morninge before the Lorde alwayes. And it shall be a lawe for euer amonge your chyldren after you. And he shall bryse the lampes vpon the pure candelsticke before the Lorde perpetually.

And thou shalt take fyne flour and bake it. waffels therof, two tenth deales shall euer waffell be. And make two rowes of the, fire on a rowe vpon the pure table before the Lorde, and put pure frankincense vpon the rowes. And it shall be bryed of remembraunce, and an offering to the Lorde. Euer Sabbath he shall put them in rowes before the Lorde euermore, gyuen of the chyldren of Israel, that it be an euertlasting couenaunte. And they shall be Aarons and his sonnes, and they shall eate them in the holpe place. For they are mooste holpe vnto him of the offerings of the Lorde, and shall be a duty for euer.

And the son of an Israelitish wyfe whose father was an Egyptian, went oute amonge the chyldren of Israel. And this sonne of the Israelitish wyfe and a man of Israel, stroue together in the holse. And the Israelitish woman sonne blasphemed the name of the Lorde and cused, and they brought him vnto Moyses. And his mothers name was Samsyth, the daughter of Dibzy of the tpye of Dan: and they put him in ward, that Moyses shoulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moyses sayenge, brynge him that blasphemed without the host and let all that herde him, put theyr handes vpon his heed, and let al the multitude stoune him. And speake vnto the chyldren of Israel, sayenge. Who so euer cursyth his God, shall beare his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stoune him to deathe. And the stranger as well as the Israelite, if he curse the name, shall dye for it.

He that kyllyth any man, shall dye for it, but he that kyllyth a beaste shall paye for it, beest for beest. If a man maye his neryghbour, euen as he hath done, so shall it be done to hym agayne: broke for broke, eye for eye and tothe for tothe: euen as he hath maymed a man, so shall he be maymed agayne.

Do not

the heauen ouer you as harde as yron, & your lande as harde as yaffe. And so your labour shall be spent in vayne. For your lande shall not geue you increase, neither the trees of the lande shall geue their fruites.

And yf ye walke contrary vnto me and will not hearken vnto me, I will bringe seuen tymes moe plagues vpon you accordinge to your synnes. I will sende in, wythe beastes, vpon you, which shall spoyle you of your children and destroye your catel, and make you so fewe in number that your highe wayes shall growe to a wyldrenesse.

And yf ye will not be lerned yet, for all this, but shall walke contrary vnto me, then will I also walke contrary vnto you, and will punnysh you yet seuen tymes for your synnes. I will sende a sword vpon you, that shall auenge my testament with you. And when ye are fled vnto your ctytes, I will sende the pestilence amonge you, ye shall be geuen into the handes of your enemyes. And when I haue broken the staffe of your bred / that is, wyues shall bake your bred in one oven and men shall deliuer you your breed as gayne by weyght, then shall ye eate and shall not be filled.

And yf ye will not yet for all this, hearken vnto me, but shall walke contrary vnto me, then I will walke contrary vnto you also, wrathfully and will also punnysh you seuen tymes for your synnes: so that ye shall eate the flesh of your sonnes and the flesh of youre woughtes. And I will destroye your altars built vpon hyghes bylles, & ouerthrowe your pynges, and cast your carnales vpon the bowdes of your wylles, and my soule shall abhorre you. And I will make your ctytes desolate, & bringe your sanctuaries vnto nought, and will not smel the sauours of your sweete olures.

And I will bringe the lande vnto a wyldrenesse: so that your enemyes which dwell therein, shall wonder at it. And I will strake you amonge the heathen, and will dyatme out a sworde after you, and your lande shall be wast, and your ctytes desolate. Then the land shall rest in her Sabboties, as long as it lyeth vnder you and ye in your enemyes lande euen then shall the lande kepe holy daye and rest in her Sabboties. And as long as it lyeth vnder you it shall rest, for that it coulde not rest in your Sabboties, when ye dwelte therein.

And vpon them that are left alpye of you I will sende a fagynelle in to their hertes in the lande of their enemyes: so that the sound of a lute that falleth, shall chase them & they shall flee as though they fled a sword, and shall fall no man followinge them. And they shall fall one vpon another, as it were before a sword no man pursuing them, and ye shall haue no power to stande before your enemyes: And ye shall perishe amonge the heathen, and the lande of your enemyes shall eate you vp.

And they that are left of you, shall pynne awaye in their dayntynesse, euen in their

enemyes lande, and also in the misdeades of their fathers shall they consume. And they shall confesse their misdeades, and the misdeades of their fathers in their trespasses which they haue trespassed against me, and for that also that they haue walked contrary vnto me. Therefore I also will walke contrary vnto them, and will bringe them into the lande of their enemyes. And then at leest waye their vncircumcised hertes shall be tamed, & then they shall make attonement for their misdeades.

And I will remember my bonde with Jacob and my covenant with Isaac, and my testament with Abraham, and will thinke on the lande. For the lande shall be left of them and shall haue pleasure in her Sabboties, while she lyeth wast without them, and they shall make an attonement for their misdeades, because they despised my lawes and their soules refused myne ordinaunces. And yet for all that when they be in the lande of their enemye, I will not so cast them awaye nor my soule shall not so abhorre them, that I will utterly destroye them, and breake myne appointment with them: for I am the Lord their God. I will therefore remember vnto them the little covenante made when I broughte them out of the lande of Egypte in the sight of the heathen to be their God: for I am the Lord.

These are the ordinaunces, iudgements, and lawes which the Lord made betwene hym and the children of Israel in mount Synai by the hande of Moses.

Of diuerse bowes and the redempcyng of the same of ctytes. &c.

CAPL. XXVII.

And the Lord spake vnto Moses, sayinge, speake vnto the children of Israel and saye vnto them: Yf any man will geue a singuler bowe vnto the Lord accordinge to the value of his soule, then shall the male frome twenty pence vnto. lx. be set at. l. syles of syluer, after the sytle of the sanctuary, and the female at. xxx. syles. And frome b. pence to. xx. the male shall be set at. xx. syles, and the female at. x. syles. And frome a moneth vnto. v. pence, the male shall be set at. v. syles of syluer, and the female at thye. And the man that is. lx. and about, shall be valued at. xv. syles, and the woman at. x. Yf he be to poore so to be set, the let him come before the pceast: and let the pceast value him, accordinge as the hande of him that vowed is habile to get.

Yf it be of the beastes of which men bringe an offeringe vnto the Lord: all that any man geueth of such vnto the Lord, shall be holy. He maye not alter it nor chaunge it: a good for a bad, or a bad for a good. Yf he chaunge beest for beest, then both the same beest and it also wherewith it was chaunged shall be holy. Yf it be any manner of vncleane beest of which men maye not offer vnto the Lord, let hym bringe the beest before the pceast and let the

pceast value it. And whether it be good or bad as the pceast setteth it, so shall it be. And yf he will buye it agayne, let him geue the fyfte parte more to that it was set at.

Yf any man dedicate his house, it shall be holy vnto the Lord. And the pceast shall set it, whether it be good or bad, and as the pceast hath set it, so it shall be. Yf he that sanctified it, will redeeme his house, let him geue the fyfte parte of the money that it was laged at thereto, and it shall be his.

Yf a man halowe a pce of his enherited lande vnto the Lord, it shall be set accordinge to that it beareth. Yf it beare an homer of barley, it shall be set at fyfte syles of syluer. Yf he halowe his lande forthwith from the pce of Jubyle, it shall be worthe accordinge as it is esteemed. But yf he halowe his felde after the trumpet pce, the pceast shall recken the pce with him accordinge to the pcees that remaine vnto the trumpet pce, and thereafter, it shall be lower set.

Yf he that sanctified the felde will redeeme it agayne, let him put the fyfte parte of the pce that it was set at therunto, and it shall be his, yf he will not, it shall be redeemed no more. But when the felde goeth out in the pce of Jubyle, it shall be holy vnto the Lord: euen as a thinge dedicated, and it shall be the pceastes possession.

Yf a man sanctifie vnto the Lord a felde, which he hath boughte and is not of his enheritance, then the pceast shall reken with hym what it is worthe vnto the pce of Jubyle, and he shall geue the pce that it is set at the same daye, and it shall be holy vnto the Lord. But in the yere of Jubyle, the felde shall retorne vnto him of whome he boughte it, whose enheritance of lande it was.

And all settinge shall be accordinge to the holy sytle. One sytle maketh. xx. Geras.

But the first borne of the beastes that pertaine vnto the Lord, maye no man sanctifye: whether it be ox or shepe, for they are the Lordes alrcdy. Yf it be an vncleane beaste, then let him redeeme it as it is set at, and geue the fyfte parte more thereto. Yf it be not redeemed then let it be solde as it is rated.

Notwithstandinge no dedicated thinge of a man dedicated vnto the Lord, of all his good, whether it be man or beest or lande of his enheritance, shall be solde or redeemed: for all dedicate thinges are moore holy vnto the Lord. No dedicate thinge therefore that is dedicate of man, may be redeemed, but must needs dye.

All these tythes of the lande, whether it be of the come of the felde or frute of the trees, shall be holy vnto the Lord. Yf any man will redeeme ought of his tythes, let him adde the fyfte parte more thereto. And the tythes of oxen and shepe and of all that goeth vnder the herdmans keepinge, shall be holy tythes vnto the Lord. When shall not take yf it be good or bad nor shall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, shall be holy and may not be redeemed.

These are the commandementes which the Lord gaue Moses in chargeto geue vnto the children of Israel in mount Synai.

The ende of the thyrde booke of Moses.

THE FORTH BOKE OF MOSES
CALLED NUMERI.

All that are apte for batell are numbred. The
tribe of Leuy is appoynted to mynistr to the ta-
bernacle.

C A P I.

L



And the Lord spake
unto Moses in the wil-
dernesse of Sinai, in the
tabernacle of witness,
the first daye of the se-
conde moneth, and in
the seconde yere after
they were come oute of
the lande of Egypte, say-
enge: * Take the somme of the hole multi-
tude of the chyldre of Israel, in their kynredes
and howsholdes of their fathers, and numbre
them by name all that are males, polle by polle,
frome .xx. yere and above: euen all that are
hable to go forth to warre in Israel, thou and
Aaron shall numbre them in their armyes. &
with you shall be of euery tribe a heeoman in
the house of his father.

And these are the names of the men that shall
stande with you: of Ruben, Eliazar the sonne
of Sedeur: of Simcon, Salumiel the sonne
of Surt Sadai: of the tribe of Iuda, Nahes-
son the sonne of Aminadab: of Issachar, Na-
thanael the sonne of Zuar: of Zabulon, Eli-
ab the sonne of Helon. Amonge the chyldren
of Ioseph: of Ephraim, Elisama the sonne of
Amihud: of Manasse, Gamaliel the sonne of
Pedajur: of Beniamin, Abidan the sonne of
Gedoni: of Dan, Ahiezzer the sonne of Ami-
ni Sadai: of Aser, Pagiel the sonne of O-
cran: of Gad, Elizaphan the sonne of Deguel:
of Nephtali, Ahira the sonne of Enan.

These were the countayours of the congrega-
tion, and lordes in the tribes of their fathers
and captaynes ouer thousandes in Israel. And
Moses and Aaron toke these men aboute na-
med and gathered all the congregation to ge-
ther, the firste daye of the seconde moneth,
and reckened them after theyr birth and kyn-
redes and howses of theyr fathers by name
frome twene yere and above, hed by hed, as
the Lord commaunded Moyses, euen so he nu-
bred them in the wyldernes of Sinai.

And the chyldren of Ruben Israels eldste
sonne in their generations, kynredes and how-
ses of their fathers, when they were numbred
euery man by name, all that were males fro
xx. yere and above, as many as were hable to
go forth in warre: were numbred in the tribe
of Ruben. xlvj. thousand and v. hundred.

Amonge the chyldren of Simcon: their ge-
neration in their kynredes and howses of their
fathers (when euery mans name was tolde)
of all the males frome .xx. yeres and above, as
many as were hable to go forth in warre: were nu-
mbered in the tribe of Simcon. lxv. thousand and
three hundred.

Amonge the chyldren of Gad: their gene-
ration in their kynredes and howsholdes of

their fathers, when they were tolde by name
frome twenty yere and above, all that were
hable to go forth in warre: were numbred in the tribe
of Gad. xlv. thousand and lxx. hundred, and
fiftye.

Amonge the chyldren of Iuda: their ge-
neration in their kynredes and howses of their fa-
thers (by nombre of names) frome .xx. yere and
above, all that were hable to warre, were tolde
in the tribe of Iuda. lxxviij. thousand and fye
hundred.

Amonge the chyldren of Issachar: their ge-
neration in their kynredes and howses of their
fathers (when their names were accompted)
frome twenty yere and above, what so euer
was apte for warre, were numbred in the tribe
of Issachar. lxxij. thousand and four hundred.

Amonge the chyldren of Zabulon: their ge-
neration in their kynredes and howses of their
fathers (after the nombre of names) .xx. yere
and above, who so euer was apte for warre
were counted in the tribe of Zabulon. lvi.
thousand and iij. hundred.

Amonge the chyldren of Ioseph: aske a-
monge the chyldren of Ephraim: their ge-
neration in their kynredes and howses of their
fathers (when the names of all that were co-
uenient to warre were tolde: from twenty
yeres and above: were in nombre in the tribe
of Ephraim fourty thousand, and six hun-
dred.

Amonge the chyldren of Manasse: their ge-
neration, in their kynredes and howses of their
fathers (when the names of all that were
fytte to warre were tolde frome twenty and
above were numbred in the tribe of Manasse
xxxij. thousand, and two hundred.

Amonge the chyldren of Beniamin: their
generation, in their kynredes and howses of
their fathers (by the tale of names) frome
twenty yere and above of all that were apte
for warre, were numbred in the tribe of Ben-
iamin lxxv. thousand and four hundred.

Amonge the chyldren of Dan: their gene-
ration in their kynredes and howses of their fa-
thers (in the nombre of names) of all that was
apte to warre: were .xx. yere and above, were
numbred in the tribe of Dan. lxij. thousand
and vij. hundred.

Amonge the chyldren of Aser: their gene-
ration in their kynredes and howses of their fa-
thers (when they were counted by name,
frome twenty yeres and above, all that were
apte to warre were numbred in the tribe of
Aser one and fourty thousand, and fye hun-
dred.

Amonge the chyldren of Nephtali: their
generation, in their kynredes and howses of
their fathers (when their names were tolde)
frome .xx. yeres and above, what so euer was
hable to warre: were numbred in the tribe of
Nephtali lxxij. thousand and fye hundred.

These

These are the nombres whiche Moyses and
Aaron numbred with the twelue pynces of
Israel: of euery house of their fathers a man.
And all the nombres of the chyldren of Isra-
el, in the houses of theyr fathers, frome twen-
ty yere and above, what so euer was apte
for the warre in Israel, bytwene vnto the somme
of six hundred and thye thousand, fye hun-
dred and fiftie. But the Leuites in the tribe
of theyr fathers, were not numbred amonge
them.

And the Lord spake vnto Moyses, sayinge:
onlye se thou numbre not the tribe of Leui,
ne take the somme of them amonge the chy-
ldren of Israel. But thou shalt appoynte the
Leuites vnto the habitation of witness, and
to all the garnishment therof, and vnto all
that longeth thereto. For they shall beate the
tabernacle, and all the ordinaunce therof, and
they shall minstre it, and shall pryche theyr
sences rounde aboute it. And when the taber-
nacle goeth to the, the Leuites shall take it
downe: and when the tabernacle is pryched,
they shall set it up: for ye any straunger come
nere, he shall dye. And the chyldren of Israel
shall pryche theyr sences euery man in his owne
compaigne, and euery man by his owne stan-
dard theyr out all theyr howses. But the Le-
uites shall pryche rounde aboute the habita-
tion of witness, that there shal no wrauth vpon
the congregation of the chyldre of Israel, and
the Leuites shall warpe vpon the habitation
of witness. And the chyldren of Israel shal
acordege to all that the Lord commaun-
ded Moyses.

The order of the prychege of the sences rounde
about the tabernacle of witness. The headres and
theyr lordes of the kyndes of Israel are named.

C A P I.

II.

And the Lord spake vnto Moyses and
Aaron, sayinge: The chyldren of Isra-
el shall pryche: euery man by his owne
standerd, with the armes of his fathers hou-
ses, awaye frome the presence of the taberna-
cle of witness.

On the east syde toward the ryngge of the
sonne, shall they of the standerd of the house of
Iuda pryche with theyr armyes: And Nahes-
son the sonne of Aminadab shall be captayne
ouer the sonnes of Iuda. And his howse and
the nombre of them thye score and fourtene
thousand, and six hundred. And nexte vnto
hym, shall the tribe of Issachar pryche, and
Nathanael the sonne of Zuar, captayne ouer
the chyldren of Issachar, his howse and the
nombre of them. lxxij. thousand and four
hundred.

And then the tribe of Zabulon: with Eliab
the sonne of Helon, captayne ouer the chyldre
of Zabulon, and his howse in the nombre of
them lxxij. thousand, and four hundred. So
that all they that pryche vnto the howse of
Iuda, are an hundred thousand. lxxvi. thou-
sand and four hundred in theyr compaignes:
and these shall go in the forefront, when they

journey.

And on the southe syde, the standerd of the
house of Ruben shall lye with theyr compa-
nyes, and the captayne ouer the sonnes of Ru-
ben, Eliazar the sonne of Sedeur, and his howse
and the nombre of them. xlvj. thousand, and
fye hundred.

And last by hym shall the tribe of Simcon
pryche, and the captayne ouer the sonnes of
Simcon, Salumiel the sonne of Surt Sa-
bai and his howse, and the nombre of them
lxv. thousand, and thye hundred. And fytte
of Gad also: And the captayne ouer the son-
nes of Gad, Elizaphan the sonne of Deguel
and his howse, and the nombre of them. xlv.
thousand, fye hundred, and fiftie. So
that all the nombre that appertayne vnto the
house of Ruben, are an hundred and li. thou-
sande, four hundred and fiftie, with theyr
compaignes, and they shall be the seconde in
the journey.

And the tabernacle of witness with the host
of the Leuites, shall go in the myddes of the
hostes: as they lye in theyr tentes, eue so shal
they pced in the journey, euery man in his
quarter about the standerdes.

On the west syde, the standerd and the howse
of Ephraim shall lye with theyr compaignes.
And the captayne ouer the sonnes of Ephra-
im, Elisama the sonne of Amihud: and his
howse, and the nombre of them forty thousand
and fye hundred.

And last by hym the tribe of Manasse, and
the captayne ouer the sonnes of Manasse, Sa-
malcel the sonne of Pedajur and his howse,
and the nombre of them were. xxxij. thousand
and two hundred. And the tribe of Ben Ja-
min also: and the captayne ouer the sonnes of
Beniamin, Abidan the sonne of Sedoni,
and his howse, and the nombre of them. lxxv.
thousand, and four hundred. All the nombre
that belouged vnto the howse of Ephraim,
were an hundred thousand, eight thousand
and an hundred in theyr howses: and they shal
be the thyrde in the journey.

And the standerd and the howse of Dan shal
lye on the north syde with theyr compaignes:
and the captayne ouer the chyldren of Dan,
Ahiezzer the sonne of Amini Sadai: and his
howse, and the nombre of them thye score and
two thousand and seuen hundred. And laste
by hym shall the tribe of Aser pryche: and the
captayne ouer the sonnes of Aser, Pagiel
the sonne of Ocran: and his howse, and the
nombre of them. lxij. thousand and fye hun-
dred. And the tribe of Nephtali also, and the
captayne ouer the chyldren of Nephtali: Ahira
the sonne of Enan: and his howse, and the
nombre of them. lxxij. thousand and four hun-
dred. So that the hole nombre of all that pry-
ched vnto the howse of Dan, was an hun-
dred. lxxij. thousand and fye hundred. And
they shal be the last in that journey with their
standerdes.

These are the summes of the chyldren of
Israel in the houses of theyr fathers: euen all
the nombres of the hostes with theyr com-
paignes six hundred thousand thye thousand
fye

fyue hundred and fiftye. And yet the Levites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moyses. And the chyldren of Israel byd accorde to all that the Lorde commaunded Moyses, and pitched with their standerdes, and they journeyed every man in his kynred, and in the householde of his father.

The levites are not nombred to go to battell, but to worshippe to the holy place of sanctuary. They muste all o pitch theyr tentes next to the habitation.

CAPL

III.

These are the generacions of Aaron and Moyses, when the Lorde spake unto Moyses in mount Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Jehamar. These are the names of the sonnes of Aaron, whiche were pyestes appointed, and they have dyed before the Lorde, as they brought strange fyre before the Lorde in the wyldernesse of Sinai, and had no chyldren. And Eleazar and Jehamar ministered in the sight of Aaron their father.

*Leuit. x. a.
Num. xvi. 5.

And the Lorde spake unto Moyses, sayinge: bypunge the tybe of Levi, and set them before Aaron the pyeste, and let them serve hym and wayte upon hym, and upon all the multitude before the tabernacle of wytnesse, to do the service of the habitation. And they shal wayte upon all the garnishment of the tabernacle of wytnesse, and upon the chyldren of Israel, to do the service of the habitation. And thou shalt give the Levites unto Aaron and his sonnes, for they are given unto hym of the chyldren of Israel. And thou shalt appoint Aaron and his sonnes to wayte on their pyestes office: and the stranger that cometh nye shall dye for it.

And the Lorde spake unto Moyses, sayinge: Beholde * I have taken the Levites of the chyldren of Israel for all the fyrboorne that openeth the matre amonge the chyldren of Israel, so that the Levites shall be myne: because all the fyrboorne are myne: for the same daye that I smote all the fyrboorne in the lande of Egypte, I halowed unto me all the fyrboorne in Israel, bothe man and beest, and myne they shall be: for I am the Lorde.

*Exod. xiii. a.
Rume. viii. c.

And the Lorde spake unto Moyses in the wyldernesse of Sinai, sayinge: Nombze the chyldren of Levi in the houses of their fathers and kynredes, all that are males from a moneth olde and above. And Moyses nombred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Levi: Gerson, Kahath, and Merari. And these are the names of the chyldren of Gerson in their kynredes: Libni and Sermer. And the sonnes of Kahath in their kynredes were: Amram, Jechiar, Hebron and Oziel. And the sonnes of Merari in their kynredes were: Maheli and Musi. These are

the kynredes of Levi in the houses of their fathers.

And of Gerson came the kynred of the Libnites and the Sermeres, whiche are the kynredes of the Sermerites. And the sum of them (when all the males were told) from a moneth olde and above were seven thousand and fyue hundred. And the kynredes of the Sermerites pitched behynde the habitation westward. And the captayne of the moost auncient house amonge the Sermerites, was Eliafah the son of Lael.

And the office of the chyldren of Gerson in the tabernacle of wytnesse was to kepe the habitation, and the tent with the covering therof, and the hangynge of the doze of the tabernacle of wytnesse, and the hangynge of the court, and the curtayne of the doze of the court: whiche court wente rounde aboute the dwelling, and the aulter, and the cordes that perteyned unto all the service therof.

And of Kahath came the kynred of the Amramites and the Jecherites, and of the Ozielites. And these are the kynredes of the Kahathites. And the nombze of all the males from a moneth olde and above, was eght thousande, and fyve hundred: whiche wayted on the holy place.

And the kynred of the chyldren of Kahath pitched on the southsyde of the dwelling. And the captayne in the moost auncient house of the kynredes of the Kahathites, was Eliafah the sonne of Oziel, and theyr office was to kepe the arke, the table, the candelsycke, and the aulter, and the holy vessels to minister with, and the vayle with all that served thereto. And Eleazar the sonne of Aaron the pyeste, was captayne over all the Levites, and hadde the oversight of them that wayted upon the holpe tynges.

And of Merari came the kynredes of the Mahelites, and of the Musites: and these are the kynredes of the Merarites. And the nombze of them (when all the males from a moneth olde and above was tolde) bytweyn to fyve thousande, and two hundred. And the captayne of the moost auncient house amonge the kynredes of the Merarites, was Zuriel the sonne of Abihail whiche pitched on the north syde of the dwelling.

And the office of the sonnes of Merari was to kepe the bozdes of the dwelling, and the barres, pylers with the sockettes therof, and all the instrumentes therof, and all that served thereto: and the pylers of the court rounde aboute, and theyr sockettes with their pynges and cordes. But on the forefront of the habitation, and before the tabernacle of wytnesse eastward, shal Moyses & Aaron and his sonnes pitch, and wayte on the sanctuary in the sight of the chyldren of Israel. And the stranger that cometh nye, shall dye for it. And the hole summe of the Levites whiche Moyses and Aaron nombred, at the commaundement of the Lorde to doo cut their kynredes, even of all the males of a moneth olde and above, was

xxx. thousande.

And the Lorde sayd unto Moyses: Nombze all the first boorne that are males amonge the chyldren of Israel, frome a moneth olde and above, and take the nombze of theyr names. And thou shalt appoynte the Levites to me the Lorde, for all the firstboorne amonge the chyldren of Israel, and the cattell of the Levites for the firstboorne of the chyldren of Israel. And Moyses nombred as the Lorde commaunded hym all the firstboorne of the chyldren of Israel. And all the firstboorne males in the summe of names, frome a moneth olde and above, were nombred two and twenty thousande, two hundred, and thye scoze and thye tene.

And the Lorde spake unto Moyses, sayinge: Take the Levites for all the firstboorne of the chyldren of Israel, and the cattell of the Levites for theyr cattell: and the Levites shall be myne whiche am the Lorde. And for the redempcyon of the two hundred and thye scoze and thye tene, whiche are moost then the Levites in the firstboorne of the chyldren of Israel, take .v. cycles of every pecce, after * the cycle of the holy place, twentye geras the scile. And give the money wherewith the olde nombze of them is redemed, unto Aaron and his sonnes.

And Moyses toke the redempcyon money of the overplus that were moost then the Levites, amonge the firstboorne of the chyldren of Israel, and it came to a thousande, thye hundred, and thye scoze and fyve cycles, of the holy cycle. And he gaue that redempcyon money unto Aaron & his sonnes at the worde of the Lorde, lyke as the Lorde commaunded Moyses.

The offices of the Levites, every one after the sorte that he came of.

CAPL

IIII.

And the Lorde spake unto Moyses and Aaron, and had them take the summe of the chyldren of Kahath for the sonnes of Levi in their kynredes and houses of their fathers frome thyrtye yere and above, untill fyfetye all that were hable to warre to do the worke in the tabernacle of wytnesse. This shall be the office of the chyldren of Kahath in the tabernacle of wytnesse whiche is moost holy. And when the holte remoueth, Aaron and his sonnes shal come and take downe the vayle, and cover the arke of wytnesse therewith, and shal put thereon a covering of taxus skynnes, and shal spread a clothe that is all together of Jacincte above all, and put the flaves therof in. And upon the shewe table they shal spread above a clothe of Jacincte, and put thereon the dysches, spones, flat peces, and pottes to poure with, and the dayly bread shal be thereon: and they shal spread upon them a covering of purple, and cover the same with a covering of taxus skynnes, and put the flaves therof in.

And they shal take a clothe of Jacincte and

cover the candelsycke of lyghte, and her lampes and her incenses, and fyve pannes, and all her oyle vessels whiche they occupy about it, and shal put upon her and on all her instrumentes, a covering of taxus skynnes, and put it upon flaves. And upon the golden aulter they shal spread a clothe of Jacincte, and put on her flaves.

And they shal take all the thynges whiche they occupy to minstre within the holy place, and put a clothe of Jacincte upon them and cover them with a covering of taxus skynnes, and put them on flaves. And they shal take awaye the ashes out of the aulter, and spread a scarlet clothe thereon: and put aboute it, the fyve pannes, the flasse hokes, the howels, the basons, and all that belongeth unto the aulter, and they shal spread upon it a covering of taxus skynnes, and put on the flaves of it.

And when Aaron and his sonnes have made an ende of covering the sanctuary and all the thynges of the sanctuary, agaynste that the holte remoueth, then the sonnes of Kahath shal come in to beate, and so lette them not touch the sanctuary lest they dye. And this is the charge of the sonnes of Kahath in the tabernacle of wytnesse. And Eleazar the sonne of Aaron the pyeste, shal have the charge to prepare oyle for the lyghtes and shewe cens, and the dayly meat offering and the anoynting oyle, and the oversight of all the dwelling and of all that therein is, bothe over the sanctuary and of all that pertayneth thereto.

And the Lorde spake to Moyses and Aaron, sayinge: Destroye not the tybe of the kynredes of the Kahathites, frome amonge the Levites. But thus doo unto them that they maye lyve and not dye, when they goo unto the moost holy place. Aaron and his sonnes shal go in and put them every man unto his service and unto his burthen. But lette them not go in, to se when they cover the sanctuary, lest they dye.

And the Lorde spake to Moyses, sayinge: Take the summe of the chyldren of Gerson, in the houses of their fathers and in their kynredes: frome thyrtye yere and above, untill fyfetye all that are hable to go forth in warre, to do service in the tabernacle of wytnesse. And this is the service of the kynred of the Gersonites, to serve and to beate. They shal beate the curtaynes of the tabernacle, and the robe of the tabernacle of wytnesse and his covering, and the covering of taxus skynnes that is on hygh above upon it, and the hangynge of the doze of the tabernacle of wytnesse: and the hangynge of the court, and the hangynge of the gate of the court that is rounde about the dwelling and the aulter, and the cordes of them, and all the instrumentes that serve unto them, and all that is made for them. And at the mouth of Aaron and his sonnes, shal all the service of the chyldren of the Gersonites be doone, in all their charges, and in all their service, and ye shal appoynte them unto all their charges, that they shal wayte upon. And this is the service of the kynred of the chyldren of the Gersonites in the tabernacle of wytnesse.

AND

and they shall be under the hande of Jethamar the sonne of Aaron the priest.

And thou shalt number the sonnes of Merari in theyr kyndredes, and in the houses of theyr fathers, from theyr yeres and aboue vnto fyfte: euen all that is able to go forth in warre, to do the seruyce of the tabernacle of wytnesse.

And this is the charge that they muste waite vpon in all that they muste see in the tabernacle of wytnesse: the barres, pylers and sockettes therof, and the pylers of the court rounde aboute, and theyr sockettes, pyntes, and cordes, with all that pertaineth and serueth vnto them.

And by name ye shall reken the thynges that they muste waite vpon to beate. This is the seruyce of the kyndredes of the sonnes of Merari in all theyr seruyces in the tabernacle of wytnesse vnder the hande of Jethamar the sonne of Aaron the priest.

And Moses and Aaron and the pyntes of the multitude nombred the sonnes of the Aharathites in theyr kyndredes and houses of theyr fathers from theyr yeres and aboue vnto fyfte, all that were able to go forth in the hoste, and to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kyndredes, were two thousande, seven hundred, and fyfte. These are the nombres of the kyndredes of the Aharathites, of all that dyd seruyce in the tabernacle of wytnesse, whiche the wyrtes and Aaron dyd nombre at the commaundement of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in theyr kyndredes, and in the houses of theyr fathers, from theyr yeres vnto fyfte, all that were able to go forth in the hoste to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kyndredes, and in the houses of theyr fathers, was two thousande, fyve hundred, and thyrtye. This is the nombre of the kyndredes of the sonnes of Gerson, of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kyndredes of the sonnes of Merari were nombred in theyr kyndredes, and in the houses of theyr fathers, from theyr yeres vnto fyfte, all that were able to go forth with the hoste, to do seruyce in the tabernacle of wytnesse. And the nombre of them was in theyr kyndredes thre thousande and two hundred. This is the nombre of the kyndredes of the sonnes of Merari, whiche Moses and Aaron nombred at the commaundement of the Lorde, by the hande of Moses.

The hole summe whiche Moses, Aaron and the lordes of Israel nombred amonge the Leuytes in theyr kyndredes and householdes of theyr fathers, from theyr yeres vnto fyfte, euer man to do his offyce and seruyce, and to beare his burthen in the tabernacle of wytnesse was eynghth thousande, fyue hundred and foure score whiche they nombred at the commaundement

of the Lorde by the hande of Moses, euer man vnto his seruyce and burthen: as the Lorde commaunded Moses.

Who they be that oughte to be cast out of the hoste. The knowyngge of synne. The cleynge of synne done of ignorance. The lawe of the fyfte frutes, and of gelouyse.

CAP. V.

And the Lorde spake to Moses, sayinge: I commaunde the chyldren of Israel they put forth of the hoste, all lepers, and all that haue yllnes, and all that are oyled vpon the head, whether they be males or females ye shall put them out of the hoste, that they be not vnto the tentes amonge which I dwell. And the chyldren of Israel dyd so, and put them out of the hoste, as the Lorde commaunded Moses to do the chyldren of Israel.

And the Lorde spake to Moses, sayinge: Speake vnto the chyldren of Israel: whether it be man or woman, when they haue spened anye maner synne whiche a man doth wherewith a man trespasseth agaynst the Lorde: so that the soule hath doone amylle: then they knowe lege they synne whiche they haue done, and reioyce agayne the lute that they haue done in the hoste, and put the fyfte parte of it more thereto, and geue it him whom he hath trespassed agaynst. But ye be that maketh the amende, he haue no man to doo it to, then the amende that is made shall be the Lordes, and the priestes, besyde the ramme of the attonement offeringe, wherewith he maketh attonement for him selfe. And all the fyfte frutes whiche the chyldren of Israel bynge vnto the priest, shall be the priestes, and euer mannes halowed thynges shall be his owne, but what so euer any man geueth the priest, it shall be the priestes.

And the Lorde spake to Moses, sayinge: Speake to the chyldren of Israel, and seme them. Ye any mannes wyfe goo a lyde and trespass agaynst hym, so that an othe may be with her chelye and the thyng be dyd from the eyes of her husbunde and is not come to lychte that she is defyled: for there is no wytnesse agaynst her: in as moche as she was not taken with the maner, and the spyte of gelouyse cometh vpon her, and he is gelouse ouer his wyfe, and he is defyled, or happely the spyte of gelouyse cometh vpon hym, and he is gelouse ouer his wyfe, and he is defyled. Then let her husbunde bynge her vnto the priest, and bynge an offeringe for her: the tynce parte of an Ephah of barley meele, but he shall poure none oyle thereto, nor put frankensce theron: for it is an offeringe of gelouyse, and an offeringe that maketh remembrance of synne.

And let the priest bynge her and sette her before the Lorde, and let him take holy water in an earthe vessel and of the dust that is in the flour of the habitation, and put it in to the water. And the priest shall see the wyfe before the Lorde and vncouer her heade, and put the memoriall of the offeringe in her handes to hye

whiche is the gelouyse offeringe, and the priest shall haue bitter and cuning water in his hand and he shall couure her, and shall sape vnto her. Ye no man hath lyen with the, neyther hath gone a lyde and defyled thy selfe behynde thy husbunde, then haue thou no harme of this bitter cuning water.

But ye thou hast gone a lyde behynde thyne husbunde, and art defyled, and some othe may hath lyen with the besyde thyne husbunde (and let the priest couure her with the couuration of the curse, and sape vnto her) the Lorde make the a curse and a couuration amonge the people: so that the Lorde make thy thyng rotte, and thy hely swell, and this bitter cuning water goe in to the bowels of the, that thy hely swell, and thy thyng rotte, and the wyfe shall sape: Amen Amen.

And the priest shall wyte this curse in a byll and walthe it oute in the bitter water. And when the cuning water is in her, then lette the priest take the gelouyse offeringe out of the wyres hande, and waue it before the Lorde, and bynge it vnto the altare: and he shall take an handfull of the memoriall offeringe, and burne it vpon the altare, and then make her drynke the water, and when he hath made her drynke the water: Ye she be defyled, and haue trespassed agaynst her husbunde, then shall the cuning water goe in to her and be so bitter that her hely shall swell, and her thyng shall rotte, and she shall be a curse amonge the people: That ye she be not defyled but is cleane, then she shall haue no harme, but that she may conceiue.

This is the lawe of gelouyse, when a wyfe goeth a lyde behynde her husbunde and is defyled, or when the spyte of gelouyse cometh vpon a man, so that he is gelouse ouer his wyfe, then he shall bynge her before the Lorde, and the priest shall minstre all this lawe vnto her, and the man shall be guiltlesse, and the wyfe shall beare her synne.

The lawe of the Nazarres that toke vpon them abstinence. The maner of blessinge the people.

CAP. VI.

And the Lorde spake vnto Moses, sayinge: Speake vnto the chyldren of Israel, and sape vnto them: when a man or woman appoynteth to vowe a vowe of abstinence for to absteyne vnto the Lorde, he shall absteyne from wyne and stronge drynke, and shall bynke no bynnyngre of wyne or of strong drynke, nor shall bynke what so euer is pressed out of grapes: and shall eate no flesch gras, neyther yet dryed as longe as his abstinence endureth. And euer he shall eate nothing that is made of the vyne tree, not so moche as the kynde of the huske of the grape.

And as long as the vowe of his abstinence endureth, these shall no calure nor weetes come vpon his flesch, vntill his dayes be runne out whiche he fasteth vnto the Lorde, and he shall be holpe, and shall let the lockes of his

heere growe. As longe as he absteyneth vnto the Lorde, he shall come at no deed bodie he shall not make hym selfe vnclene at the deathe of his father, mother, brother or sister: for the abstinence of his God is vpon his heed. And therfore as longe as his abstinence lasteth, he shall be holpe vnto the Lorde.

And if it fortune that any man by chaunce be sodenly before him, and defile the heed of his abstinence, euen muste he waue his heed the daye of his cleynge: euen the seuen daye he shall waue it. And the eynghth daye he shall bynge two turtles, or two yonge pyngons to the priest, vnto the doore of the tabernacle of wytnesse. And the priest shall offere thone for a synnofferinge and thotuer for a burnt offeringe, and make attonement for hym in that he synned vpon the heed, and shall also haue his heed the same daye, and shall absteyne vnto the Lorde the tyme of his abstinence, and shall bynge a lambe of a yere old for a trespass offeringe: but the dayes that were before are loste, because his abstinence was defiled.

This is the lawe of the absteyner, when the tyme of his abstinence is runne oute, he shall be broughte vnto the doore of the tabernacle of wytnesse, and he shall bynge his offeringe vnto the Lorde: an he lambe of a yere olde without spotte for a burnt offeringe and a she lambe of a yere olde without blemyshe for a synnofferinge, a ramme without blemyshe also for a trespass offeringe, and a basket of swete breed of fyne flour mingled with oyle and waers of swete breed anoynted with oyle with meat offeringes and drynkofferinges that be longe therto.

And the priest shall bynge him before the Lorde and offere his synnofferinge and his burnt offeringe, and shall offere that ramme for a trespass offeringe vnto the Lorde with a basket of swete breed, and the priest shall offere also his meat offeringe and his drynkofferinge. And the absteyner shall waue his heed in the doore of the tabernacle of wytnesse, and shall take the heere of his sobe heed and put it in that fyre whiche is vnder the peacock offeringe.

Then the priest shall take the sodden shoulde, of the ramme and one swete waite take oute of the basket, and one swete waite also, and put them in the hande of the absteyner after he hath waue his abstinence of, and the priest shall waue them vnto the Lorde, whiche offeringe shall be holy vnto the priest, with the wauchied and heue shoulde: e then the absteyner may drynke wyne.

This is the lawe of the Nazarre whiche hath vowed his abstinence vnto the Lorde for his abstinence, besydes that his hande can gette. And accordyng to the vowe whiche he vowed, so he muste do in the lawe of his abstinence.

And the Lorde talked with Moses, sayinge: Speake to Aaron and his sonnes, sayinge: of this wyse ye shall blesse the chyldren of Israel sayinge vnto them.

The Lorde blesse the and kepe the.

The

and let them wash their clothes, and then they shall be cleane. And let them take a bullock and his meat offering fine flour mingled with oyle: and an other bullocke salt thou take to be a synofferynge.

Then bynge the Leuytes before the tabernacle of witness, and gather the hole multitude of the chyldren of Israel together. And bynge the Leuytes before the Lozde, and let the chyldren of Israel put their handes upon the Leuytes. And lette Aaron heue the Leuytes before the Lozde for an heue offeringe gyuen of the chyldren of Israel, and then let them be appoynted to waite vpon the seruite of the Lozde.

And let the Leuytes put their handes vpon the herdes of the bullockes, and then offer the: the one for a synofferynge, and the other for a burnt offeringe before the Lozde, to make attonement to the Leuytes. And make the Leuytes stande before Aaron and his sonnes, and heue them to be an heue offeringe vnto the Lozde. And thou shalt separat the Leuytes from amonge the chyldren of Israel, that they be myne: and after that let them goo and doo the scrupce of the tabernacle of witness.

Num. iiii. *Exod. xlii.* **C**lense them, and bawm them, for they are gyuen me frome amonge the chyldren of Israel for I haue taken them vnto me for all the firstborne that open the matrice amonge the chyldren of Israel.

Num. iiii. **F**or all the firstborne amonge the chyldren of Israel are myne bothe man and beaue, because the same tyme that I smote the first borne in the lande of Egypt, I sanctified them for my selfe: and I haue taken the Leuytes for all the firstborne amonge the chyldren of Israel, and haue gyuen them vnto Aaron and his sonnes for the of the chyldren of Israel, to doo the scrupce of the tabernacle of witness, and to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, if they come nye vnto the sanctuary.

Num. iiii. **A**nd Moses and Aaron and all the congregation of the chyldren of Israel byd vnto the Lozde accordynge vnto all that the Lozde commaunded Moses. And the Leuytes censed them selues, and washed their clothes. And Aaron offered them before the Lozde, and make an attonement for them to clense them. And after that, they went in to doo their scrupce in the tabernacle of witness, before Aaron and his sonnes. And accordynge as the Lozde had commaunded Moses concerning the Leuytes, euen so they byd vnto them.

And the Lozde spake vnto Moses, sayinge: This shall be the maner of the Leuytes: frome. xxi. yere vnto the place of the tabernacle of witness, and at fifty they shall cease waityng vpon the scrupce of therof, and shall labour no more, but shall minstre vnto the chyldren in the tabernacle of witness, and there waite but shall do no more scrupce. And se thou doo after this maner vnto the Leuytes, in their

waityng tymes.

The offer of passouer offeringe of the cleane and vncleane. A cloude couerunge the tabernacle leade the hoste.

CAP. I.

IX.

And the Lozde spake vnto Moses in the wilderness of Sinai, in the first moneth of the seconde yere after they were come out of the lande of Egypt, sayinge: let the chyldren of Israel offer Passouer in his season, euen the xiiij. daye of this moneth at euen, they shall kepe it in his season, accordynge to the ordinaunces and maners therof. And Moses had the chyldren of Israel that they shoulde offer Passouer, and they offered Passouer the xiiij. daye of the first moneth at euen in the wilderness of Sinai: and byd accordynge to all that the Lozde commaunded Moses.

And it chaunced that certayne men which were defiled with a deed cosse, so that they myghte not offer Passouer the same daye, came before Moses and Aaron the same tyme and sayde: We are defiled vpon a deed cosse, wherfore are we kepte backe that we maye not offer an offeringe vnto the Lozde in the due season, amonge the chyldren of Israel? And Moses sayde vnto them: tarpe, that I maye heare what the Lozde will commaunde you. And the Lozde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye. If any man amonge you or poure chyldren after you, be vncleane by the reason of a cosse, or is in the waie scere of, then let hym offer Passouer vnto the Lozde, the fourtene daye of the seconde moneth at euen, and cate it with swete breede and four herbes, and let them leaue none of it vnto the morrowe, nor breake any bone of it. And accordynge to all the ordinaunce of the Passouer lette them offer it.

But if a man be cleane and not lette in a journey, and yet was negligent to offer Passouer: the same shoulde shall perspe frome his people, because he broughte not an offeringe vnto the Lozde in his due season: and he shall heare his synne. And when a stranger dwelth amonge you, and will offer Passouer vnto the Lozde, accordynge to the ordinaunce of Passouer and maner therof shall he offer it. And ye shall haue one lawe both for the straunger, and for hym that was borne at home in the lande.

And the same daye that the habitation was reared vp, a cloude couered it an hye vpon the tabernacle of witness: and at euen there was vpon the habitation, as it were the lyght of fyre vntill the morrowe. And so it was alwaye, that the cloude couered it by daye and the lyght of fyre by night. And when the cloude was taken vp frome the tabernacle, then the chyldren of Israel journeyed: and where the cloude abode, there the chyldren of Israel pitched their tentes. At the mouth of the Lozde the chyldren of Israel journeyed, and

and at the mouth of the Lozde they pitched. And as long as the cloude abode vpon the habitation, they laye still, and when the cloude tapered off vpon the habitation longe tyme, the chyldren of Israel waityed vpon the Lozde and journeyed not.

If it chaunced that the cloude abode anye space of tyme vpon the habitation, then they kepte their tentes at the mouth of the Lozde: and they journeyed also at the commaundment of the Lozde. And it happened that the cloude was vpon the habitation some tyme vnto morninge, and was taken vp in that morninge, then they journeyed. Whether it was by daye or by nyght that the cloude was taken vp, they journeyed. But when the cloude tapered two dayes, or a moneth, or a longe season vpon the habitation, as longe as it tapered thereon, the chyldren of Israel kepte their tentes, and journeyed not. And as soone as the cloude was taken vp they journeyed. At the mouth of the Lozde they rested, and at the commaundment of the Lozde they journeyed. And thus they kepte the watche of the Lozde, at the commaundment of the Lozde by the hande of Moses.

The Trompettes of syluer, and the vse therof. The Israelites departe frome Sinai. The captaynes of the hoste are nombred. Hobab recureth to go with Moses.

CAP. I.

X.

And the Lozde spake vnto Moses, sayinge: Make the two trompettes of beaten syluer, that thou mayst vse them to call the company together, and when the host shall iourney. When they blowe with them, all the company shall resorte to the vnto the doore of the tabernacle of witness. If but one trompett blowe onely, then the pynces which are herdes ouer thousandes of Israel shall come vnto the. And when ye trompe the first tyme, the hostes that lye on the east partes shall go forwarde.

And when ye trompe the seconde tyme, then the hostes that lye on the south syde shall take their iourney: for they shall trompe when they take their iourneys. And in gatheringe the congregation together, ye shall blowe and not trompe. And the sonnes of Aaron the pynces shall blowe the trompettes, and shall haue them, and it shall be a lawe vnto you for euer, and amonge poure chyldren after you.

And when ye shall goo to warre in poure lande agaynst poure enemyes that beere you ye shall trompe with the trompettes, and ye shall be remembered before the Lozde your god and saved frome poure enemyes. Also when ye be in poure feild dayes, and in the first dayes of poure monethes, ye shall blowe the trompettes ouer your burnt sacrifices & peag-offerynges, that it may be a remembraunce of you before poure God. I am the Lozde your God.

And it came to passe the twentye daye of the seconde moneth in the seconde yere that

the cloude was take vp from the tabernacle of witness. And the chyldren of Israel took their iourney out of the wilderness of Sinai, and the cloude rested in the wilderness of Pharan. And they firste took their iourney at the mouth of the Lozde by the hande of Moses: euen the standarde of the hoste of Iuda remoued with their armyes, whose captayne was Phasalon sonne of Aminadab. And ouer the hoste of the tribe of the chyldren of Iachar, was Nathanael the sonne of Zuar. And ouer the hoste of the tribe of the chyldren of Zabulon was Eliahu the sonne of Helon. And the habitation was taken downe: and the sonnes of Ozeron and Merari went forth bearyng the tabernacle.

Then the standarde of the hoste of Ruben went forth with their armyes, whose captayne was Elizur the sonne of Sedcur. And ouer the hoste of the tribe of the chyldren of Symeon: was Samucl the sonne of Surai Sadaai. And ouer the hoste of the tribe of the chyldren of Gad: was Eliasaph the sonne of Deuel. Then the Leuytes went forwarde and bare the holy thynges, and the other byd set vp the habitation agaynst their commynge.

Then the standarde of the hoste of the chyldren of Ephraim went forth with their armyes whose captayne was Elisama the sonne of Amiad. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedasur. And ouer the hoste of the tribe of the sonnes of Beniamin, was Abidan the sonne of Geron.

And hyndermoost of all the hoste, came the standarde of the hoste of the chyldren of Dan with their armyes whose captayne was Ahiezer the sonne of Ammi Sadaai. And ouer the hoste of the tribe of the chyldren of Aser was Pagiel the sonne of Ochyian. And ouer the hoste of the tribe of the chyldren of Nephtali, was Ahira the sonne of Enan: In this maner were the iourneys of the chyldren of Israel with their armyes when they remoued.

And Moses sayd vnto Hobab the sonne of Raguel the Midianyte, Moses father in lawe: We goo vnto the place of which the Lozde sayde, I will geue it you. Goo with vs, and we will do the good: for the Lozde hath promysed good vnto Israel. And he sayd vnto hym: I will not, but will go to myne owne lande, and to my kyned. And Moses sayde: oh hays, leaue vs not, for thou knowest where is best for vs to pitch in the wilderness, and thou shalt be our guyde. And if thou goo with vs, loke what goodnesse the Lozde sheweth vpon vs, the same we will shewe vpon the.

And they departed frome the mounte of the Lozde thre dayes iourney, and the arke of the testament of the Lozde went before them in the thre dayes iourney, to serche out a resting place for them. And the cloude of the Lozde was ouer them by day when they went forth of the tentes.

And when the Arke wente forth, Moses sayde

larde, kysse by Lorde, and let thynne enemyes be scattered, and let them that hate the, flee before the. And when the arke rested, he sayd: retorne (Lorde) unto the manye thousandes of Israel.

The people murmured and murmured with fire. They despise fleshe. They loathe Manna. The murmurynge and weepingynge sayde of Moses. The Lorde bypsethe the burden of Moses to seueren of the angyntes, and they prophesye. Eldad and Medad doo also prophesye in the holle. It rayneth quayles. The fleshe rauens are purged.

CAPL.

XI.

And the people complained, and it displeased the eares of the Lorde. And when the Lorde herd it, he was wroth, and the fire of the Lorde burnt amonge them, and consumed the uttermost of the holle. And the people cryed vnto Moses, and he made sue vnto the Lorde, and the fire quenched. And they called the name of the place Thabarab, because the fire of the Lorde burnt amonge them.

And the common sorte of people that was amonge them fell a lusinge. And the chyldren of Israel also wente to, and wepte and sayde: who shall gyue vs fleshe to eate? we remembre the fleshe whiche we wolde eate in Egypte for noughte, and of the Cucumbers and melons, lokes, onyons, and garlyke. But now ouer soules are dyed amaye, for our eyes loke on nothyng els, saue vpon Manna.

The Manna was as it hadde ben Coriander seed, and in appaunce lyke Bedellion. And the people meate aboute and gathered it, and grounde it in mylles, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dew fell aboute the holle in the nyght, the Manna fell therewith.

And when Moses herde the people wepe in thair holdes, euer man in the doore of his tente, then the wretche of the Lorde wared hote exceedingly: and it grieved Moses also. And Moses sayd vnto the Lorde: wherefore dealest thou so cruelly with thy seruaunt? wherefore doo I not fynde fauour in thy syghte, synens thou puttest the wyghte of this people vpon me? Haue I conceived all this people? or haue I begot them, that thou shouldest saye vnto me, carrie them in thy bosome (as a nurse beareth the suckynge child) vnto the lande whiche thou swarest vnto their fathers? where shouldest thou haue fleshe to gyue vnto all this people? for they wepe vnto me, sayinge: gyue vs fleshe that we may eate. I am not hable to beare all this people alone, for it is heuie for me. Wherefore pfe thou deale thus with me, heyl me. I praye the, pf I haue founde fauour in thy syghte, and let me not se my wyghte chedne.

And the Lorde sayd vnto Moses: gather vnto me thre scoze and ten of the elders of Is-

rael, whiche thou knowest that they are the elders of the people, and officers ouer them. & bynge them vnto the tabernacle of tynelle, and let them stande there with the. And I wil come downe and talke with the there, & take of the sperte which is vpon the, and put vpon the and vpon them, and they shall beare with the in the burthen of the people, and so shalt thou not beare alone.

And saye vnto the people: halow your selues agayn to morow, that ye may eate fleshe, for ye haue whyned in the eares of the Lorde sayinge: who shall gyue vs fleshe to eate, for we were happy whil we were in Egypt: therefoze the Lorde wyll gyue you fleshe, and ye shall eate. Ye shall not eate one daye onely, either two or thre dayes, either ten or twente dayes: but euen a moneth longe, and vntill it come out at the nostrils of you, that ye be redde to prebake: because ye haue caste that Lorde asyde, whiche is amonge you, and haue wepte before hym, sayinge: why came we out of Egypt.

And Moses sayde: fire hundred thousande fooles men are there of the people, amonge whiche I am. And thou hast sayd: I wil gyue them fleshe, and they shall eate a moneth longe. Shall the shepe and the oren be slayne for them to fynde them? Orther shall all the fowle of the see be gathered together to serue them? And the Lorde sayd vnto Moses: Is the Lorde hande wared wote? Thou shalt se whether my woide shall come to passe vnto the, or not.

And Moses went forth, and tolde the people the sayinge of the Lorde, and gathered the thre scoze and ten elders of the people, and sette them rounde aboute the tabernacle. And the Lorde came downe in a cloude, and spake vnto hym, and toke of the sperte that was vpon hym, and put it vpon the thre scoze and ten elders. And as the sperte rested vpon them they prophesied and byd noughte elles. But there remayned two of the men in the holle: the one called Eldad, and the other Medad. And the sperte rested vpon them for they were of them that were wyrtten, but they went not out vnto the tabernacle: and they prophesied in the holle.

And there ran a yonge man and tolde Moses, and sayd: Eldad, and Medad do prophesye in the holle. And Josua the sonne of Nun the seruaunt of Moses whiche he had chosen out answered and sayde: Master Moses, forbyd them. And Moses said vnto him: enuied thou for my sake? wolde God that all the Lorde people coulde prophesye, and that the Lorde wolde put his sperte vpon them. And then both Moses and the elders of Israel, gat them in to the holle.

And there wente forth a turde frome the Lorde and brought quayles from the see, and let them fall about the holle, euen a days iourney rounde aboute on euery syde of the holle. And two cubytes hye vpon the erthe. And the people stode vp at that day and all that nyght, and on the morowe, and gathered quayles. And he that gathered lesse, gathered tenne homers

homers full. And they kyled them rounde about the holle.

And while the fleshe was yet bytwene they, teth, afoze it was chewed by, the wretche of the Lorde wared hote vpon the people, and the Lorde steme of the people an exceedingly myghty slaughter. And they called the name of the place Phagorath Bathavah: because they burped the people that lused there.

And the people toke they iourney frome Phagorath Bathavah vnto Pazereth, and abode at Pazereth.

Aaron and Mary grudge agayn Moses. Mary was seychen with the sepe and healed at the pray-er of Moses.

CAPL.

XII.

And Mary and Aaron spake agayn Moses, because of his wyfe of Jude whiche he hadde taken: for he hadde taken to wyfe one of Jude. And they sayde, dorthe the Lorde spake onely thowow Moses? dorthe he not spake also by vs? And the Lorde herde it. But Moses was a very meke man about all the myght of the earth. And the Lorde spake attonce vnto Moses, vnto Aaron, and vnto Mary: Come oute ye thre vnto the tabernacle of wyrtelle: & they came thither.

And the Lorde came downe in the pylles of the cloude, and stode in the doore of the tabernacle, and called Aaron and Mary. And they wente out bothe of them. And he sayde, heare my woide: pf there be a prophete of the Lorde amonge you, I wil shewe my self vnto hym in a vyson, and wyll speake vnto hym in a dreame. But my seruaunt Moses is not so: whiche is saythfull in all myne house vnto hym I speake mowthe to mowthe, and he seeth the syght and the faspion of the Lorde and not thowow ydele. Wherefoze then were ye not affrayde to speake agayn my seruaunt Moses.

And the Lorde was angrie with them, and went his way: and the cloude departed from the tabernacle. And beholde, Mary was become leprous, as it were snowe. And when Aaron toke d vpon her and sawe that she was leprous, he sayde vnto Moses: Oh I beseeche the my Lorde, put not the synne vpon vs whiche we haue folysly committed and synned. Oh, let her not be as one that come deeth forth of the mothers wombe: for halfe her fleshe is eaten awaye.

And Moses cryed vnto the Lorde, sayinge: Oh God, heale her. And the Lorde sayd vnto Moses: Yf her father had spytte in her face, shouldest thou not be ashamed seven dayes, let her shutte forth of the holle seven dayes, and let that let her be receyued in agayne. And Mary was shut out of the holle seven dayes and the people remoued not, tyll she was brought in agayne. And afterwarde, they moved from Pazereth, and pitched in the wilderness of Pharan.

Certaine are sende to searche the lande of Canaan: whiche bynge with them a cluster of grapes for a signe of fructuallite.

CAPL.

XIII.

And the Lorde spake there vnto Moses sayinge: * Sende men oute to searche the lande of Canaan, whiche I gyue vnto the chyldren of Israel: of euery tribbe of they fathers a man: and let them all be such as are rulers amonge them. And Moses at the commaundement of the Lorde sent forth of the wilderness of Pharan, luche men as were al heedes among the chyldren of Israel, whose names are these.

In the tribbe of Ruben: Sammus the sonne of Zatur: In the tribbe of Symeon: Naphat the sonne of Noy: In the tribbe of Iuda, Caleph the sonne of Iephune. In the tribbe of Isachar, Igeal the sonne of Joseph. In the tribbe of Ephraim, Hosa the sonne of Nun. In the tribbe of Benjamin, Daltay the sonne of Kaphu. In the tribbe of Zabulon, Gadiel the sonne of Gadi. In the tribbe of Joseph: that was of Manasse, Gadiel the sonne of Suli. In the tribbe of Dan, Amiel the sonne of Semai. In the tribbe of Aser, Sethur the sonne of Michael. In the tribbe of Nephthali, Nadebi the sonne of Naphthali. In the tribbe of Gad, Guel the sonne of Machi: These are the names of the men whiche Moses sent to espye out the lande. And Moses called the name of the sonne of the sonne of Josua.

And Moses sent them forth to espye oute the lande of Canaan, and sayde vnto them: get you southwarde, and go vp in to the high countrey, and se the lande what maner thinge it is, and the people that dwell therein: whether they be stronge or myghte, fewe or manye and what the land is that they dwell in, whether it be good or bad, & what maner of cities they dwell in, whether in tentes or walled townes, and what maner of lande it is: whether fatte or leane, and whether there be trees therein or not. And be of good courage, and bynge of the frutes of the lande. And it was aboute the tyme that grapes are firste ripe.

And they went by and serched out the lande from the wilderness of Z to vnto Hebron, as men go to Hemath, and thei ascended vnto the south and came vnto Hebron, where Abimam was and Sefai, and Thaimant the sonnes of Enache. Hebron was buyt seven yere before Zoan in Egypt. And they came vnto the riuer of Escol, and they cut downe there a braunche with one cluster of grapes, and bare it vpon a staffe bytwene twayne, and also of the pomegranates, and of the sygges of the place. The ryuer was called Hebel, Escol, because of the cluster of grapes whiche the chyldren of Israel cut downe there.

And they turned backe agayne frome searchinge the lande at fourtye dayes ende. And they wente and came to Moses and Aaron and vnto all the companye of the chyldren of Israel, vnto the wilderness of Pharan, euen

Moses of Josua signeficly saynge of Josua of Josua signeficly the saluacion of the Lorde.

J.iii. vnto

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unto Cades, and broughte them woide and also unto all the congregacion, and shewed them the frute of the lande. And they tolde him, sayinge: we came unto the lande wher thou sendest vs, and surely it is a lande that floweth with mylke and honye, and here is of the frute of it. Nevertheless the people be stronge that dwell in the lande, and the cities are walled and exceedinge greafe, and moreover we sawe the chyldren of Enache there.

The Amaleckes dwell in the south countrey, and the Hethytes, Jebusytes and the Amozytes dwell in the mountayns, and the Cananites dwell by the see, and alonge by the coste of Jordan.

And Caleb spyled the murmure of the people agaynst Moyses, sayinge: let vs go by and conquere it, for we be hable to overcome it. But the men that went by with him, said: We be not hable to go by agaynst the people, for they are stronger then we: And they broughte up an euill report of the lande which they had searched vnto the chyldren of Israel, sayinge: The lande whiche we haue gone thowme to seeke it out, is a lande that eateth vp the inhabitants therof, and the people that we sawe in it are men of stature. And there we sawe also gyauntes, the chyldren of Enache whiche are of the gyauntes. And we seemed in our sighte as it were gressoppers, and so we byd in theyr sight.

The people be hearing of comyng to the lande promysed, do murmure agaynst God, and wolde haue stoned Caleb and Josue, the searchers of the lande. Amalech hylth the Israelites.

CAPL. XIII.

And all the companie cryed out, and the people wept thowme out that nyght, and all the people of Israel murmured agaynst Moyses and Aaron: sayinge. Wolde God we had dyed in the lande of Egypte, either we wolde we hadde dyed in this wyldernesse. Wherefore hath the Lorde broughte vs vnto this lande to fall vpon the swerde, that both our wyues, and also our chyldren wolde be a praye? is it not better that we returne to Egypte agayne? And they sayd one to another: let vs make a Capitayne, and returne to Egypte agayne.

And Moyses and Aaron hearing this fel on their faces before all the multitude of the chyldren of Israel. And Josua the sonne of Nun, and Caleb the sonne of Iephone whiche were of them that searched the lande, rent their clothes and spake vnto all the company of the chyldren of Israel, saying. The lande which we walked thowme to seeke it, is a very good lande. If the Lorde haue luf to vs, he will byng vs in to this lande, and geue it vs, which is a lande that floweth with mylke and honye. But in any wyse rebell not agaynst the Lorde. Moreouer feare ye not the people of the lande, for euen as bredd, so may we deuoure them. Their wyldernesse is departed from them, and the Lorde is with vs: feare them not therefore.

And all the people baded stone them with stones. But the gloire of the Lorde appeared in the tabernacle of witnesse vnto all the chyldren of Israel. And the Lorde sayde vnto Moyses: Howe longe shall this people rayle vpon me, and howe longe will it be ere they beleue me? for all my signes whiche I haue shewed amonges them: I will smyte them with the pestilence and destroye them, and will make of the a greater nation, and a myghtier then they.

And Moyses sayd vnto the Lorde: then the Egyptians shall heare it, for thou broughtest this people with thy myghte from them. And it will be tolde to the inhabitants of this lande also, for they haue herde iphewyse that thou the Lorde arte amonge this people, and that thou arte sene face to face, and that thy cloud standeth ouer them, and that thou goest before them by daye tyme in a pyllet of a cloude, and in a pyllet of fire by nyght.

If thou walte kyll all this people, as they were but one man, then the nations whiche haue herde the fame of thy myghte, sayinge: because the Lorde was not hable to byng in this people in to the lande which he swore vnto them, therefore he slew them in the wyldernesse.

So now let the power of my Lorde be great accordyng as thou hast spoken, sayinge: the Lorde is longe ere he be angere, and ful of mercye, and suffereth synne and treypace, and leaueyth no man innocent, and visiteth the iniquity of the fathers vpon the chyldren, euen vpon the thyrde and fourth generation, be mercifull I beseeche the therefore vnto the synne of this people, accordyng vnto the great mercye, and accordyng as thou hast forgyuen this people from Egypte, euen vnto this place.

And the Lorde sayde: I haue forgyuen it, accordyng to thy request. But as cruell as I lye, all the earth shall be fylled with my gloire. For of all those men whiche haue sene my gloire, and my myghtes whiche I dyd in Egypte, and in the wyldernesse, and yet haue tempted me now this tenth tyme, I haue not hearkened vnto my voyce, these shall not see the lande whiche I swore vnto theyr fathers: neyther shall any of them that rayled vpon me, see it. But my seruant Caleb: because there is an other maner spiryte with hym, and because he hath folowed me: I will byng in to the lande whiche he hath walked in, and his seed shall conquere it, and also the Amaleckites and Cananites whiche dwell in the lowe countreys. So now turne you and get you in to the wyldernesse: euen the waye towards the red see.

And the Lorde spake vnto Moyses and Aaron, sayinge: howe longe shall this euill multitude murmure agaynst me? I haue herd the murmures of the chyldren of Israel, which they murmure agaynst me. Tell them that the Lorde saythe: as cruell as I lye, I will doo vnto you euen as ye haue spoken in myne eares. Your carcasses shall lye in the wyldernesse: neyther shall anye of these nombers

whiche were nombred frome twenty yere and aboute of you whiche haue murmured agaynst me come into the lande ouer which I lifted myne hande to make you dwell therein, saue Caleb the sonne of Iephone, and Josua the sonne of Nun.

And your chyldren whiche ye sayde shal be a praye, them I will byng in, and they shall knowe the lande whiche ye haue refused, and your carcasses shall lye in this wyldernesse. And your chyldren shall wandre in this wyldernesse. xl. yeres and suffer for your iniquitye vntill your carcasses be washed in the wyldernesse, after the nombre of the dayes in which ye searched out the lande. xl. dayes, and euer day a yere: so that they shal beate your iniquityes. xl. yere, and ye shall see my vengeance. I the Lorde haue sayde that I will doo it vnto all this euill congregacion that are gathered together agaynst me: euen in this wyldernesse ye shal be consumed, and here ye shall dye.

And the men whiche Moyses sent to seeke the lande, and whiche (when they came agayne) made all the people to murmure agaynst it in that they broughte up a sleaunders vpon the lande: dyed for their bynggynge by that euill sleaunders vpon it, and were playd before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephone whiche were of the men that went to enseeke the lande, luyed vnto Moyses tolde these saynges to all the chyldren of Israel, & the people toke great sorowe.

And they rose by early in the mornynge and gat them into the toppes of the mountayns, sayinge: so we be here, and will go by vnto the place of whiche the Lorde sayde, for we haue sinned. And Moyses sayd: wherfore will ye go on this maner beyonde the woide of the Lorde? it will not come well to passe, go not by (for the Lorde is not amonge you) leaue ye be slayne before your ennemyes. for the Amaleckites and the Cananites are there before you, and ye will fall vpon the swerde, because ye are turned away from the Lorde, & therefore the Lorde will not be with you.

But they were bynded to goo by in to the hyll toppes: Nevertheless, the arche of the testament of the Lorde and Moyses departed not out of the holle. Then the Amaleckites and the Cananites whiche dwell in that hil, came towarde and smote them and detred them: euen vnto Hozma.

The bynggynge of them that enter in to the lande the punishment of hym that synneth of arrogancy of pryde. The man is stoned that gathered thyres on the Saboth. Garbros must be made vpon the quarters of theyr garments.

CAPL. XV.

And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: When ye be come into the lande of your habitation which I geue vnto you, and will offer an offeringe vpon the fyre vnto the Lorde, whether it be

a burnt offeringe or a speccall bolle or feteuill offeringe, or if it be in your principall feastes to make a sweete sauoure vnto the Lorde, of oxen or of the flocke.

Then, let him that offereth his offeringe vnto the Lorde, byngge also a meate offeringe of a tenth deale of flour, myngled with the fourth parte of an hin of oyle, and the fourth part of an hin of wyne for a bynggynge, and offer with the burnt offeringe or any other offeringe when it is a lambe. And vnto a Ram thou shalt offer a meate offeringe of .v. tenth deales of flour, myngled with the thyrde parte of an hin of oyle, and to a bynggynge thou shalt offer the thyrde parte of an hin of wyne, to be a sweete sauoure vnto the Lorde.

When thou offerest an ore to a burnt offeringe or in any special bolle or peaceoffering vnto the Lorde, then thou shalt byngge vnto an ore, a meate offeringe of the tenth deales of flour myngled with halfe an hin of oyle. And thou shalt byngge for a bynggynge halfe an hin of wyne, that is an offeringe of a sweete sauoure vnto the Lorde. This is the maner that shalbe done vnto one ore, one Ram a lambe or a kybbe. And accordyng to the number of such offerings, thou shalt encrease the meate offerings and the bynggynge.

All that are of your selues shall do these thynges after this maner, when he offereth an offeringe of sweete sauoure vnto the Lorde. And if there be a stranger with you or be amonge you in your generations, and will offer an offeringe of a sweete sauoure vnto the Lorde: euen as ye do, so he shall do. One ordinance shall serue both for you of the congregation, and also for the stranger. And it shalbe an ordinance for euer amonge your chyldren after you, that the stranger and ye shalbe lyke before the Lorde. One lawe and one maner shall serue, bothe for you and for the stranger that dwelleth with you.

And the Lorde spake vnto Moyses, sayinge: speake vnto the chyldren of Israel and saye vnto them: When ye be come into the lande wherether I will byng you, then when ye wil eate of the bread of the lande, ye shal geue an heueofferinge vnto the Lorde. Ye shall geue a hake of the first of your wyne vnto an heueofferinge: as ye to the heueofferinge of barne euen so ye shall geue it. Of the first of your bowe ye must geue vnto the Lorde an heueofferinge, thowout your generations.

If ye ouerle your selues and obserue not all these commaundementes whiche the Lorde hath spoken vnto Moyses, and all that the Lorde hath commaunded you by the hande of Moyses, frome the first daye forwarde that the Lorde commaunded amonge your generation: when ought is committed ignorantly before the eyes of the congregacion, then of the multitude shall offer a calfe for a burnt offeringe to be a sweete sauoure vnto the Lorde, and the meate offeringe and the bynggynge thereto, accordyng to the maner: and an he geote for a synneofferinge. And the preast shall make an atonement for all the multitude of the chyldren of Israel, and it shalbe forgyuen them.

them for it was ignorance. And they shall bypunge euer gyftes unto the offering of the Lozde, and their synnofferinge before the Lozde for their ignorance. And it shalbe forgyuen unto all the multitude of the children of Israel, and unto the stranger that dwelleth amonges you: for the ignorance petyrnerly unto all the people.

D If any one soule synne thowgh ignorance, he shall bypunge a the gode of a yere olte for a synnofferinge. And the preste shall make an attonement for the soule that synned bywetyngipe with the synnofferinge before the Lozde and make him at one, and it shalbe forgyuen him. And both thou that art byrne one of the children of Israel & the stranger that dwelleth amonge you, shall have bothe one lawe, yf ye synne unwittingly.

God punis-
meth them
dyspyle his
woyde.

And the soule that wold oughte presumptuously, whether he be an Israelite or a stranger, the same hath dyspyled the Lozde. And his soule shall be dyspyled out of his people, because he hath dyspyled the woide of the Lozde and hath broken his commaundementes, that soule therfore shall perysh and his synne shal be upon him.

G And whyle the children of Israel were in the wyldernesse, they founde a man gathering stickes upon the Saboth daye. And they that founde him gatheringe stickes, brought him unto Moses and Aaron and unto all the congregation: and they put hym in ward, for it was not declared what shoulde be done unto hym. And the Lozde sayde vnto Moses: the man shall dye: let al the multitude stone him with stones forth of the host. And all the multitude brought him without the hode & stoned him with stones, and he dyed as the Lozde commaunded Moses.

Carben.
Doute xlii. b

And the Lozde spake vnto Moses, sayenge: speake to the children of Israel, and byd the, they make them gardes on the quarters of their garments thowgh out their generacions and let them make the gardes of tybantes of Zarynde. And the garde shall be vnto you, to loke upon it, that ye remembre all the commaundementes of the Lozde and do them: that ye seke not a waye after your owne hereses, and after your owne eyes, to go a booyng after them: but that ye remembre and do all my commaundementes, and be holpe vnto your God, for I am the Lozde your God, whiche brought you out of the lande of Egypte to be your God. I am the Lozde God.

The rebellion and resistance of Corah Dathan and Abiram. The earth opened and swallowed them up.

CAP. XVI.

* Some saye
that the
sonne of
Zabab.
* Some saye
that the
sonne of
Zabab.

A And Corah the sonne of Jesebar, the sonne of Zabab, the sonne of Levi, & Dathan, and Abiram the sonne of Ruben: rode up before Moses, with other of the children of Israel. 6 hundred and fiftie heades of the congregation, and counsailours and men of fame, and they gathered them selues together against Moses and Aaron, and

sayde vnto them: ye haue done ynoughe. For all the multitude are holy euerie one of them, and the Lozde is amonge them. Why therfore auaunce ye your selves aboue the congregation of the Lozdes.

When Moses herde it, he fell vpon his face and spake vnto Corah and vnto all his companye, sayenge: to morowe the Lozde will shewe who is his, and who is holy, and will take them vnto him, & whome so euer he hath chosen, he will cause to come to him. This daye take fyrepannes, thou Corah and all thy companye, and do fyre therein and put cens therin before the Lozde to morowe. And then who so euer the Lozde wylde chose, the same is holye. Ye make ynoughe to wote children of Levi.

And Moses sayde vnto Corah: heare ye children of Levi, Semeth it but a smal thinge vnto you, that the God of Israel hath senteed you from the multitude of Israel to bring you to him, to do the seruyce of the tabernacle of the Lozde, and to stande before the people to ministrate vnto them? he hath taken the to him and all thy brethren the sonnes of Levi with the, and ye seke thoffice of the preast also. For which cause both thou and all thy companye are gathered together against the Lozde: for what is Aaron, that ye shoulde murmure against hym.

And Moses sent to call Dathan and Abiram the sonnes of Eliab, and they answered, we will not come. Semeth it a small thinge vnto the that thou hast brought vs out of a lande that floweth with mylke and honny, to bryll vs in the wyldernesse? but that thou wouldest saye ouer vs also: wote ouer thou hast brought vs vnto no lande that floweth with mylke and honny, neyther haue gyuen vs possessions of felde or of vyne. Wether wylte thou pull out the eyes of these men? we will not come.

And Moses waxed verie angrie and sayde vnto the Lozde: Turne not vnto their offynses. I haue not taken so moche as an asse fro them, neyther haue vexed any of them. Then Moses sayde vnto Corah: Be thou and all thy companye before the Lozde: bothe thou thy and Aaron to morowe. And take euery man his censer and put cens in them, and come before the Lozde euery man with his censer: two hundred and fiftie censers, and Aaron with his censer. And they toke euery man his censer and put fyre in them and layde cens thereon, and rode in the wye of the tabernacle of wytnesse, and Moses and Aaron also. And Corah gathered all the congregation against them vnto the wye of the tabernacle of wytnesse.

And the glory of the Lozde appeared vnto all the congregation. And the Lozde spake vnto Moses and Aaron, sayenge: seuer your selues from this congregation, that I maye consume them at once. And they fell vpon their faces, and sayde. * O most myghty God of the spirites of all flesh, one man hath synned and wylte thou be wrothe with all the multitude? And the Lozde spake vnto Moses, say-

enge: speake vnto the congregation and say: Ser you away fro yeres of Corah, Dathan & Abiram. And Moses arose up and went vnto Dathan and Abiram, and the elders of Israel followed him. And he spake vnto the congregation, sayenge: departe from the tentes of these vngodly men, and touche not linge of theirs: leaue ye perysh in all their synnes. And they gat theym from the tentes of Corah, Dathan and Abiram on euery syde. And Dathan and Abiram came out and rode in y wye of their tentes with their wyues, their sonnes and their children.

And Moses sayde: Wether ye shall knowe that the Lozde hath sent me to do all these wykes, and that I haue not done them of myne owne hed: Yf these men dye the comen death of all men, or yf they be dysced after the vylification of all men, then the Lozde hath not sent me. But yf the Lozde make a newe thinge, and the earth open hir mowthe and swallowe them, and all that pertaine vnto them, so that they go downe quychly into hell: then ye shall vnderstande, that these men haue rayed vpon the Lozde.

And as sone as he had made an ende of spekyng all these wordes, the grounde cloue a sonder that was vnder them, and the earthe opened her mowthe and swallowed them and their houses and all the men that were with Corah and all their goodes. And they and al that pertaine vnto them, went downe alpye vnto hell, and the earthe closed vpon them, and they peryshed awaye from the congregation. And al Israel that were aboute them fled at the crye of them. For they sayde: The earth mighte happely swallowe vs also. And there came out a fyre from the Lozde and consumed the two hundred and fiftie men that offered incens.

And the Lozde spake vnto Moses, sayenge: Speake to Eleazar the sonne of Aaron the preast and let him take vp the censers out of the burninge and scatter the fyre here & there, for the censers of these synners are basowed in their dearyes: and let them be beaten into thynne plates and fastened vpon the altare. For they offered them before the Lozde, & therfore they are holpe and they shalbe a signe vnto the children of Israel.

And Eleazar the preast toke the brassen censers, which they that were burnt had offered, and beat them and fastened them vpon the altare, to be a remembraunce vnto the children of Israel, that no stranger whiche is not of the seed of Aaron, come nere to offer incense before the Lozde, that he be not made lyke vnto Corah and his companye: as the Lozde sayd vnto him by the hande of Moses.

And on the morowe all the multitude of children of Israel murmured against Moses and Aaron, sayenge: ye haue kyled the people of the Lozde. And when the multitude was gathered against Moses and Aaron, they looked towarde the tabernacle of wytnesse. And beholde, the cloude had covered it and the glory of the Lozde appeared. And Moses and Aaron went before the tabernacle of wytnesse.

And the Lozde spake vnto Moses, sayenge: Set you from this congregacion, that I may consume them quychly. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censer and put fyre therein out of the altare, and powre on incens, and go quickly vnto the congregacion and make an attonement for them. For there is wrothe gone out from the Lozde and there is a plage begonne. And Aaron toke as Moses commaunded him, and ran vnto the congregacion: and beholde, the plage was begonne among the people, and he put on incens, and made an attonement for the people. And he stode betwene the deed, and them that were alpye, and the plage ceased. And the nombze of them that dyed in the plage, were. xiiij. thousande and seuen hundred: besyde them that dyed about the bysynes of Corah. And Aaron went agayn vnto Moses vnto the wye of the tabernacle of wytnesse, and the plage ceased.

Aarons rodde buddeth and beareth blossomes.

CAP. XVII.

A And the Lozde spake vnto Moses, sayenge: speake to the children of Israel and take of them, for euery principall house a rod, of their pynces ouer the houses of their fathers: euen. xij. rodde, and wyte euery mans name vpon his rod. And wyte Aarons name vpon the staffe of Levi: for euery heede ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of wytnesse where I will mete you. And his rod whome I chose, shall blossom: So I will make cease from me the grudginges of the childre of Israel which they grudge against you.

And Moses spake vnto the children of Israel, & all the pynces gaue him for euery pynce ouer their fathers houses, a rod: euen. xij. rodde, and the rodde of Aaron was amonge the rodde. And Moses put the rodde before the Lozde in the tabernacle of wytnesse. And on the morowe, Moses went into the tabernacle: and beholde * the rod of Aaron of the house of Levi was budded and bare blossomes and almondes. So Moses brought out all the rodde whiche were before the Lozde, vnto all the children of Israel, and they looked vpon them, and toke euery man his rodde.

And the Lozde sayde vnto Moses: bypunge Aarons rod agayne before the wytnesse to be kept for a token vnto the children of rebellio, that their murmurpings may cease from me, that they dye not. And Moses dyd as the Lozde commaunded him. And the children of Israel spake vnto Moses, sayenge: beholde, we are destroyed and all come to noughte: for who so euer commeth ngye the dwellinge of the Lozde, dyeth. Shall we utterly consume a waye?

The

Sapi. xviii. d

Exodus of
Exile.

C

* Exile. 1. b.

D

The office of the Levites. The tythes and first fruits must be given them. Barons heriage.

CAPL XVIII.

And the Lord spake unto Aaron. Thou and thy sonnes and thy fathers house with the, shall beare the faulte of that which is done amysse in the holy place. And thou and thy sonnes with the, shall beare the faulte of that which is done amysse in your priesthode. And thy brethren also the tribe of Levi, the tribe of thy father take with the, & let them be joynd unto the and minister unto the. And thou & thy sonnes with the, shall minister before the tabernacle of testimony. And let them waite upon the and upon all the tabernacle: only let them not come nysse the holy vessels and the altare, that bothe they & ye also be not. And let them be by the, and waite on the tabernacle of testimony, and on all the service of the tabernacle, and let no stranger come nysse unto you.

Waite therefore upon the holy place & upon the altare, that there fall no more wrath upon the children of Israel: behold, I have taken your brethren the Levites for the children of Israel, to be yours, as gyftes given unto the Lord to be in the service of the tabernacle of testimony. And let that both thou and thy sonnes with the take heed unto your priesthes office, in all thinges that pertaine unto the altare and within the bayle. And let ye serve, for I have given your priesthes office unto you for a gyfte to me service: and the stranger that cometh nysse, shall dye.

And the Lord spake unto Aaron: behold, I have given the the keprage of myne heueroffringes in all the halowed thinges of the children of Israel. And unto the I have gyfte the unto accomptinge and to thy sonnes: to be a duepe for euer. This shall be thyne of mooste holy sacrifices. All their gyftes, thow out all their meatoffringes, spenneoffringes, and trespassoffringes which they bringe unto me. They shall be most holy unto the and unto thy sonnes. And ye shall eat it in the most holy place: all that are males shall eat of it, for it shall be holy unto the.

And this shall be thyne: the heueroffringes of their gyftes, thow out all the waucroffringes of the children of Israel, for I have gyuen them unto the, and thy sonnes, and thy daughters with the to be a duepe for euer: & all that are cleane in thy house, shall eat of it, all the fat of the oyle, of the wyne and of the come: their first fruits which they give unto the Lord, have I given unto the. The first fruits of all that is in their landes, whiche they bringe unto the Lord, shall be thyne: and all that are cleane in thyne house, shall eat of it.

All dedicate thinges in Israel, shall be thyne. All that breaketh the matrice of all fleshe & men bringe unto the Lord, both of man and beast, shall be thyne. Reuerence the first borne of man shall be redeemed, and the first borne of uncleane beastes shall be redeemed. And their redemptions shall be at a moneth

olde, valued at fyne cycles of silver, of the holy cycle. A cycle maketh twente sixes. But the first borne of oxen, shepe and gootes shall not be redeemed. For they are holy, and thou shalt sprinkle theyr bloude upon the altare, & shalt burne their fat to be a sacrifice of a sweete savoure unto the Lord.

And the fleshe of them shall be thyne, as I have charged and all the right shoulder is thyne all the holy heueroffringes which the children of Israel have unto the Lord, I give the & thy sonnes and thy daughters with the to be a duepe for euer. And it shall be a sacred countenance for euer, before the Lord: unto the & to thy seed with the.

And the Lord spake unto Aaron: thou shalt have none inheritance in their land nor parte amonge them. For I am thy parte and thy inheritance amonge the children of Israel. And behold, I have given the children of Levi, the tenth in Israel to enherite, for the service which they see in the tabernacle of witness, that the children of Israel henceforth come not nysse the tabernacle of testimony, & beare synne and dye. And the Levites shall do the service in the tabernacle of testimony and beare their synne, and it shall be a lawe for euer unto your children after you: But amonge the children of Israel they shall enherite none inheritance. For the tribes of the children of Israel whiche they have unto the Lord, I have given the Levites to enherite. Wherfore I have sayde unto the: Amonge the children of Israel, ye shall enherite none inheritance.

And the Lord spake to Moses, sayenge: speake unto the Levites, and saye unto them: when ye take of the children of Israel the tythes which I have given you of them to your inheritance, ye shall take an heueroffring of that same for the Lord: even the tenth of the tythe. And it shall be reckened unto you for your heueroffring, even as though ye gave come out of the barnes of a full offering fro the wyne presse.

And in this maner ye shall have an heueroffring unto the Lord, of all your tribes whiche ye receyve of the children of Israel, and ye shall give thereof the Lordes heueroffring unto Aaron the priest. Of all your gyftes, ye shall take out the Lordes heueroffring: even the fat of all their halowed thinges.

And thou shalt saye unto them: when ye have take away the fat of it frome it, it shall be counted unto the Levites, as the increase of come and wyne. And ye shall eat it in all places both ye and your householdes, for it is your reward for your service in the tabernacle of testimony. And ye shall beare no synne by the reason of it, when ye have taken frome it the fat of it: neyther shall ye unhalowe the halowed thinges of the children of Israel, and so shall ye not dye.

Of the redde howe The lawe of him that dyeth in the tabernacle: and of him also that toucheth any uncleane thyng.

CAPL XIX.

And

And the Lord spake unto Moses and Aaron sayenge: this is the ordinaunce of the lawe which the Lord commaundeth, sayenge: speake unto the children of Israel and let them take the a red howe without spot whiche never bare pocke upon her. And ye shall give her unto Eleazar the priest and he shall bynge her without the host and cause her to be layne before him.

And Eleazar the priest shall take of her bloude upon his synger, & sprinkle it streight towards the tabernacle of witness. by tymes. And he shall cause the howe to be burne in his sight: both thyne, fleshe and bloude, with the wunge also. And let the priest take Cedar wood, and flospe and purple clothe, and cast it upon the howe as he burneth. And let the priest walke his clothes and bathe his fleshe in water, and then come into the host, & the priest shall be uncleane unto the euen.

And he that burneth her, shall walke his clothes in water and bathe his fleshe also in water, and be uncleane untill euen. And one that is cleane, shall go and take up the ashes of the howe, and put them without the hoste in a cleane place, where they shall be kept to make spynklynge water for the multitude of the children of Israel: for it is a synneoffring. And let him that gathered the ashes of the howe, walke his clothes, and remayne uncleane untill euen. And this shall be unto the children of Israel and unto the stranger that dwelleth amonge them, a lawe for euer.

Ye that toucheth any dead persone, shall be uncleane seven dayes. And he shall purify himselfe with the ashes the thyrde daye, and so he shall be cleane the seventh daye. And if he purifye not himselfe the thyrde daye, then the seventh daye, he shall not be cleane. Whosoever toucheth any persone that dyeth and spynkleth not himselfe, despyeth the dwelling of the Lord: and therefore that soule shall perishe out of Israel, because he hath not spynkled the spynklynge water upon him, he shall be uncleane, and his uncleanesse shall remaine upon him.

This is the lawe of the man that dyeth in a tent: all that come into the tent and all that is in the tent, shall be uncleane seven dayes. And all the vessels that be open whiche have no lye nor couerynge upon them, are unclean. And who so euer toucheth one that is layne with a sword in the felde, or a dead persone, or a bone of a dead man, or a grave: shall be uncleane seven dayes.

And they shall take for an uncleane person of the want ashes of the synneoffring, and put runninge water thereto into a vessel. And a cleane persone shall take flospe and dyppe it in the water, and spynkle it upon the tent & upon all the vessels and on the soules that were there, and upon him that touched a bone or a layne persone or a dead body or a grave. And the cleane person shall spynkle upon the uncleane the. iij. daye and the. iij. daye. And the. vij. daye he shall purify himselfe walke his clothes and bathe him selfe in water, and shall be cleane at euen.

If any be uncleane and spynkle not hym selfe the same soule shall be destroyed forth of the congregation: for he hath despyed the holy place of the Lord and is not spynkled with spynklynge water, therefore is he uncleane. And this shall be a perpetual lawe unto them. And he that spynkleth the spynklynge water, shall walke his clothes.

And he that toucheth the spynklynge water, shall be uncleane untill euen. And what so euer the uncleane person toucheth, shall be uncleane. And the soule that toucheth it, shall be uncleane untill the euen.

The people murmure. They have water euen out of the rocke. Whom denyeth the Israelites passage thow to his realme. The death of Aaron in whose roune Eleazar succeedeth.

CAPL XX.

And the hole multitude of the children of Israel, came into the deserte of Sin in the first moneth, & the people dwelt at Cadis. And there dyed Marpe, and was buried there. Wherfore there was no water for the multitude, wherfore they gathered them selves together againste Moses and Aaron. And the people chode with Moses and spake, sayenge: wolde God we had perished, when our brethren perished before the Lord. Why have ye brought the congregacion of the Lord unto this wyldernesse, that both we and our cattell shuld dye here? Wherfore brought ye us out of Egypte to bringe us into this vngacious place, which is no place of seed nor of fygges nor bynes nor of pomgranates, nei ther is there any water to drynke?

And Moses and Aaron went frome the congregation unto the moze of the tabernacle of testimony, and fell on their faces. And the glory of the Lord appeared unto them. And the Lord spake unto Moses, sayenge: Take the staffe, and gather thou and thy brother Aaron the congregacion together, and saye unto the rocke before their eyes, that he geue forth his water. And thou shalt bynge them water out of the rocke and shall geue the company drinke and their beastes also.

And Moses took the staffe frome before the Lord, as he commaunded him. And Moses & Aaron gathered the congregacion together before the rocke, and he sayde unto the, heare ye rebellions, muste we get you water out of this rocke? And Moses lyfte up his hande to his staffe and smote the rocke. ij. tymes, and the water came out abundantly, and the multitude drank and their beastes also.

And the Lord spake unto Moses and Aaron because ye beleued me not, to sanctifie me in the eyes of the children of Israel, therefore ye shall not bringe this congregacion into the land which I have given them. This is the water of strepe, because the children of Israel stroue with the Lord, and he was sanctified upon them.

And Moses sent messengers frome Cadis unto the kynge of Edom. Thus sayth the Lord thyne Israel: Thou knowest all the travailles

Exod. xviij.

Sapient. xij.

Isaiah xliij.

Deuter. x.

hath happened vs, howe sure fathers went downe into Egypte, and howe we haue dwelt in Egypte a longe tyme, and howe the Egyptians bered bothe vs and our fathers. Then we reped vnto the Loide, and he herde oure voyces, and sent an aungell and hath set vs out of Egypte. And beholde, we are in Labes a cyp harde by the borders of thy countrey, let vs go we pray the thowth thy countrey we will not go thowth the felde noz thowth thyne paydes, neither will we drinke of the water of thy fountaynes, but we will go by the hye way & neither turne vnto the right hand noz to the left, vntill we be past thy countrey. And Edom answered him: Se thou come not by me, lest I come out agaynst the with the swerde. And the chyldren of Israel sayde vnto him: we will go by the beaten way: and yf euer we oz oure cattell drynke of thy water, we will paye for it, we will do no moze but passe thowth by fore onely. And he sayde: ye shall not go thowth. And Edom came out agaynst him with moche people and with a myghty power. And thus Edom denyed to geue Israel passage thowth his countrey. And Israel turned awaye frome him.

And the chyldren of Israel remoued frome Labes and wente vnto mount Hoz with all the companie. And the Loide spake vnto Moses and Aaron in mount Hoz, whiche is vpon the borders of the lande of Edom, sayinge: let Aaron be put vnto his people, for he shall not come into the lande whiche I haue giuen vnto the chyldren of Israel: because he disobeyed my mouth at the water of Merse. Take Iard and Eleazar his sonne, and bunge euerym vnto mount Hoz, and streppe Aaron out of his vestimentes and put them vpon Eleazar his sonne, and let Aaron be put vnto his people and dye there.

And Moses dyd as the Loide commaunded: and they went vnto mount Hoz in sight of all the multitude. And Moses toke of Aarons clothes and put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount. And Moses & Eleazar came down out of the mount. And all the house of Israel mourned for Aaron. xxx. dayes.

Israel vanquished hyng Arad. The fyre serpentes stryge them: but when they loke at the brassen serpent whiche the Loide commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are ouercome in battell.

CAP. I. XXI.

And when kyng Arad the Cananite, whiche dwelt in the south partes, herde tel that Israel came by the way that the egyptes had founde out, he came and foughte with Israel and toke some of them prissoners. Then Israel bowed a votue vnto the Loide, and sayde: Yf thou wilt geue this people into our handes, we will destroye their cities. And the Loide herde the voyce of Israel, and deliuered vnto them the Cananites. And they destroyed both them and their cities, and called the place Hozma.

Then they departed frome mount Hoz to make the red see: to compasse the lande of Edom. And the soules of the people saynted by the waye. And the people spake agaynst God and agaynst Moses: Wherfore hast thou brought vs out of Egypte, for to dye in the wilderness, for here is neither bread nor water, and oure soules lothe this & lighte dyed.

Then the Loide sent fyre serpentes among the people, which longe them: so that moche people dyed in Israel. And the people came to Moses, and sayde: we haue synned, for we haue spoken agaynst the Loide and agaynst the, make intercession to the Loide, that he take awaye the serpentes frome vs. And Moses made intercession for the people. And the Loide sayde vnto Moses: make the a serpent and hange it vp for a signe, and let as many as are bitten loke vpon it, and they shall lyue. And Moses made a serpent of brasse, and set it vp for a signe. And when the serpentes had bitten any man, he went and behelde the serpent of brasse and recovered.

And the chyldren of Israel remoued & pitched in Oboth. And they departed frome Oboth and laye at Egerath in the wilderness whiche is before Moab on the eastside. And they remoued thence, and pitched vpon the ryuer of Zared. And they departed thence & pitched on the other syde of Arnon, whiche ryuer is in the wilderness, and cometh out of the colles of the Ammozites: for Arnon is the border of Moab, betwene Moab and the Ammozites. Wherfore it is spoken in the booke of the warre of the Loide: god with a violence, both on the ryuer of Arnon and on the ryuers heed, whiche wooreth wnto dwell at Ar, and leaneth vpon the colles of Moab.

And frome thence they came to War, whiche is the well, wherof the Loide spake vnto Moses: gather the people together, that I may geue them water. The Israel sang this songe: Aspe vp well, syng therto: The well whiche the rulers dygged and the captyues of the people with the helpe of the lawgutter and with their Rares.

And frome this wilderness they went to Matana, and frome Matana to Nabaliel, & frome Nabaliel to Bamoth, and frome Bamoth to the balay that is in the felde of Moab in the toppe of Phasgah which boweth towards Jerusalem. And Israel sent messengers vnto Sehon, kyng of the Ammozites, sayinge: let vs go thowth thy lande: we will not turne into thy felde noz into thy bynnyardes, ne drinke of the water of the welles: but go alonge by the common waye, vntill we be past thy countrey. And Sehon wolde geue Israel no licence to passe thowth his countrey, but gathered all his people together and made out agaynst Israel into the wilderness. And he came to Jahesa and foughte with Israel.

And Israel smote him with the edge of the swerde and conquered his lande, frome Arnon vnto Iabock: euen vnto the chyldren of Ammon. For the borders of the chyldren of Ammon,

mon, are Arounge. And Israel toke all these cities, and dwelt in all the cities of the Ammozites, in Hesbon, and in all the towncs thertvnto belonging. For Hesbon was the cite of Sehon the kyng of the Ammozites, who had fought before with the kyng of the Moabites, and had taken all his lande forth of his hande, euen vnto Arnon. Wherfore it is a prouerbe, go to Hesbon and let the cite of Sehon be buyt and made redy, for there is a fyre gone forth of Hesbon and a flame from the cite of Sehon, and hath consumed Ar of the Moabites, and the men of the bylles of Arnon. Wo to the Moab: a people of Chamos ye are knowen. His sonnes are put to flight, and his daughters brought captiue vnto Sehon kyng of the Ammozites. Their light is one frome Hesbon vnto Dibon, and he made a wilderness euen vnto Popha whiche reacheth vnto Mediba. And thus Israel dwelt in the lande of the Ammozites. And Moses sent to scche out Iazer, and they toke the towncs belonging therto, and conquered the Ammozites that were there.

And then they turned and went by toward Balan. And Og the kyng of Balan came out agaynst them, bothe he and all his people, to warre at Abzei. And the Loide sayd vnto Moses: feare him not, for I haue deliuered him into thy handes with all his people and his land. And thou shalt to with him as thou dyest with Sehon the kyng of the Ammozites, whiche dwelt at Hesbon. And they smote him and his sonnes and all his people, yll there was nothinge left him. And they conquered his lande, and the chyldren of Israel remoued & pitched in the felde of Moab, on the other syde of Jordan, by Irticho.

kyng Balac sendeth for Balam, to curse Israel: but Balam can do nothinge agaynst the will of the Loide, Balamas alle speaketh to him in the waye.

CAP. I. XXII.

And Balac the sonne of Ziphor saue al that Israel had done to the Ammozites, and the Moabites were soe amazed of the people, because they were many, and aboyced the chyldren of Israel: And Moab sayd vnto the elders of Moabian, now shall this company lycke vp al that are roundabout vs as an ore lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kyng of the Moabites at that tyme.

And he sent messengers vnto Balam the sonne of Beor, the interpreter which dwelt vpon the ryuer of the lande of the chyldren of his folke, to call him, sayinge: Behold, there is a people come out of Egypte whiche couereth the face of the earth and lyeth euen hard by me. Loue nowe I praye the, and curse me this people. For they are to myghty for me: so peradventure I myghte be hable to smyte them, and to dyspue them out of the lande. For I wote that whom thou blessest, shall be blessed, and whome thou cursest shall be cursed.

And the elders of Moab went with the elders of Moabian, hauinge the reward of the sothesayinge in their handes. So they came vnto Balam and tolde him the wordes of Balac. And he sayde vnto the, saye here al night and I will bunge you wordes, euen as the Loide shall saye vnto me. And the lordes of Moab abode with Balam.

And God came vnto Balam & sayd: What men are these which are with the? And Balam sayde vnto God: Balac the sonne of Ziphor kyng of Moab hath sent vnto me, sayinge: Beholde, there is a people come forth of Egypte and couereth the face of the earth: come now thertoe and curse me them, that so peradventure I may be hable to ouercome them in battell, and to dyspue them out. God sayde vnto Balam: thou shalt not go with them, neyther curse the people for they are blessed.

So Balam rose vp in the morninge & sayd vnto the lordes of Balac: Get you vnto your lande, for the Loide will not suffer me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd. Balam wold not come with vs. And Balac sent agayne a greater company of Lozdes, and moze honorable then they. And they came to Balam and tolde him: Thus sayth Balac the sonne of Ziphor Oh, let nothinge let the, to come vnto me, for I will hyghly auance the vnto great honour, and will to what so euer thou sayest vnto me, come thertoe I praye the, curse me this people.

And Balam answered and sayde vnto the seruantes of Balac. Yf Balac wold geue me his house full of siluer and golde, I can go no further, then the word of the Loide my God, to do lesse oz moze. Neuerthelesse I saye ye here al night: that I maye wote, what the Loide wil saye vnto me ones moze. And God came vnto Balam by night and sayde vnto him: Yf the men come to fet the, arylt vp and go with them: but what I say vnto the, that onely thou shalt do.

And Balam arose vp early, and saddled his asse, and went with the Lozdes of Moab. But God was angye because he went. And the aungell of the Loide rode in the waye agaynst him. And he ryd vpon his asse and two seruantes with him. And when the asse sawe the aungell of the Loide stande in the waye & his swerde drawn in his hande, he turned a syde oute of the waye, and went out into the felde. And Balam smote the asse, to turne her into the waye.

And the aungell of the Loide went & rode in a path betwene bynnyardes, where was a wall on the one syde and an other on the other. When the asse sawe the aungell of the Loide, he wrenched vnto the wal and thrust Balam's fore vnto the wal, and he smote her agayne. But the aungell of the Loide wente further, & rode in a narrow place, where was no waye to turne, eyther to the right hand oz to the lyft. And when the asse sawe the aungell of the Loide, he fell to the ground vnder Balam: & Balam was wroth and smote the asse with a staffe. And the Loide opened the mouth of the asse, and he sayde vnto Balam: What haue I done to thee, that thou hast smote me with a staffe these thre tymes? And he sayde vnto the asse: I haue done nothinge to thee, thou art the cause of this.

Balamis alle
(speaker).

the alle, and the sayde unto Balam: What haue I done vnto the, that thou saydest me thus thyne? And Balam sayde vnto the alle: because thou hast mocked me? I wolde that I hadde a sword in myne hande, that I myght now kill the. And the alle sayde vnto Balam: am not I thyne alle which thou hast spoken vpon speches thou wast bozne vnto this daye? Was I euer wont to go vnto the? And he sayde, naye.

And the Lozde opened the eyes of Balam, that he sawe the angell of the Lozde standing in the waye, with his sword drawn in his hande. And he bowed him self and fell flat on his face. And the angell of the Lozde sayde vnto him: Wherefore sayest thou thyne alle thus thyne? Beholde I came out to re-
fute the, for thy waye is frowarde and contra-
ry vnto me, and the alle sawe me and auoyded me three tymes: or else (hadde he not turned frome me) I had surely slayne the and saved hys alme. And Balam sayde vnto the angell of the Lozde: I haue sinned: for I wold not that thou shouldest in the waye against me. Now therefore if it displease thyne eyes, I will tume agayne. And the angell sayde vnto Balam, go with the men: but in anye wyse, what I saye vnto the, that saye. And Balam went to the lozdes of Balac.

And when Balac herde that Balam was come, he went out against him vnto a cite of Moab that stode in the border of Arnon, whiche was the uttermost parte of his countrey. And Balac sayde vnto Balam: byd I not send for the, to call the? wherefore camest thou not vnto me? thinkest thou I am not hable to promote the vnto honoure? And Balam sayde vnto Balac: Lo I am come vnto the. But I can saye nothinge at all, save what God putteeth in my mouthe, that muste I speake. And Balam went with Balac, and they came vnto the large cite. And Balac offered oren and shepe, and sent for Balam and for the lozdes that were with him.

Balam blesteth the people, where he was requy-
red to curse them and prophesied that they shall be
a greite people.

CAPL XXIII.

And on the morrowe, Balac toke Ba-
lam, and brought him vp into hygh
place of Baal, and thence he sawe vnto
the uttermost parte of the people. And Ba-
lam sayde vnto Balac: buyde me here seven
altars and proupe here seven bullockes and
seven Hammes. And Balac byd as Balac sayd
So Balac and Balam offered on euery altare a
bullocke and a Ram. And Balam sayde vnto
Balac: stande by the sacrifice, whyle I go to
wete whether the Lozde will come and mete
me, and what so euer he sheweth me, I will
tell the, and he wente forthwith. And God
came vnto Balam, and Balam sayd vnto him
I haue prepared seven altars, and haue of-
fered vpon euery altare, a bullocke and a ram.
And the Lozde put a saying in Balamis mouth
and sayde: goo agayne to Balac and saye on

this wyse. And he went agayne vnto him and
so, he stode by his sacrifice, both he and al the
lozdes of Moab. And he began his parables
sayde: Balac the kynge of Moab hath set me
frome Mesopotamia out of the mountaynes
of the East, sayenge: Come and curse me Ja-
cob, come and desyre me Israel. Nowe shall I
curse whome God curseth not, and howe shall
I desyre whome the Lozde desyeth not? from
the toppe of the rockes I se him and from the
hylls I beholde him: loo, the people shall
dwell by him selfe and shall not be reckened
amonge other nations. Who can tell the butt
of Jacob, and the nombre of the fourth parte
of Israel. I praye God my soule maye dye the
death of the righteous, and that my last ende
maye be lyke his. And Balac sayde vnto Ba-
lam, What hast thou done vnto me? I byd set
the to curse myne enemies: and beholde thou
blestest them. And he answered and sayde:
must I not kepe that and speake it, whiche the
Lozde hath put in my mouthe? And Balac
sayde vnto him: Come I praye the with me
vnto an other place whence thou shalt se the
and shalt se but the uttermost parte of them
and shalt not se them all, and curse me them
there. And he brought him into a playne field,
where men myght se farre, euen to the toppe
of Phasgab, and buyde seven altars and of-
fered a bullocke and a Ram on euery altare.
And he sayde vnto Balac: stande here by the
sacrifice, whyle I go proude. And the Lozde
met Balam, & put wordes in his mouth, and
sayde: go agayne vnto Balac, and thus saye.
And when he came to him: beholde, he stode
by his sacrifice and the lozdes of Moab with
him. And Balac sayde vnto him: What sayest
the Lozde?

And he toke vp his parable and sayde: ryle
by Balac and heare, and hearken vnto me thou
sonne of Ziphor. The Lozde is not a man, he
can lye, neyther the sonne of man, that he
can repent: wylde he save and nor wylde he
spake and nor make it good? Beholde, I
haue begon to blese and haue blest, and can
not go backe therfro. He beholde no wicked-
nesse in Jacob nor sawe I wickednesse in Israel:
The Lozde his God is with him, and the tri-
umphe of a kynge amonge them. God that
brought the out of Egypte, is as the strength
of an unicorn vnto them, for there is no for-
recer, in Jacob, nor sorblayer in Israel. Whil-
the tyme cometh, it will be sayde of Jacob
and of Israel, what God hath wrought. Be-
holde, the people shall ryle vp as a lyoness
heue vp him selfe as a lyon, and shall not lye
downe agayne, vntill he haue eaten of the
praye and yonke of the bloude of them that
are slayne.

And Balac sayde vnto Balac: neyther curse
them nor blese them. And Balam answered
and sayde vnto Balac: tolde not I the say-
enge? all that the Lozde bydeth me, that I
muste do? And Balac sayde vnto Balam: come
I praye the, I will bringe the yet vnto an o-
ther place, so peradventure it shall please God
that thou mayst curse them there. And Balac
broughte Balam vnto the toppe of Phasgab
that

that boweth forwarde the wilderness. And
Balam sayde vnto Balac: make me here, vif.
altars, and prepare me here, vif. bullockes &
vif. Hammes. And Balac byd as Balam had
sayde, and offered a bullocke and a Ram on
euery altare.

Balam prophesied of the kyngdome of Israel
and of the commynge of Chylye. Balac is angrie
with Balam. The destruction of the Amelchites
and of the kenytes.

CAPL XXIII.

When Balam sawe that it pleased the
Lozde that he shoulde blese Israel, he
went not as he byd twyse before to set
sothsayenge, but set his face forwarde the wil-
dernes, and lyeft vp his eyes and looked vpon
Israel as he laye with his trybes, & the spyrte
of God came vpon him. And he toke vp his
parable and sayde: Balam the sonne of Beor
hath sayde, and the man whose eye is open
hath sayde: he hath sayde which heareth the
wordes of God, and seeth the visions of the
almighty, which falsedh wyne and his eyes
are opened.

Howe goodly are the tentes of Jacob and
thyne habitation Israel, euen as the hynde
daleys and as gardens by the ryuers syde, as
the tentes which the Lozde hath pitched, and
as Cypress trees vpon the water. The water
shall flowe out of his bounke and his feed shall
be many waters, and his kynge shall be higher
then Agag. And his kyngdome shall be exalted.
God that brought him out of Egypte, his
strength is as the strength of an unicorn, and
he shall cate the nations that are his enemies
and breake their bones & perce them thozowe
with his arrowes. He couched him selfe as a
lyon as a lyon and as a lyoness, who shall
flee him? he is blessed is he that blesteth the, &
curseth is he that curseth the.

And Balac was wrothe with Balam, and
smote his handes together, and sayde vnto
him: I sent for the to curse myne enemies: &
beholde, thou hast blest them this three ty-
mes, and now get the quickly vnto thy place.
I thought to haue auailed the vnto honoure,
but the Lozde hath kept the backe frome wo-
rshipp. And Balam sayde vnto Balac: tolde I
not thy messengers whiche thou sentest vnto
me sayenge. * Yf Balac wolde geue me his
house full of silver and golde, I can not passe
the mouth of the Lozde, to do euer good or
bad of myne owne mynde. What the Lozde
sayeth, that must I speake. And now beholde,
I go vnto my people: come let me welue the,
what this people shall do to thy foike in the
later dayes. And he began his parable & sayd:
Balam the sonne of Beor hath sayde, and the
man that hath his eye open hath sayde, & he
hath sayde that heareth the wordes of God,
and hath the knowlege of the moste hygh, &
beholde the vision of the almighty, and
wher he falsedh the: hath his eyes opened
I se him but not hold. I beholde him but not
speke. There shall come a sterre of Jacob &
a scepter of Israel, which shall smyte the

coles of Moab, and undermyne all the chil-
dren of Seir. And Edom shall be his posses-
sion, and the possession of Seir shall be their enne-
myes, and Israel shall to manfully. And out
of Jacob shall come he that shall destroye the
residue of the cyties.

And he looked on Amalek and began his pa-
rable and sayde: Amalek is the first of the na-
tions, but his latter ende shall perishe vnto-
ly. And he looked on the Kenites and toke his
parable and sayde: Stronge is thy dwellinge
place and put thy nest vpon a rocke, & reuerthe
lesse thou shalt be a burninge to Kain, vntill
Assur take the pysonner: And he toke his pa-
rable and sayde: Alas, who shall lye when
God weth this? The wyppes shall come out
of the colle of Chittim, and subdue Assur,
and subdue Eber, and he hym selfe shall pe-
ryshe at the last. And Balam rose vp & went
and dwelt in his place: and Balac also went
his waye.

The people commyteth fornicacyon with the
daughters of Moab. Phinehes killeth samri and
Lozvi. God commaundeth to kill the Midianites.

CAPL XXV.

And Israel dwelte in Sittim, and the
people bega to commit fornicacyon with
the daughters of Moab, whiche called
the people vnto the sacrifice of their goddes.
And the people ate and worshipped their god-
des, and Israel coupled him selfe vnto Baal
Peor. When the Lozde was angrie with Is-
rael, and sayde vnto Moses: take all the he-
des of the people, and hange them by vnto
the Lozde against the sonne, that the wrath
of the Lozde maye tume awaye frome Is-
rael. And Moses sayde vnto the iudges of Is-
rael: go and slep those men that logned them
selues vnto Baal Peor.

And beholde, one of the children of Israel
came and brought vnto his brethren, a Mid-
ianite wyse in the sight of Moyses and in the
sight of all the company of the children of Is-
rael, as they were weppenge in the wyse of the
tabernacle of wyntuene. And when Phinehes
the sonne of Eleazar the sonne of Aaron the
preast sawe it, he rose vp out of the companye
and toke a weapon in his hande, and wet af-
ter the man of Israel into the house, and
thrust them thozow: bothe the man of Israel
and also the woman euen thozow the belly of
her. And the plague ceased frome the children
of Israel. And there dyed in the plague. xiiij.
thousande.

And the Lozde spake vnto Moses, sayeng:
Phinehes the sonne of Eleazar the sonne of Aa-
ron the preast, hath turned myne anger away
frome the children of Israel, because he was
gelous for my sake amonge them, that I had
not consumed the children of Israel in my ge-
lousye. Wherefore saye: Beholde, I geue vnto
him my couenaunt of peax, and he shall
haue it, and his seed after him, euen the cou-
naunt of the preastes office for euer, because
he was gelous for his Gods sake and made
atton-

* Chalce and
the commune
translacion
Italy.

Isaie. xlii. d.
Deute. xxi. d.

1. Macha. ii. c.
Dial. xv. c.

1. Macha. ii. c.
Eccle. xvi. d.

and out before them, and to lead them in & out that the congregacion of the Lorde be not as a flocke of shepe without a shephearde. And the Lorde saye vnto Moyses: take Joshua the sonne of Nun in whome there is a spūite, & put hyne handes vpon him, and set him before Eleazar the p̄east and before all the congregacion and geue him a charge in their sight. And put thy p̄apie vpon him, that all the company of the chyldren of Israel may heare. And he shall stand before Eleazar the p̄east whiche shall aske counsell for him after the iudgement of Urim before the Lorde: And at the mouth of Eleazar shall bothe he and all the chyldren of Israel with him and all the congregacion, go in and out.

And Moyses dyd as the Lorde commaunded him, and he toke Joshua and set him before Eleazar the p̄east and before all the congregacion, and put his handes vpon him and gaue him a charge, as the Lorde commaunded thow the hande of Moyses.

What must be offered on every feast daye.

CAP. XXVIII.

And the Lorde spake vnto Moyses, sayinge: Geue the chyldren of Israel a charge and saye vnto them, that they take hede to offer vnto the offeringe of my b̄yrd in the sacrifice of sweete sauoure, in his due season. And saye vnto them. This is the offeringe which ye shall offer vnto the Lorde two lambes of a yere olde with out spot day by daye to be a burnt offeringe perpetually. One lambe thou shalt offer in the morninge, and the other at euen, and thereto the tenth parte of an Ephah of flour for a meat offeringe myngled with beaten oyle, the fourth parte of an hin: which is a daily offeringe offered in the mount Sinai for a sweete sauoure in the sacrifice of the Lorde. And the drynke offeringe of the same: the fourth parte of an hin vnto one lambe, and poure the drynke offeringe in the holy place, to be good drynke vnto the Lorde.

And the other lambe thou shalt offer at euen, with the meat offeringe and the drynke offeringe after the maner of the morninge: a sacrifice of a sweete sauoure vnto the Lorde. And on the Sabbath daye two lambes of a yere olde a pece and without spot, and two tenth deales of flour for a meat offeringe myngled w oyle, & the drynke offeringe thereto. This is the burnt offeringe of every Sabbath, besydes the daily burnt offeringe and his drynke offeringe.

And in the first daye of your monethes, ye shall offer a burnt offeringe vnto the Lorde: ii. younge bullockes, and a ram, and seven lambes of a yere olde without spot, and ii. tenth deales of flour for a meat offeringe myngled with oyle vnto one bullocke, and two tenth deales of flour for a meat offeringe myngled with oyle vnto one Ram. And euenmore, a tenth deale of flour myngled with oyle, for a meat offeringe vnto one lambe. This is a burnt offeringe of a sweete sauoure in the sacrifice of the Lorde. And their drynke offeringes

shalbe half an hin of wyne vnto one bullocke and the thyrde part of an hin of wyne vnto a Ram, and the fourth parte of an hin vnto a lambe. This is the burnt offeringe of every moneth thowout all the monethes of the yere, and one he goote for a synne offeringe vnto the Lorde, which shalbe offered with the daily burnt offeringe and his drynke offeringe. And the xij. daye of the first moneth shalbe Pasche ouer vnto the Lorde. And the xv. daye of the same moneth shalbe a feast, in which seven dayes men must eate unleuened bred. The first daye shalbe an holy feast, so that ye shall do no maner laborious worke therein. And ye shall offer a burnt offeringe vnto the Lorde. ii. younge bullockes, one Ram, and seven lambes of a yere olde without spot, & their meat offeringe of flour myngled with oyle. ii. tenth deales vnto a bullocke, and two tenth deales vnto a Ram, and euenmore one tenth deale vnto a lambe, thowout the. vij. lambes: & an he goote for a synne offeringe to make attonement for you.

And ye shall offer these, besyde the burnt offeringe in the morninge that is alwaye offered. And after this maner ye shall offer thowout the seven dayes, the fode of the sacrifice of a sweete sauoure vnto the Lorde. And it shalbe done besyde the daily burnt offeringe and his drynke offeringe. And the seuen day shalbe an holy feast vnto you, so that ye shall do no laborious worke therein. And the day of your first frutes when ye bynge a new meat offeringe vnto the Lorde in your weekes, shall be an holy feast vnto you: so that ye shall do no laborious worke therein. And ye shall offer a burnt offeringe of a sweete sauoure vnto the Lorde two younge bullockes, and a Ram, & seven lambes of a yere olde a pece, with their meat offerings of flour myngled with oyle. ii. tenth deales vnto a bullocke, & tenth deales to a Ram, and euenmore one tenth deale vnto a lambe thowout the seven lambes, & an he goote to make attonement for you. And this ye shall do besydes the daily burnt offeringe and his meat offeringe: and they shalbe with out spot, with their drynke offerings.

What muste be offered the eghtt sp̄itic dayes of the seuenth moneth

CAP. XXIX.

And the first daye of the seuenth moneth shalbe an holy feast vnto you & and ye shall do no laborious worke therein. It shall be a daye of trumpet blowinge vnto you. And ye shall offer a burnt offeringe of a sweete sauoure vnto the Lorde: one younge bullocke, and one Ram and seven lambes of a yere olde a pece & are pure. And their meat offerings of flour myngled with oyle thre tenth deales vnto the bullocke, and two vnto the ram, and one tenth deale vnto one labe thowout the seven lambes. And an he goote for a synne offeringe to make an attonement for you besyde the burnt offeringe of the moneth and his meat offeringe and besyde the daily burnt

offering, and his meat offering, and the drynke offerings of the same: according to the maner of them, for a sauoure of sweete smell in the sacrifice of the Lorde.

* And the tenth daye of that same seuenth moneth shalbe an holy feast vnto you, and ye shall humble your soules, and shall do no maner worke therein. And ye shall offer a burnt offeringe vnto the Lorde of a sweete sauoure: one bullocke, a ramme, and seven lambes of a yere olde a pece without fault, and their meat offerings of flour myngled with oyle thre tenth deales to a bullocke, and two to a ram, and alwaye a tenth deale vnto a lambe thowout the seven lambes. And one he goote for a synne offeringe, besyde the synne offeringe of attonement, and the daily burnt offeringe, and the meat and drynke offerings that belonge to the same.

* And the fiftie daye of the seuenth moneth shalbe holy day, and ye shall do no laborious worke therein, and ye shall kepe a feast vnto the Lorde of seven dayes longe. And ye shall offer a burnt offeringe of a sweete sauoure vnto the Lorde, thirtene bullockes, two rammes, and fourtene lambes, which are percynges and pure, with oyle thre tenth deales vnto euey one of the thirtene bullockes, two tenth deales to euey of the rammes, and one tenth deale vnto euey of the fourtene lambes. And one he goote vnto a synne offeringe, besyde the daily burnt offeringe, with his meat and drynke offerings.

And the seconde daye twelue yonge bullockes, two rammes, and fourtene percyng lambes without spotte: and theyr meat offerings and drynke offerings vnto the bullockes, rammes, and lambes, according to the nombre of them, and after the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe, and his meat and drynke offerings.

And the thyrde daye eluen bullockes, two rammes, and fourtene percyng lambes, without spotte: and theyr meat and drynke offerings vnto the bullockes, rammes, and lambes, after the nombre of them, and according to the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe, and his meat and drynke offerings.

And the fourth daye ten bullockes, two rammes, and. xiiij. lambes percynges pure, and theyr meat and drynke offerings vnto the bullockes, rammes, and lambes, according to the nombre of them, and after the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe and his meat and drynke offerings.

And the fiftie daye, nyne bullockes, two rammes, and fourtene lambes of one yere olde a pece, without spotte. And theyr meat and drynke offerings vnto the bullockes, rammes, and lambes, according to the nombre of them, and after the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe and his meat and drynke offerings.

And the sixte daye, eghte bullockes, two rammes, & fourtene percyng lambes without spotte. And theyr meat and drynke offerings vnto the bullockes, rammes, and lambes, according to the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe, and his meat and drynke offerings.

And the seuenth daye, seven bullockes, two rammes, and thirtene lambes that are percynges and pure. And theyr meat and drynke offerings vnto the bullockes, rammes, and lambes, according to theyr nombre, and to the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe, and his meat and drynke offerings.

And the eghte daye shall be the conclusion of the feast vnto you, and ye shall do no maner laborious worke therein. And ye shall offer a burnt offeringe of a sweete sauoure vnto the Lorde: one bullocke, one ramme, and seven percyng lambes without spotte. And the meat and drynke offerings vnto the bullocke, ramme, and lambes, according to their nombres, and according to the maner. And an he goote for a synne offeringe, besyde the daily burnt offeringe, and his meat and drynke offerings.

These thynges ye shall do vnto the Lorde in your feast: besyde your bowes and freewill offerings, in your burnt offerings, meat offerings, drynke offerings, and pear offerings. And Moyses tolde the chyldren of Israel, according to all that the Lorde commaunded him.

Of bowes when they shall be kepte, and when not.

CAP. XXX.

And Moyses spake vnto the heades of the trybes of the chyldren of Israel, sayinge: this is the thyng whiche the Lorde commaundeth. If a man bowe a vowe vnto the Lorde, or sweare an othe, and bynde his soule, he shal not go backe with his word but shall fulfill all that procedeth out of his mouth.

If a damosell bowe a vowe vnto the Lorde, and bynde her selfe bynge in her fathers house and unmarried: if her father heare the vowe and bonde, whiche she hath made vpon her soule, and holde his peace thereto: then all her bowes and bondes whiche she hath made vpon her soule, shall stande good. But if her father forbydde her the same daye that he heareth it, none of her bowes ne bondes whiche she hath made vpon her soule, shall be of value, and the Lorde shall forgive her, because her father forbad her.

If she hadde an husbnde when she bowed or pronounced oughte out of her lippes, wherwith she bounde her soule, and her husbnde, and herde it, and helde his peace there at the same daye he herde it: Then her bowes and her bondes wherwith she bounde her

her soule, shall stande. But if her husbande forbadde her the same daye he herde it, then hadde he made her vowe which she had vpon her, of none effecte, and that also which she pronounced with her lippes, wherewith she bounde her soule, and the Lorde shall forgive her.

The vowe of a wedowe, and of her that is deuorced, and all that they haue bounde their soules with, shall stande.

If she vowed in her husbandes house, or bounde her soule with an othe, and her husbande herde it, and helde his peace and forbade her not: then all her voves and bondes wherewith she bounde her soule, shall stande. But if her husbande disanulled them the same daye he herde them, then nothinge that proceeded oute of her lippes in voves and bondes wherewith she bounde her soule shall stande: for her husbande hath looked them and the Lorde shall forgive her.

All voves and othes that bynde to humble the soule, maye her husbande stablish or bryake. But if her husbande holde his peace frome one daye vnto another, then he stablisheth all her voves and bondes which she had vpon her, because he helde his peace the same daye he herde them. And if he afterwarde bryake them, he shall beare her synne hym selfe.

These are the ordynaunces which the Lorde commaunded Moyses, betwene the man and his wyfe, and betwene the father and his daughter, beyng a damsell in her fathers house.

The Madianites and Salam are slayne. The praye was brought to Moyses and equally diuided a present gyuen of Israel because none of the men were slayne.

CAPL. XXXI.

And the Lorde spake to Moyses, sayinge: * Kenge the chyldren of Israel of the madianites, and afterwarde be gathered vnto thy people. And Moyses spake vnto the folke, sayinge: Warnesse some of you vnto warre, and lette them goo vpon the Madianites, and aueng the Lorde of the Madianites.

Ye shall sende vnto the warre a thousande of euery tribe thowowe oute all the tribes of Israel. And there were taken oute of the thousandes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moyses sente them a thousande of euery tribe, with Phineas the sonne of Eleazar the pcesse to warre, and the holie vessels and the trumpettes to blowe in his hande.

* And they warred agaynst the Madianites, as the Lorde commaunded Moyses, and slawe all the males. And they slawe the kynge of Madian, amonges other that were slayne: Sur, Rehun, Zur, Hur, and Reba: five kynge of Madian. And they slawe Balaam the sonne of Beor: with the Madianites.

the chyldren of Israel toke all the women of Madian prisoners, and they chyldren, and spoiled all their catell, their substance and their goodes. And they burnt all their cities wherewith they dwelte, and all their castels with fire. And they toke all the spoyle, and all they coulde cathe, bothe of men and beestes, and brought the captiues, and that which they hadde taken, and all the spoyle vnto Moyses and Eleazar the pcesse, and vnto the companye of the chyldren of Israel, even vnto the hollie, in the felde of Moab by Jordan nere to Jericho.

And Moyses and Eleazar the pcesse, and all the lordes of the companye wente out of the hollie agaynst them. And Moyses was angry with the officers of the hollie, with the capitaynes oure thousandes and oure hundredes, which came frome warre and battayle, and sayde vnto them: Haue ye saved the women aloue? beholde, * these caused the chyldren of Israel thowowe * Salam, to commit trespass agaynst the Lorde, by reason of Peor, and there folowed a plague amonge the congregation of the Lorde.

Nowe therfore * see all the men chyldren and the women that haue lpen with men aschelype: But all the women chyldren that haue not lpen with men, kepe aloue for youre selues. And lodge withoute the hollie seven dayes, all that haue kyllid anye person, * and all that haue touched anye deade bodie, and purifie boche youre selues and youre prisoners, the chyldre daye and the seuenth. And spraye all youre raimentes, and all that is made of skynnes, and all woike of gootes here, and all thynges made of wodde.

And Eleazar the pcesse sayde vnto the men of warre which wente oute to battayle: this is the ordynance of the lawe which the Lorde commaunded Moyses: Solde, syluer, brasse, yron, coppe, and ledde, and all that maye abyde the fyre, ye shall make it go thowowe the fyre, and then it is cleane. Reuer thelesse, it shall be sprayed with spraye of lunge water. And all that suffereth not the fyre, ye shall make go thowowe the water. And make the foure clothes the seuenth daye, and then ye are cleane. And afterwarde come in to the hollie.

And the Lorde spake to Moyses, sayinge: take the somme of the praye that was taken, bothe of women and of catell, thou and Eleazar the pcesse, and the heades of the people. And diuide it in to two partes, blwene them that toke the warre vpon them, and wente oute to battayle, and all the congregation. And take a portion vnto the Lorde of the men of warre which wente oute to battayle: one of fyue hundred, of the women and of the oxen and of the asses, and of the shepe: and ye shall take it of their halfe and gyue it vnto Eleazar the pcesse, an heur offeringe vnto the Lorde. And of the halfe of the chyldren of Israel, take one of fiftie, of the women, of the oxen, of the asses, and of the shepe, and of all maner of beastes, and gyue them vnto the

the Leuites which attende vpon the habitation of the Lorde.

And Moyses and Eleazar the pcesse byd as the Lorde commaunded Moyses. And the bothe and praye which the men of warre had caught was fyue hundred thousande, and the shepe and fiftene thousand shepe: and the shepe and twelue thousande oxen, the shepe and one thousande asses: and, xxx. thousande women that had lpen by no man.

And the halfe which was the parte of them that wente oute to warre was thye hundred thousande, and, xxxij. thousande, and fyue hundred shepe: And the Lordes parte of the shepe was fyue hundred and thye shepe and fiftene. And the oxen were, xxxvi. thousand, of which the Lordes parte was thye shepe and twelue. And the asses were thye thousande, and fyue hundred, of which the Lordes parte was thye shepe and one. And the women were fiftene thousande, of which the Lordes parte was, xxx. soules.

And Moyses gaue that somme which was the Lordes heur offeringe vnto Eleazar the pcesse, as the Lorde commaunded Moyses. And the other halfe of the chyldren of Israel which the Moyses seuered frome the men of warre, (that is to wete, the halfe that pertayned vnto the congregation) was thye hundred thousande, and, xxxvj. thousande, and fyue hundred shepe: and, xxxvi. thousande oxen: and thye thousande asses and fyue hundred: and fiftene thousande women.

And Moyses toke of this halfe that pertayned vnto the chyldren of Israel: one of euery fiftie bothe of the women and of the catell, and gaue them vnto the Leuites which gaue them attendance vpon the habitation of the Lorde, as the Lorde commaunded Moyses. And the officers of thousandes of the hollie, the capitaynes oure the thousandes, and the capitaynes oure the hundredes came forth and sayde vnto Moyses: Thy seruantes haue taken the somme of the men of warre, which were vnto oure hande, and there lacked not one man of them. We haue therfore brought a present vnto the Lorde whar euery man found of Jewels of golde, theynes, bracelets, ringes, earynges and spangles to make an attornment for oure soules before the Lorde.

And Moyses and Eleazar toke the golde of them: Jewels of all maner facions. And all the golde of the heur offeringe of the Lorde, of the Capitaynes oure thousandes, and hundredes: was fiftene thousande, seven hundred, and fiftie syles: for the men of warre hadde spoiled euery man for hym selfe. And Moyses and Eleazar the pcesse, toke the golde of the Capitaynes oure the thousandes and oure the hundredes, and brought it in to the tabernacle of wytnesse: to be a me-morail vnto the chyldren of Israel, before the Lorde.

To Ruben and Gad and to halfe the tribe of Manasse, is promysed the possession beyonde Jordan eastward: if they bryng their brethren in to the lande of promys.

The chyldren of Ruben, and the chyldren of Gad hadde a verye greete multitude of catell. And when they sawe the lande of Jazer, and the lande of Galaad that it was a good soyle for catell, they came and spake vnto Moyses and Eleazar the pcesse, and vnto the Lordes of the congregacion, sayinge: The lande of Ataroth, and Eibon, and Jazer, and Nemrah, and Hesbon, and Elealeh, and Sabam, and Nebo, and Beon which the countrey the Lorde smote before the people of Israel: is a lande good for catell, and we thy seruantes haue catell: Wherfore (sayde they) if we haue founde grace in thy syghte, lette this lande be gyuen vnto thy seruantes to possesse, and byngge vs not ouer Jordan.

And Moyses sayde to the chyldren of Gad and of Ruben: Shall your brethren goo to warre, and ye carpe here? Wherfore discorage ye the herdes of the chyldren of Israel, for to go ouer in to the lande which the Lorde hath gyuen them. * This byd your fathers, when I sent them from Cabot barne to se the lande. And they wente by euen vnto the ryuer of Escol, and sawe the lande and discouraged the herdes of the chyldren of Israel, that they wolde not go in to the lande which the Lorde hadde gyuen them.

And the Lorde was wrothe the same tyme and swate, sayinge. * None of the men that came oute of Egypte frome twentye yere olde and aboue, shall se the lande which I swate vnto Abraham, Isaac, and Jacob, because they haue not continually folowed me: save Caleb the sonne of Iephune the Kenesye, and Josua the sonne of Nun, for they haue folowed me continually. And the Lorde was angry with Israel, and made them wander in the wyldernesse fortye yere, vntill all the generacion that hadde doone cupil in the syghte of the Lorde, were consumed.

And beholde, ye are tpsen by in your fathers steade. so the increase of synfull men, and to augemente the scars wyathe of the Lorde towards Israel. For if ye do tounne awaye from him, he will yet agayne leaue the people in the wyldernesse, so shall ye destroye all this folke.

And they wente nere hym and sayde: we will buyde theseloues here for oure shepe and for oure catell, and cytes for oure chyldren: But we oure selues will goo eche armed before the chyldren of Israel, vntill we haue broughte them vnto their place. And oure chyldren shall dwell in the fenced cytes, because of the inhabytors of the lande. And we will not retourne vnto oure houses, vntill the chyldren of Israel haue entered: euery man his enheritaunce. for we will not enheryte with them on yonder syde Jordan eastward, because oure enheritaunce is fallen to vs on this syde Jordane East

Eastward.

*Iosua.ii.

And Moses said vnto them: *Yf ye wyl do this thing, that ye wyl go al harnessed before the Loide to warre, and wyl goo all of you in harnesse ouer Jordan before the Loide, vntill he haue caste oute his enemyes before you, and vntill the lande be subdued before the Loide, then ye shall retorne and be without synne agaynst the Loide and agaynst Israel, and this Lande shall be your possession before the Loide.

But if ye wyl not doo so: beholde, ye synne agaynst the Loide: and be sure your synne wyl synde you out, buyde your eyes for your chyldren, and fooldes for your wepe, and se ye too that ye haue spoken. And the chyldren of Gad and of Ruben spake vnto Moses, sayinge: thy seruantes wyl doo as my Loide commaundeth. Our chyldren, our wyues, our substance, and all our cattell shall remaine here in the cyties of Galaad. But *we thy seruantes wyl go all harnessed for the warre vnto barabie before the Loide, as my Loide hath sayd.

And Moses commaunded Eleazar the p'rest, and Josua the sonne of Nun, and the auncient headres of the trybes of the chyldren of Israel, and said vnto them: Yf the chyldren of Gad and of Ruben wyl go with you ouer Jordan al prepared to fyght before the Loide, then when the lande is subdued vnto you, gyue them the lande of Galaad to possesse, but if they wyl not go ouer with you in harnesse then they shal haue their possessions amonge you in the lande of Canaan. And the chyldren of Gad and Ruben answered, sayinge: that whiche the Loide hath sayde vnto thy seruantes we wyl doo. *We wyl go harnessed before the Loide in to the lande Canaan and the possession of our inheritance shall be on this syde Jordan.

And Moses gaue vnto the chyldren of Gad and of Ruben, and vnto valse the trybe of Manasse the sonne of Joseph, the kyngdome of Sehon kyng of the Amoytes, and the kyngdome of Og kyng of Basan, the land that belongeth vnto the cyties thereof in the colles of the countrey rounde aboute. And the chyldren of Gad buylt Dibon, Ataroth, Aroer, Kerioth, Saphan, Jaser, Jegabba, Bethnuna, and Betharan ten cittyes, and they buylt fortres for the wepe. And the chyldren of Ruben buylt Hesbon, Eleale, Kiriataim, Nabo, Baal, Seon, and turned their names, & Sibama also: and gaue names vnto the cyties whiche they buylt.

And the *chyldren of Machir, the sonne of Manasse wente to Galaad and toke it, and put oute the Amoytes that were there. And Moses gaue Galaad vnto Machir, the sonne of Manasse: and he dwelleth therein.

And *Josua the sonne of Manasse, wente and toke the small townes thereof, and called them the townes of Zabir. And Nobah went and take Kenath with the townes belonnginge thereto, and called it Nobah after his owne name.

The Iourneys and departynge frome place to place of Israel are nombred. They are commaunded to hyl the Canaanites.

CAPL XXXIIL

These are the Iourneys of the chyldren of Israel, whiche went out of the lande of Egypt with theyr armyes vnder Moses and Aaron. And Moses wrote theyr goynge out by theyr Iourneys at the commaundement of the Loide: such these are the Iourneys of theyr goynge out. The chyldren of Israel departed frome Kadesh the fiftene daye of the firste moneth, on the moztwe after *Passouer, and went out with an bygde bande in the syghte of all Egypte, whyle the Egyptians buryed all theyr firste bozne whiche the Loide hadde smytten amonge them. And vpon theyr Soddes also the Loide dyd execution. And the chyldren of Israel remoued frome Kadesh, and pitched in Socoth.

And they departed from *Socoth and pitched their tentes in Echan, whiche is in the edge of the wyldernesse. And they remoued frome Echan, and tourned in to the entrynge of *Piorth whiche is before Baal Zephon, and pitched before Migdol. And they departed frome before Piorth, and *wente thowme the myddes of the see in to the wyldernesse, and wente the dayes Iourneys in the wyldernesse of Echan, and pitched in Harah. And they remoued from Harah, & wente vnto *Elim, where were twelue fountayns and thre scoie and ten paulme trees, and they pitched there.

And they remoued frome Elim, and lape falk by the redde see. Frome whence they remoued, and lape in the *wyldernesse of Sin. And they toke theyr Iourney oute of the wyldernesse of Sin, and sette vp theyr tentes in Daphka, from whence they departed, and lape in Alus, and they remoued frome Alus, and lape at *Kaphedim where was no water for the people to drynke. And they departed from Kaphedim, and pitched in the wyldernesse of Sinai.

And from thence they remoued, and lodged at the *graures of Iuse. And they departed from the sepulchres of Iuse, and lape at *Haracroth. And frome Haracroth, and pitched in Kiphma. And departed frome Kiphma, and pitched at Rimon Parez. And they departed from Rimon Parez, and pitched in Libna. And they remoued frome Libna, and pitched at Kisha. And they Iourneyed from Kisha, and pitched in Kehelatha. And so preched in mount Sapher, and they remoued fro mount Sapher and lape in Harada. And they remoued frome Harada, and pitched in Jaiheboeth.

And remouynge frome Jaiheboeth, and lape at Zabarath, and they departed frome Zabarath, and pitched at Tharath. And they remoued frome Tharath, and pitched in Mitha. And they wente frome Mitha, and lodged in

Harmona. And they departed from Harmona and lape at Moseroth. And they departed from Moseroth, and pitched in Wane Zahan, and lape at Doy gadgad. And they went from Doy gadgad, and pitched in Jathbatha. And they remoued from Jathbatha, and lape at Abzona. And they departed frome Abzona, and lape at Eron Gader. And they remoued fro Eron Gader, & pitched in the *wyldernesse of Sin, whiche is Kades. And they remoued from Kades, and pitched in mount Doy in the edge of the lande of Edom.

*And Aaron the p'rest wente vp in to mount Doy at thappoyment of the Loide, And dyed there, euen in the fortyeth yere after the chyldren of Israel were come oute of the lande of Egypte, and in the firste daye of the fift moneth. And Aaron was an hundred & thirte and thre yere olde, when he dyd in mount Doy. And kynge Erad the Canaanite, whiche dwelte in the south of the lande of Canaan, herde that the chyldren of Israel were come.

And they departed frome *mount Doy, & pitched in Zalmona. And they departed from Zalmona, and pitched in Phimon. And they departed frome Phimon, and pitched in Oboth. And they departed frome Oboth, and pitched in Iehabarim in the borders of Moab. And they departed frome *Iehabarim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and lape in Almon Diblathama. And they remoued frome Almon Diblathama, and pitched in the mountaynes of Abarim before Raabo. And they departed frome the mountaynes of Abarim, and pitched in the felde of Moab falk by Jordan, nygh to Jericho. And they pitched vpon Jordan, frome Beth Bailemoth vnto the piapne of Abel Satim in the felde of Moab.

And the Loide spake vnto Moses in the felde of Moab by Jordan nygh vnto Jericho, sayinge: Speake vnto the chyldren of Israel, and saye vnto them: When ye are come ouer Jordan in the Lande of Canaan, se ye vyue oute all thimbabytauntes of the lande before you, and destroye theyr cha-pelles, and all theyr Images of metall, and plucke downe all theyr altiers buylte on pylles: And possesse the lande and dwell therein, for I haue gyuen you the lande to enioye it. And ye shall drynke the enherptaunce of the lande by lotte amonges your kynredes, and gyue to the moo the moze enherptaunce, and to the fewer, the lesse enherptaunce. And your enherptaunce shall be in the trybes of your fathers, in the place where euery mans lotte fallery.

That yf ye wyl not dryue oute the inhabitants of the lande before you, then those whiche ye lette remaine of them, shall be thornes in your eyes, and darts in your sides, and shall bere you in the lande wherein ye dwell. *Moreouer it wyl come to passe, that I shall doo vnto you, as I thoughte to doo vnto them.

The Lottes and borders of the lande of promise. Certayne are assigned to diuide the lande.

CAPL XXXIIII.

And the Loide spake vnto Moses, sayinge: *Commaunde the chyldren of Israel, and saye vnto them: When ye come in to the lande of Canaan, this is the lande that shall fall vnto your enherptaunce the lande of Canaan with all her colles.

And *your southe quarter shall be frome the wyldernesse of Sin alonge by the colse of Edom, so that your southe quarter shall be frome the syde of the salte see eastward, and shall set a compasse frome the south by to Acrabim, and reache to Zinna. And it shall goo oute on the south syde of Kades Barne / and go oute also at Hazer Abar, and go alonge to Azmon. And shall sette a compasse frome Azmon vnto the ryuer of Egypte, and shall goo out at the see.

And your west quarter shal be the great see, & whiche colse shall be your west colse.

And this shall be your nozthe quarter: ye shall compasse frome the great see vnto mount Doy. And frome mount Doy, ye shall compasse and go vnto Hemath: and the ende of the colse shall be at Zedaba, and the colse shall reache oute to Ziphzion and goo oute at Hazer Enan. And this shall be your nozthe quarter.

And ye shall compasse your East quarter, from Hazer enan to Sepham. And the colse shall goo downe frome Sepham to Ribia on the East syde of Ain. And then descende and goo oute at the syde of the see of Cene-reth eastward. And then goo downe alonge by Jordan, and leaue at the salte see. And this shall be your lande with all the colles therof rounde aboute.

And Moses commaunded the chyldren of Israel, sayinge: this is the lande whiche ye shall enherpte by lotte, and whiche the Loide commaunded to gyue vnto nyne trybes and an halfe: *for the trybe of the chyldren of Ruben haue receyued in the householdes of theyr fathers, and the trybe of the chyldren of Gad, in theyr fathers householdes / and halfe the trybe of Manasse, haue receyued theyr enherptaunce / that is to wete, two trybes and an halfe haue receyued theyr enherptaunce on the othre syde of Jordan by Jericho eastward, towarde the sonne ry-synge.

And the Loide spake vnto Moses, sayinge: These are the names of the men, whiche shall drynke you the lande to enherpte, Eleazar the p'rest / and *Josua the sonne of Nun. And ye shall take also a lozbe of euery trybe to de vyde the lande, whose names are these: In the trybe of Iuda, Caleb the sonne of Iephune. And in the trybe of the chyldren of Symeon, Samuel the sonne of Amud. And in the trybe of Benjamin, Elidad the sonne of Elion. And in the trybe of the chyldren of Dan / the lozbe Bucki the sonne of Jagli.

And

And amonge the chyldren of Joseph: in the tribe of the chyldren of Manasse, the loyde Daniel the sonne of Ephod. And in the tribe of the chyldren of Ephraim, the loyde Samuel the sonne of Siphren. And in the tribe of the sonnes of Zabulon, the loyde Elzaphan the sonne of Phurnach. And in the tribe of the chyldren of Issachar, the loyde Paltiel the sonne of Man. And in the tribe of the sonnes of Aser, the loyde Abihud the sonne of Salomi. And in the tribe of the chyldren of Naphtali, the loyde Beda El the sonne of Amihud. These are they whiche the loyde commaunded to dwelle the inheritance vnto the chyldren of Israel, in the lande of Canaan.

¶ Into the Leuites must be given Cities and suburbs. The Cities of refuge of sanctuaries. The lawe of manuellpuge. For one mannes witnesse shall no man be condemned.

CAPL XXXV.

And the Lozde spake to Moses in the feldes of Moab by Jordane ouer agaynst Jericho, sayinge: commaunde the chyldren of Israel, that they gyue vnto the Leuites of the inheritance of theyr possession: cities to dwell in. And ye shall gyue also vnto the cities of the Leuites, suburbs rounde aboute them. The cities shall be for them to dwell in, and the suburbs for theyr cattle, possession, and all maner beastes of theyr.

And the suburbs of the cities whiche ye shall gyue vnto the Leuites, shall reache from the wall of the city outwarde, a thousande cubytes rounde aboute. And ye shall measure withoute the cite, and make the uttermost border of the east syde, two thousande cubytes. And the uttermost border of the south syde, two thousande cubytes. And the uttermost border of the west syde, two thousande cubytes: and the uttermost border of the north syde, two thousande cubytes also: and the city shall be in the myddes. And these shall be the suburbs of theyr cities.

And amonge the cities whiche ye shall gyue vnto the Leuites, there shall be six cities of franchises, whiche ye shall gyue so that in that, that he whiche killeth maye see theyr. And to them ye shall adde fourtye and two cities moore: so that all the cities whiche ye shall gyue the Leuites, shall be fourtye and syght with theyr suburbs.

And of the cities whiche ye shall gyue out of the possessions of the chyldren of Israel, ye shall gyue manye out of theyr possessions that haue moche, and some out of theyr possessions that haue litle: so that euerye tribe shall gyue of his cities vnto the Leuites, accordyng to the inheritance whiche he enheriteth.

And the Lozde spake to Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: when ye be come ouer Jordane into the lande of Canaan, ye shall buyde cy-

ties, whiche shall be privileged townes for you: that he whiche sleeth a man vnwares, maye flee thither. And the cities shall be to flee from the reuenger of bloude, that he whiche killeth dye not, vnles he stande before the congregation in iudgement.

And of these six free cities whiche ye shall gyue, three ye shall gyue on this syde Jordane, and three in the lande of Canaan. And these six free cities shall be for the chyldren of Israel, and for the stranger, and for hym that dwelleth amonge you, that all they whiche kille vnwares, maye flee thither.

If any man smyte an other with a weapon of yron that he dye, then he is a murderer: and shall dye for it.

If he smyte hym with a chynnyng stone that he dye therewith, then he shall dye, for he is a murderer, and shall be slayne therfor.

If he smyte hym with a hande weapon of wood that he dye therewith, then he shall dye: for he is a murderer, and shall be slayne therfor.

The iudger of bloude shall see the murderer, as soone as he synnderth hym: If he thynk at hym of hate, or hurle at hym with lynges awaye that he dye, or smyte hym with his hande of malice that he dye, he that smote hym shall dye, for he is a murderer. The iudger of bloude shall see hym as soone as he synnderth hym.

But if he pussed hym by chaunce, and not of hate, or caste at hym with anye maner of stynge, and not lynges of wapte: or caste anye maner of stone at hym that he dye therewith, and sawe hym not: And he caste it vpon hym and he dye, but was not his enemye, neither soughte hym anye harme: then the congregation shall iudge bytwene the flier, and the reuenger of bloude in suche cases. And the congregation shall deliuer the flier out of the hande of the reuenger of bloude, and shall restore hym agayne vnto the franchised cytye whither he was fledde. And he shall remayne there vnto the death of the hygge preele whiche was anoynted with holy oyle.

But if he came withoute the symptes of his privileged cite whither he was fledde, if the auenger of bloude fynde hym withoute the preele, of his free towne, he shall see the murderer, and be gylelesse: because he shoulde haue kepte hym selfe in his free towne vntill the death of the hygge preele, and after the death of the hygge preele, he shall retorne agayne vnto the lande of his possession. And this shall be an ordynance and a lawe vnto you, amonge youre chyldren after you, in all youre habitacions.

Who so euer sleeth, shall be slayne by the mouth of wytnesses. For one wytnesse shall not psonifye agaynst one person to put him to death. Wherfore ye shall take none amercies for the sle of the murderer whiche is worthy to dye: but he shall be put to death. Also ye shall take none attonement for him that is fledde to a free cite, that he shoulde come agayne and dwell in the lande before the death of

of the hygge preele. And se ye despyle not the lande whiche ye are in: for bloude despyleth the lande. And the lande can none otherwyse be cleansed of the bloude that is shedde therein, but by the bloude of hym that shedde it. Despyle not therfore the lande whiche ye inhabyte, and in the myddes of whiche, I also dwell amonge the chyldren of Israel.

¶ An order for the marriage of the daughters of Zelaphead. One of the tribes maye not marie with an other: but euerye one muste take him a wyfe of his owne tribe.

CAPL XXXVI.

And the heedes of the chyldren of Gad the sonne of Gad the sonne of the hynde of the chyldren of Joseph, came forth and spake before Moses and the princes which were ancient vnto amonge the chyldren of Israel, and sayd: The Lozde commaunded my loyde to gyue the lande to inherite by lotte to the chyldren of Israel. And then my loyde commaunded in the name of the Lozde, to gyue the inheritance of Zelaphead our byother vnto his daughters.

¶ And when any of the sonnes of the tribes of Israel take them to wyues, then shall theyr inheritance be taken from the inheritance of our fathers, and shall be put vnto the inheritance of the tribe in whiche they are, and shall be taken from the lotte of our inheritance. And when the yere of Jubilee cometh vnto the chyldren of Israel, then shall theyr inheritance be put vnto the inheritance of the tribe wherin they are and so shall theyr inheritance be taken away from the inheritance of the tribe of our fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lozde, sayng: the tribe of the chyldren of Joseph haue sayd well. This thynge dothe the Lozde commaunde the daughters of Zelaphead, sayng: Let them be wyues to whom they them selfe thinke beste, but in the kyned of the tribe of theyr father shall they mary, that the inheritance of the chyldren of Israel coule not from tribe to tribe. But that the chyldren of Israel maye abyde euerye man in the inheritance of the tribe of his fathers.

And euery daughter that possesse anye inheritance, amonge the tribes of the chyldren of Israel, shall be wyfe vnto one of the kyned of the tribe of her father, that the chyldren of Israel maye enioye euerye man the inheritance of his father, and that the inheritance goe not from one tribe to an other: but that the tribes of the chyldren of Israel maye abyde euerye man in his owne inheritance.

And as the Lozde commaunded Moses, to gyue to byd the daughters of Zelaphead: Bela, Shira, Hagla, Milcha, and Noa, and were married vnto theyr fathers byother sonnes, of the kyned of the chyldren of Manasse the sonne of Joseph, and so they hadde theyr inheritance in the tribe of the kyned of theyr father. These are the commaundementes and lawes whiche the Lozde commaunded thowme Moyses vnto the chyldren of Israel in the feldes of Moab vpon Jordane nere vnto Jericho.

¶ The ende of the fourth booke of Moses.

2 The

THE FIFTE BOOKE OF MOSES
CALLED DEUTERONOMIUM.

A briefe rehearsal of thynges done before, frome the ppechinge at mount Horeb vntill they came to Cades barne.

CAP. I.

THese be the wordes which Moles spake vnto al Israel on the other syde Jordan in the wyldernes in the feltes by the red see, betwene Pharan & Thophel, Laban, Hazereth, and Disahab xi. dayes journey frome Horeb vnto Cades barne, by the way that ledeh vnto mount Seir. And it happened the first daye of the xi. moneth, in the xi. yere that Moles spake vnto the chyldren of Israel according vnto all that the Loyde had gyuen him in commaundement vnto them after he had smyten Sehon the kynge of the Amorytes which dwelt in Heshon and Og kynge of Basan, whiche dwelt at Asaroth in Ediat.

On the other syde Jordan in the lande of Moab, Moles began to declare this law, sayinge: the Loyde oure God spake vnto vs in Horeb, saying: Ye haue dwelt long ynough in this mount: departe therfore and take your iourney and go vnto the hylls of the Amorytes, and vnto all places vnto there vnto: both feltes, hylls and dales: and vnto the southe and vnto the sees syde of the lande of Canaan, and vnto Libanon: euen vnto the great ryuer Euphrates. Beholde, I haue set the lande before you: go in therfore and possesse the lande whiche the Loyde swaue vnto your fathers, Abraham, Isaac and Jacob, to gyue vnto them, and they lede after them.

And I sayd vnto you the same season: I am not habile to beare you my selfe alone, for the Loyde your God hath multiplied you: so that ye are this daye as the sterres of heuen in nomber. The Loyde God of your fathers make you a thousande tymes so many mo as ye are, and blesse you as he hath promysed you. How said I can? I my selfe alone beare the acerbitye charge and strepe that is amonyes you: byng therfore men of wyldome and of vnderstandynge and of experience, knowne among your trybes, that I maye make them rulers ouer you. And ye answered me and sayd, that which thou hast spoken is good to be done. And then I toke the herdes of your trybes men of wyldome and experience, and made them rulers ouer you: capitaynes ouer thousandes, and ouer hundredes, ouer fiftie, and ouer ten, and officers amonge your trybes.

And I chargede your Iudges the same tyme, sayinge: beare your brethren, and iudge righteously betwene euery man and his brother, and the straunger that is with hym. Se ye know no mans personage in iudgement, but beare the small as well as the greace, and be asfearde of no man, for the iudgement is Gods. And the cause that is to harde for you, bringe

vnto me, and I wyll heare it. And I commaunded you the same season al thynges whiche ye shoulde do. And then we departed frome Horeb, and walked thowt all that great and terrible wyldernes as ye haue sene alonge by the waye that leadeh vnto the hylls of the Amorytes, as the Loyde oure God commaunded vs, and came to Cades Barne. And there I sayd vnto you: Ye are come vnto the hylls of the Amorytes whiche the Loyde oure God dothe gyue vs.

Beholde, the Loyde thy God hath set the lande before, goe vp and conquire it, as the Loyde God of thy fathers saythe vnto the: feare not, neyther be discouraged. And then ye came vnto me euery one, and sayde. Lette vs sende men before vs, to intercheute the lande, and to byngge vs wordes agayne, bothe what waye we shall goe vs by, and vnto what trytes we shall come. And the sayinge pleased me well, and I take twelue men of you, of euery trybe one. And they departed and wente vp in to the hygge countrye, and came vnto the ryuer Scith, and serched it ouer, and toke of the frute of the lande in theyr handes, and broughte it bothe vnto vs, and broughte vs wordes agayne and sayd: It is a good lande whiche the Loyde oure God dothe gyue vs.

Notwithstandynge ye wolde not consent to goe vp, but were disobediente vnto the mouth of the Loyd your God, and murmured in your tentes, and sayde: bycause the Loyde hateth vs, therfore he hath broughte vs oute of the lande of Egypte, to deliuer vs into the handes of the Amorytes, and to deliue vs. Howe shall we goe vp? Sure brethren haue discouraged our hertes. sayinge: The people is greater and taller then we, and the cities are greace and walled, euen vnto heuen: and more ouer we haue sene the sonnes of the Enakims there.

And I sayde vnto you: dyed not, neyther be asfearde of them. The Loyde your God which goeth before you, he shall fyghe for you according to all that he dyd vnto you in Egypte, before your eyes, and in the wyldernes, as thou hast sene how the Loyde thy God bare the as a man shoulde beare his sonne thowt out all the waye whiche ye haue gone, tyll ye came vnto this place. And yet for all this, ye dyd not byleue the Loyde your God, whiche goeth the waye before you, to serche you oute a place to ppeche your tentes in, in the bynght, that ye myght se what waye to goe and in a cloude by daye.

And the Loyde herde the voyce of your wordes, and was wrothe and swaue, sayinge: there shall not one of these men of this feowarde generation se that good lande whiche I swaue to gyue vnto your fathers, save I swaue the sonne of Zephune, he shall se it: and to hym wyll I gyue the lande whiche he hath walked in, and to his chyldren bycause he hath continually folowed the Loyde.

Arke wyll the Loyde was angrie with me for your sake, sayinge: thou also walte not good in this. But Josua the sonne of Nun whiche standeth before the, he shall go in thither. Bolden him therfore for he shall diuylde the heritage vnto Israel.

Moreover your chyldren whiche ye sayd shoulde be a praye, and your sonnes whiche knowe neyther good nor bad this daye, they shall goo in thither, and vnto them I wyll gyue it, and they shall enioye it. But as for you, turne backe and take your iourney in to the wyldernes: euen the waye to the redde see. Then ye answered and sayde vnto me: We haue sinned agaynst the Loyde: we wyll goo vp and fyghe, accordinge to all that the Loyde oure God commaunded vs.

And when ye hadde gyde on euery man his weapons of warre, and were redde to goe vp in to the hylls, the Loyde sayd vnto me: saye vnto them, se ye go not vp and that ye fyghe not, for I am not amonyes you: I se ye be couged before your ennemyes. And when I told you ye wolde not heare: but disobeyed the mouth of the Loyde, and wente presumptuously vp in to the hylls.

Then the Amorytes whiche dwelt in those hylls, came out agaynst you and chased you as bees do, and bewed you in Seir, euen vnto Horma. And ye came agayne and wept before the Loyde: but the Loyd wold not heare your voyce, nor gyue you audience. And so ye abode in Cades alonge season.

A rehearsal of that which was done frome the tyme that they departed frome Cades barne, vnto the battell agaynst the kynge Sehon and Og.

CAP. II.

II.

Then we turned and toke oure iourneys in to the wyldernes, euen the waye to the redde see as the Loyde commaunded me. And we compassed the mountaynes of Seir a long tyme. Then the Loyde spake vnto me sayinge: Ye haue compassed this mountaynes longe ynough, turne you northwarde. And warne the people, saying: Ye shall go thowt the colles of your brethren the chyldren of Esau, whiche dwell in Seir, and they shall be asfearde of you: But take good hede vnto your selues, that ye prouoke them not, for I wyll not gyue you of theyr lande, no not so moche as a foote breade: bycause I haue gyuen mounte Seir vnto Esau to possesse. Ye shall bye meate of them for money to eate: and ye shall bye water of them for money to drynke. For the Loyde thy God hath blessed the in al the wayes of thyne hand, and knowe the as thou wentest thowt his great wyldernes. Moreover the Loyde thy God hath ben with the this fourtye yeres, so that thou hast lacked nothinge.

And when we were departed from our brethren the chyldren of Esau whiche dwelt in Seir by the felde waye from Elath and Ezion Gaber, we turned and wente the waye to the wyldernes of Moab. Then the Loyde sayd vnto me, se that thou be not the Moabites, neyther prouoke them to battayle, for I wyll not gyue the of theyr lande to possesse: bycause I haue gyuen it vnto the chyldren of Lot to possesse. The Emims dwelt therein in tymes past, a people great, many and tall, as the Enakims: whiche also were taken for gyantes as the Enakims: And the Moabites called them Emims.

In lyke maner the Emims dwelt in Seir before tyme whiche the chyldren of Esau cast out, and destroyed them before them & dwelt there in theyr sede: as Israel dyd in the lande of his possession whiche the Loyde gaue them. Nowtyle by sayd I and get you ouer the ryuer Zared: and we wente ouer the ryuer Zared. The space in which we came from Cades Barne, vntill we were come ouer the ryuer Zared was xxxviij. yeres, vntill all the generation of the men of warre were wasted oute of the hode as the Loyde swaue vnto them. For in dew the hand of the Loyde was agaynst them to destroye them oute of the hode, tyll they were consumed.

And as soone as all the men of warre were consumed and deed for the of the people, then the Loyde spake vnto me, sayinge. Thou walte go thowt the colles of Moab this daye, and walte come nre vnto the chyldren of Ammon: se thou beere them not, nor yet prouoke them. For I wyll not gyue the of the lande of the chyldren of Ammon to possesse, bycause I haue gyuen it vnto the chyldren of Lot to possesse. That also was taken for a land of gyantes, and gyantes dwelt therein in olde tyme, and the Ammonites called them Zanzumims. A people that was greace, many and tall, as the Enakims. But the Loyde destroyed them before the Ammonites, and they caste them out, and they dwelt there in theyr sede: as he dyd for the chyldren of Esau, whiche dwell in Seir: euen as he destroyed the Emims before them, and they caste them oute and dwell in theyr sede vnto this daye. And the Emims whiche dwelt in Hazarim euen vnto Aza, the Caphthorims whiche came out of Caphthor, destroyed them and dwelt in theyr rowmes.

Kyle by, take your iourneys and goe ouer the ryuer Arnon. Beholde, I haue gyuen in to thy hande Sehon the Amoryte, kynge of Heshon and his lande. Go and conquire, and prouoke hym to battayle. This daye I wyll begyn to sende the feare and dred of the vpon all nations that are vnder al portes of the heauen: so that when they heare speake of the, they shall tremble and quake for feare of the.

Then I sente messengers oute of the wyldernes of the east vnto Sehon kynge of Heshon with wordes of pear, sayinge: Let me goo thowt the lande. I wyll goo alwayes alonge by the bye waye, and will neither turne vnto the right hand nor to the left. Sell me meate for money to eate, and gyue me drynke for money to drynke. I wyll go thowt by foote onely (as the chyldren of Esau dyd vnto me whiche dwell in Seir, and the Moabites whiche dwell in Ar) vntill I be come ouer

the ryuer Jordan.

Emim a kind of Gyantes so called because they were terrible and cruel for Emim signifieth terrible.

* Sum. p. 1. 4

* Sum. p. 1. 4

Num. p. 1. 4

Horeb and Sinai are both one.

* Ex. p. 1. 4

Judges.

* Lev. xix. 6
Deut. xxi. 15
Eccl. xlii. 1

Jordan in to the lande whiche the Lorde our God geueth vs.

But Sehon the kyng of Hesbon wolde not let vs passe by him, for the Lorde thy God had hardened his spyrte, and made his herte tough because he wolde deliuer him in to thy handes, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde I haue begon to let Sehon and his lande þe-fore the: go to and conquire, that thou mayst possesse his lande. When bothe Sehon and all his people came out agaynst vs vnto batayle at Jahaza. And the Lorde set him before vs, and we smote hym and his sonnes and all his people.

And we toke all his cityes the same season and destroyed all his cityes, with men, women and chyldren, and let nothinge remayne save the catell onely we caught vnto our selues, and the spoyle of the cityes whiche we toke, frome Aroer vpon the bynke of the ryuer of Arnon, and the cite in the ryuer, vnto Galaad: there was not one cite to stronge for vs. The Lorde our God deliuered all vnto vs: onely vnto the lande of the chyldren of Ammon ye came not, nor vnto all the coste of the ryuer Jaboche, nor vnto the cityes in the mountaynes, nor vnto what so euer the Lorde our God forbad vs.

¶ A rehearsal of thynges that chaunced seme the victorie of the two kynges Sehon and Og, vnto the Institution of Josue in Moyses heade.

CAPL.

III.

Then we turned and wente by the waye to Basan: And Og the kyng of Basan came out agaynst vs: bothe he and all his people to battell at Edjai. And the Lorde sayd vnto me: feare hym not, for I haue deliuered him and all his people and his lande in to thy hande, and thou shalt deale with hym as thou dealest with Sehon kyng of the Amoytes whiche dwelte at Hesbon. And so the Lorde oure God deliuered in to our handes, Og also the kyng of Basan, and all his folke. And we smote hym, tyll noughte was lefte hym.

And we toke all his cityes the same season (for there was not a cite which we toke not from them, euen thye scoze cityes, all the region of Argob, the kyngdom of Og in Basan. All these cityes were made stronge with hye walles, gates, and barres: besyde buttressed townes a greate meyn. And we utterly destroyed them as we played with Sehon kyng of Hesbon, bynginge to noughte all the cytys with men, women, and chyldren. But all the catell and the spoyle of the cityes, we pre serued for our selues.

And thus we toke the same season, the lande oute of the hande of two kynges of the Amoytes on the other syde Jordan, frome thye ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons call Sion, but the Amoytes call it Senir) all the cityes in the plaine, and all Galaad, eall Basan vnto Salecha and Edjai, cityes of the kyngdom of

Og in Basan. For onely Og kyng of Basan remayned of the rest of the gyautes/beholde his ryon beo is yet at Iabab among the chyldren of Ammon, nyne cubytes longe, and four cubytes brode, of the cubytes of a man.

And when we had conquered this land the same tyme, I gaue from Aroer, which is vpon the riuer of Arnon, and halfe mounte Salaad, and the cytes therof vnto the Rubenites, and Gadites. And the rest of Salaad and all Basan, the kyngdom of Og I gaue vnto the halfe trybe of Manasse, all the region of Argob withall. Basan was called the lande of gyautes. For the sonne of Manasse toke all the region of Argob vnto the coles of Othuri and Maachari, and called them after his owne name: Basan þe Hauoth Jar vnto this daye. And I gaue halfe Salaad vnto Gad. And vnto Ruben and Gad I gaue fro Galaad vnto the ryuer of Arnon, and halfe the balley and the coste, euen vnto the ryuer Jaboche, whiche is the bozder of the chyldren of Ammon, and the feldes and Jordan with the toll from Gilead vnto the see in the felde, whiche is the salt see vnder the spynges of Iabab eastward.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lorde your God hath geuen you this lande to enioye: use you goo harnessed before poure brethzen the chyldren of Israel all that are men of warre amonges you. Your wyues onely, poure chyldren and poure catell (for I wote that ye haue moche catell) shall abyde in poure cityes which I haue geuen you, vntill the Lorde haue geuen rest vnto poure brethzen as well as vnto you, and vntill they also haue conquered the lande which the Lorde your God hath geuen them beyonde Jordan: and then recourne agayne euery man vnto his possession which I haue geuen you.

And I warned Josua the same tyme, sayinge: thyne eyes haue sene all that the Lorde your God hath done vnto these two kynges, euen so the Lorde will doo vnto all kyngdomes whither thou goest. Feare them not, for the Lorde your God it is, that fygtheth for you.

And I besought the Lorde the same tyme, sayinge: O Lorde God, thou hast begon to shewe thy seruaunt thy greatnesse & thy myghte by thine hande, for there is no God in heuen nor in erth that can doo after thy workes, and after thy power: let me goo ouer and se the good land that is beyonde Jordan, that goodly bycountrie, and Libanon. But the Lorde was angry with me for your sakes, and wolde not heare me, but sayde vnto me: be content, and speake hence forth no more vnto me of this matter. ¶ Get the vp in to the top of Phalsgab and lyfte by thine eyes west, north, south and east, and beholde it with thine eyes: for thou shalt not goo ouer this Jordan. Wherefore charge Josua and encourage him, and bolden him, for he shall go ouer before his people, & he shall drye the lande, whiche thou shalt se. vnto them. And so we abode in the balley beynde Bethphero.

¶ An exhortation to geue diligent heed vnto the lawe, and that they shoulde not take awaye or adde any thyng thereto. Images maye not be worshypped nor yet made. The thye Ruyes of refuge.

CAPL.

III.

Ad nowe hearken Israel vnto the ordynaunces and lawes which I teache you for to doo them, that ye maye lyue and go and conquire the lande whiche the Lorde God of your fathers geueth you. Ye shall put nothinge vnto the word whiche I commaunde you, neyther do oughte thereto, that ye maye kepe the commaundementes of the Lorde your God, whiche I commaunde you. ¶ Your eyes haue sene what the Lorde dyd to Baal Peor: for all the men that folowed Baal Peor, the Lorde your God hath destroyed amonge you. But ye that claued vnto the Lorde your God are alijue euery one of you this daye. Beholde, I haue taught you ordynaunces and lawes suche as the Lorde my God commaunded me that ye shoulde do in the lande whither ye go to possesse it.

Kepe them therefore and do them, for that is your wylsome and vnderstandynge in the sight of the nations: whiche when they haue herde all these ordynaunces, shall saye: What a wyse and vnderstanding people is this grete nation. For what nation is so grete that hath Goddes so nye vnto him: as the Lorde our God is nye vnto vs in all thynges, when we call vnto him? Yea, and what nation is so grete, that hath ordynaunces and lawes so ryghteous, as all this lawe whiche I set before you this daye.

Take heede to thy selfe therefore onely, and kepe thy soule diligently, that thou forget not the thynges whiche thine eyes haue sene, and that they departe not out of thine herte, all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes. The daye that I shal before the Lorde your God in Horeb when he sayd vnto me, gather me þe people together, that I may make them heare my wordes to thintent they may lerne to feare me as long as they lyue vpon the erth, and that they may teache the: chyldren: ye came and shode also vnder the hyll, and the hyll burnt with fire: euen vnto the myddes of heuen, & there was thynnes cloudes and mist. And the Lorde spake vnto you out of the fire, and ye bred the voyce of the wordes: but saw no ymage, save herde a voyce onely.

And he declared vnto you his couenaunt, whiche he commaunded you to doo, euen ten saynges, and wrote them in to tables of stone. And the Lorde commaunded me that same season to teache you ordynaunces and lawes, for to doo them in the lande whither ye goo to possesse it.

Take heede vnto poure selues diligently, concerninge poure soules, for ye shalve no matter of ymage the day whē the Lorde spake vnto you in Horeb out of the fire, lest you marre your selues, and make you grauen ymages after what so euer lykenesse it be: whither after

the lykenes of man or woman, or anye maner beest that is on the erth, or of any maner fowle that flieth in the ayre, or of any maner worme that creepeth on the erth, or of any maner fysh that is in the water benethe the erth: yea and lest thou lyfte by thine eyes vnto heuen, and when thou seest the sonne and the moone and the steres, and what so euer is coneyned in heuen, shouldest be discipled, and shouldest bowe thy selfe vnto them, and serue þe thynges whiche the Lorde thy God hath dyscrebuted vnto all nations, that are vnder all quarters of heuen.

For the Lorde toke you and broughte you out of the ryon forname of Egypte, to be vnto him a people of enclerstaunce, as it is come to passe this daye. Furthermore, the Lorde was angrye with me for your sakes and swore, that I shoulde not goo ouer Jordan, and that I shoulde not go vnto that good lande, whiche the Lorde thy God geueth the to enheritaunce. For I muste dye in this lande, and shall not goo ouer Jordan. But ye shall goo ouer and conquire that good lande.

Take heede vnto poure selues therefore that ye forget not the appoyntment of the Lorde your God whiche he made with you, and that ye make you no grauen ymage of what so euer it be that the Lorde thy God hath forbydden the. For the Lorde thy God is a consuming fire and a gelous God.

¶ Ye after thou hast gotten chyldren, and chyldrens chyldren, and haue dwelte longe in the lande, ye shall marre poure selues and make grauen ymages after the lykenesse of what so euer it be, and shalt worke wyckednesse in the sight of the Lorde thy God, to prouoke him, I call heuen and earthe to recorde vnto you this daye, that ye shall wyckedly perseyue forthe of the lande whither ye go ouer Jordan to possesse it: ye shall not prolonge poure dayes therein, but shall shortly be destroyed. And the Lorde shall shatter you amonges nations, and ye shall be sette fewe in nombre among the people whither the Lorde shall bynge you: and there ye shal seee goddes whiche are the workes of mannes hande, wodde and stone whiche neyther se, nor heare, nor cate, nor smell. ¶ Remember the lorde, ye shall seeke the Lorde your God euen there, and shall fynde hym, ye shall seeke hym with all thine herte, and with all thy soule. In thy tribulacion, and when all these thynges are come vpon the euen in the latter dayes; thou shalt tourne vnto the Lorde thy God, and shalt hearken vnto his voyce. For the Lorde thy God is a purfull God: he will not forsake the, neyther destroye the, nor forget the appoyntment made with thy fathers whiche he swore vnto them.

For alke I praye the, of the dayes that are past whiche were before the, frome the daye that God created man vpon the earthe, and frome the one syde of heuen vnto the other, whether any thyng hath ben lyke vnto this grete thyng, or whether anye such thinge hath ben herde as it is, that a nation hath heerde the voyce of God speakynge out of fyre

as thou haste herde and yet spued? Either wherfore God allayed to goo and take hym a people among nations, choosyn temptations and signes and wonderes, and choosyn warre and with a myghtye hande and a * stretched out arme, and with myghtye terrible lighes, accordynge vnto all that the Lorde your God byd vnto you in Egypt befoze your eyes.

* **Exod. xix. c.** Vnto the it was shewed, that thou myghtest knowe, that the Lorde is God, and that there is none but he. * Out of heuen he made the heare his voyce to nouer the, and vpon the he shewed the his grete fyre, and thou herdest his wordes oute of the fyre. And because he loued thy fathers, therefore he chose theise seed after them, & brought the out with his presence, and with his myghtye power of

* **Exod. xiii. c.** Egypte: to thyn out nations greater and myghter then thou befoze the: to byrge the in, and to geue the thei land to inheritaunce as it is come to passe this daye.

Understande therefore this daye and turne it to thyne herte, that the Lorde he is God in heauen aboue, and on the earth benethe, there is no mo: kepe therefore his ordynaunces, and his commandementes whiche I commaunde the this daye, that it maye goo well with the and with thy chyldren after the, and that thou mayest prolonge thy dayes vpon the earth whiche the Lorde thy God geueth the thy lyfe longe.

* **Deut. x. c.** * Then Moses sencerd the cytes on the other syde Jordan toward the sonne rysynge that he wolde see thether whiche had kyled his neyghboure vntowares, and hated hym not in tyme past, and therefore wolde see vnto one of the same cytes and lyue: Wether in the wilderness, in the playne countrey amonge the Kubyntes: and Ramoth in Galaad amonge the Saddytes, and Holan in Basan amonge the Manassites.

This is the lawe whiche Moses sette befoze the chyldren of Israel, and these are the wytnesses, ordynaunces and statutes whiche Moses tolde the chyldren of Israel after they came oute of Egypte, on the other syde Jordan in the balley besyde Beth Shear: in the lande of Sehon kynge of the Amorytes whiche dwelte at Hesbon, whom Moses and the chyldren of Israel * smote after they were come forth of Egypte, and conquered his lande and the lande of Og kynge of Basan two kinges of the Amorytes on the other syde Jordan toward the sonne rysynge: frome Arnon vpon the bancke of the ruer Arnon, vnto mounte Syon whiche is called Hermon, and all the felde on ebother syde Jordan eastward: vnto the fer in the felde vnder the spynnes of Phasgath.

The ten commandementes of the lawe. No Image maye be made.

CAPL. V.

* **Deut. x. c.** And Moses called all Israel, and sayde vnto them: Heare (Israel) the ordynaunces and lawes whiche I speake in

thyne eares this daye, and lette them, and sepe do them. The Lorde our God made an appointment with vs in Horeb. The Lorde maie not this bonde with oure fathers, but with vs: we are they whiche are al here alvys this daye. The Lorde talked with you face to face in the mount oute of the fyre. And I stode bytweene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. For ye were a feyre of the fire, and therefore went not vp in to the mounte, and he sayd. * I am the Lorde thy God, whiche broughte the oute of the lande of Egypte the house of bondage. Thou shalt haue therefore none other goddes in my presence.

Thou shalt make the no grauen ymage of anye maner lykenesse that is in heuen aboue, or in erth benethe, or in the water benethe the erth. * Thou shalt nether bowe thy selfe vnto them nor serue them: for I the Lorde thy God am a gelouise God, visitinge the wickednesse of the fathers vpon the chyldren, even in the thyrd and fourth generacion, amonge them that hate me: and shewe meercy vpon thousandes amonges them that loue me, and kepe my commandementes.

* Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde wil not holde him guiltlesse that taketh his name in vayne.

* Kepe the Saboth daye, that thou sanctifye it, as the Lorde thy God hath commaunded the. Sixe dayes thou shalt labour, and do all that thou hast to do, but the seuen daye is the Saboth of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne, nor thy daughter, nor thy seruaunt, nor thy mayde, nor thyne oxe, nor thyne asse, nor any of thy cattell, nor the stranger that is within thy cye, that thy seruaunt and thy mayde maye rest as well as thou. And remember that thou wast a seruaunt in the lande of Egypte, and how that the Lorde God brought the oute thence with a myghtye hande, and a stretched out arme. For whiche cause the Lorde thy God commaunded the to kepe the Saboth daye.

* Honour thy father and thy mother, as the Lorde thy God hath commaunded the: that thou mayest prolonge thy dayes, and that it maye go well with the on the lande whiche the Lorde thy God geueth the.

* Thou shalt not fire. Thou shalt not commyt aduoultre. Thou shalt not slea. Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not luste after thy neyghbours wyfe: thou shalt not couet thy neyghbours house, felde, seruaunt, mayde, oxe, asse, nor ought that is thy neyghbours.

These wordes the Lorde spake vnto all poure multitude in the mounte, oute of the fyre, cloude, and darkenesse, with a loude voyce, and added no moze thereto, and wrote them in two tables of stone, and deliuered them vnto me.

But as soone as ye herde the voyce, oute of

the darkenesse, and sawe the hyl burne with fyre, ye came vnto me all the heades of your tribes and your elders: and ye sayd, Behold, the Lorde our God hath shewed vs his glorye and his greatnesse, and * we haue herde his voyce oute of the fyre, & we haue sene this daye that God maye talke with a man and he yet lyue. And now wherfore shal we dye? this grete fyre shal consume vs: If we shal heare the voyce of the Lorde our God anye moze, we shal dye. For what is any fleshe that he shal heare the voyce of the lypynge God speakynge oute of the fyre as we haue done and shal yet lyue: So thou and heare all that the Lorde our God sayth, & tell thou vnto vs all that the Lorde our God sayeth vnto the, and we will heare it and do it.

And the Lorde herde the voyce of your moynes when ye spake vnto me, and he sayde vnto me: I haue herde the voyce of the wordes of this people whiche they haue spoken vnto the, they haue well sayde al & they haue sayd. * Oh that they had suche an herte with them to feare me and kepe all my commandementes alwaye, that it myght go well with them and with their chyldren for ever. So and say vnto them: Set you into your tentes agayne but stande thou here befoze me and I will tell the all the commandementes, ordynaunces, and lawes whiche thou shalt teach them, that they maye do them in the lande whiche I geue them to possesse.

Take heede therefore ye to, as the Lorde your God hath commaunded you, and * turne not asyde: eether to the right hande or to the left: but walke in all the wayes whiche the Lorde your God hath commaunded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge your dayes in the land whiche ye shall possesse.

The same must be earnestly printed in theyr hartes and to kepe it in memozye they must write it on the doores and postes of theyr houses: And teache it vnto theyr chyldren.

CAPL. VI.

These are the commandementes, ordynaunces & lawes whiche the Lorde your God commaunded to teache you, that ye myghte do them in the lande whiche ye go to possesse it: that thou myghtest feare the Lorde thy God, to kepe all his ordynaunces and his commandementes whiche I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therefore Israel and take heede that thou do thereafter, that it maye go well with the, and that ye maye increase mightely euen as the Lorde God of thy fathers hath promysed the, a lande that floweth with mylke and honny.

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes whiche I commaunde the this daye, shalbe in thyne herte and thou shalt whet theym on thy chyl-

dren, and shalt talke of them when thou arte at home in thyne house, and as thou walkest by the waye, and when thou lyest downe and when thou rysist vp: and thou shalt bynde them for a signe vpon thyne hande. And they shalbe papers of remembraunce betwene thyne eyes, and shalt write them vpon the postes of thy house and vpon thy gates.

And whē the Lorde thy God hath broughte the into the lande whiche he sware vnto thy fathers Abraham, Isaac, and Jacob, to geue the: with great and goodly cyties whiche thou buyldedst not, and houses full of all goodes whiche thou fylledst not, and welles dygged whiche thou dyggedst not, and bynes & olvyne trees whiche thou plantedst not, and when thou hast eaten and arte full: Then beware lest thou forget the Lorde whiche brought the oute of the lande of Egypte the house of bondage. But feare the Lorde thy God & serue him, and sweare by his name, and sepe walke not after strange goddes of the nations whiche are aboute you. For the Lorde thy God is a gelouise God amonge you, lest the wyche of the Lorde thy God ware hote vpon the and despoyle the frome the earth.

Ye shall not tempte the Lorde your God, as ye byd at * Haba. But sepe kepe the commandementes of the Lorde your God, his wytnesses and his ordynaunces whiche he hath commaunded the, and se thou do that is right and good in the sight of the Lorde: that thou mayest prospere, and that thou mayest goo and conquere that good lande whiche the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thyne ennemyes befoze the, as he hath sayde.

When thy sonne asketh the in tyme to come, saynge: What meaneth the enemibraunces, ordynaunces and lawes whiche the Lorde our god hath commaunded you? Thou shalt saye vnto thy sonne: We were bondme vnto Pharaon in Egypte, but the Lorde brought vs out of Egypte with a myghtye hande. And the Lorde shewed signes and wonderes bothe great and euill vpon Egypte, Pharaon & vpon all his householde, befoze our eyes & brought vs from thence: to byrge vs in, and to geue vs the land whiche he sware vnto our fathers. And therefore: commaunded vs to do all these ordynaunces & to feare the Lorde our God, for our welthe & escapes, and that he myghte saue vs, as it is come to passe this daye. Woe ouer it shall be erygrouns vnto vs befoze the Lorde our God if we take heede to kepe all these commandementes as he hath commaunded vs.

The Israelites may make no leage or couenaunt with the Gentiles. They must destroy theyr idols. Them that kepe the commandementes both God loue and blisse, and the contrarye hateth and punyssheth. Idolaters must be slayne.

CAPL. VII.

When the Lorde thy God hath broughte the into the lande whiche thou goest to possesse, and hath cast out many nations befoze

Math. iii. b.
Luke. xii. b.

Math. iii. b.
* Deut. x. c.
Rumer. x. b.
Luke. iii. b.

Deute. xxx. a.
Deute. xxx. a.

before the: the Hethytes, the Gergesites, the Amorites, the Canaanites, the Phereites, the Hivites, and the Jebusites. by nations no in nombre and myghter than thou: and wyl the Lozde thy God hath set them before the, that thou shouldest smyte them: se thou bitterly destroe them, and make no conuallit with them, nerther haue compassion on them. Also thou shalt make no maelages with the, ne geue thy daughter vnto his sonne: nor take his daughter vnto thy sonne. for they will make your sonnes departe frome me and serue strange goddes, and then will the wrath of the Lozde waxe hote vpon you, and destroe you shortly.

Exod. xxi. d.

Deute. xxi. a. and xxi. d.

But thus ye shall deale with them: ouerthrowe their altars, breake downe their pylers, cut downe their groues, and burne their ymages with fyre. for thou arte an holy nation vnto the Lozde thy God, the Lozde thy God hath chosen the, to be a scruerall people vnto him selfe, of all nations that are vpon the carthe. It was not because of the multitude of you aboue all nations, that the Lozde had luff vnto you and chose you. for ye were fewe of all nations. But because the Lozde loued you, and because he wold kepe the othe which he had sworne vnto your fathers, therefore he brought you out of Egypte with a myghty hande, and deliuered you forth of the house of bondage: euen frome the hande of Pharaon, kynge of Egypte.

Understande therefore, that the Lozde thy God is God, and that a true God, whiche heareth appoyntement and mercy vnto them that loue him and kepe his commaundmentes, euen thowout a thousande generations, & rewardeth them that hate him before his face so that he bringeth them to noughte, & wyl not disceire þe tyme vnto him that hateth him: but wyl reward him before his face. Kepe therefore the commaundmentes, ordinaunces and lawes which I commaunde you this day, that ye do them.

If ye shall hearken vnto these lawes & shall fulfill and do them, then shall the Lozde thy God kepe appoyntement with the & the mercy which he swore vnto thy fathers, and wyl loue the, blesse the, and multiplie the: he wyl blesse the frute of thy wombe, & the frute of thy felde, thy cozne, thy wyne, and thyne oyle the frute of thyne oxen, and the flockes of thy shepe in the lande which he swore vnto thy fathers to geue þe. Thou shalt be blessed aboue all nations, there shalbe nerther mā nor woman vnfructfull amonge you, nor any thing vnfructfull amonges your cattell. Moreover the Lozde wyl *coune frome the all maner infirmities & wyl put none of the euill diseases * of Egypte (which thou knowest) vpon the, but wyl sende them vpon them that hate the.

*Exo. xxiii. d.

*Exo. ix. a.

Thou shalt bringe to nought all nations, whiche the Lozde thy God deliuereth the, thyne eye shall haue no pync vpon them, nerther shalt thou serue their goddes, for that shalbe thy decaye. If thou shalt saie in thine herte, these nations are mo than I, how can

I cast them out? feare them not, but remembre, what the Lozde thy God dyd vnto Pharaon, and vnto all Egypte, and the greates tations which thine eye hath seene, and the signes and wonderes and myghty handes & stretched arme / wherewith the Lozde thy God, brought the out: euen so shall the Lozde thy God do vnto all the nations of whiche thou arte afrayde.

Therto, the Lozde thy God wyl sende hopnettes amonge them vntill they that are left and hyde them selues frome the, be destroyed. Se thou feare them not, for the Lozde thy God is amonge you a myghty God and a terrible. The Lozde thy God wyl put out these nations before the by lytle and lytle, thou mayst not consume them at ones: least the beastes of the felde encrease vpon the. And the Lozde thy God shall deliuer them vnto the and slyte by a myghty tempest amonge them vntill they be brought to nought. And he shall deliuer their kynge into thine hande, & thou shalt destroe their names awaye vnder heauen. Where shall no man stande before the, vntill thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre, & se thou couldest not the * spluer or golde that is on them: nor take it vnto the, least thou be snared therewith. for it is an abhominacion vnto the Lozde thy God. Wyngre not therefore the abhominacion to thine house, lest thou be accursed as it is: but vterlye desyre it, and abhorre it / for it is a thinge that must be destroyed.

Wholes putte the Israellites in remembrance of the afflictions and benyffes that they hadde the forye yere whiche they were in the wilderness.

CAP. VIII.

AL the commaundmentes whiche I commaunde the this daye, ye shal kepe to w them, that ye maye lyeue and multiplye and go and possesse the lande which the Lozde swore vnto your fathers. And thinke on all the waye which the Lozde thy God led the this. xl. yere in the wilderness, for to blyle the and to proue the, to wete what was in thine herte, whether thou wouldest kepe his commaundmentes or no. He humbled the & made the hongre, and fed the with Manna, which nerther thou nor thy father knewe of, to make the knowe that a man must not lyue by bread only: but by all that procedeth oute of the mouth of the Lozde must a man lyue. Thy rayment waxed not olde vpon the, neyther dyd thy fete swell this. xl. yere.

Understande therefore in thine herte that as a man nourieth his sonne, euen so the Lozde thy God nourieth the. Kepe therefore the commaundmentes of the Lozde thy God that thou walke in his wayes, and that thou feare him. For the Lozde thy God bringeth the to a good lande, a lande of ryuers of water, of fountaynes & of springes that springe out bothe in dales and hylls: a land of wheat and of barley, of vnyces, figgetrees and pomgranates, a lande of olyuetrees of oyle and of

of hony: a lande wherein thou shalt not cate bred in scarcenesse, and where thou shalt lack nothinge, a lande whose stones are yron, and out of whose hylls thou shalt digge brasie. When thou hast cate therfore and fylled thy selfe, then blesse the Lozde for the good lande which he hath gyuen the.

But beware thou forget not the Lozde thy God, that thou wold not kepe his commaundmentes, lawes and ordinaunces whiche I commaunde the this day: yee and when thou hast eaten and fylled thy selfe and hast buylt goodly houses and dwelte therein, and when thy beastes and thy shepe are waxed manye & thy syluer and golde is multiplied and al that thou hast increased, then beware lest thine herte tye and thou forget the Lozde thy God which brought the out of the lande of Egypte the house of bondage, and which led the in the wilderness both great and terrible with fyre serpentes and Scorpions, & drouth where was no water which brought the water oute of the rocke of Synt: which led the in the wilderness with Manna, whereof thy fathers knewe not, for to humble the, and to proue the, that he myghte wo the good at thy latter ende.

And beware thou saie not in thine herte, my power and the myght of myne owne had hath done me all these actes: But remembre the Lozde thy God, that it is he which gaue the power to do manfullye, for to make good the promise which he swore vnto thy fathers as it is come to passe this daye.

For if thou shalt forget the Lozde thy God and shalt walk after strange goddes & serue them and worship them, I tell the vnto you this daye, that ye shall surely perishe. As the nations whiche the Lozde destroyeth before the, so ye shall perishe, because ye wolde not hearken vnto the voyce of the Lozde your God.

They are forbidden to trust in theyr own strength & to relye on the strength of theyr owne strength that were done after the lawe was gyuen, vnto the murmuringe at the Graues of Aule.

CAP. IX.

HEare Israel, thou goest ouer Jordā this daye, to go and conqueere nations greater and myghter then thy selfe, and cities great and walled vp to heauen, & people great and tall. euen the children of the Enakims, which thou knowest & of whome thou hast herd saie, who is hable to stande before the children of Enak? But understande this daye that the Lozde thy God which goeth before the, a consuming fyre, he shall destroye them, and shall subdue them before the. And thou shalt cast them out, & wyngre them forth and destroye quychely as the Lozde hath sayd vnto the.

Speake not in thine herte, after that the Lozde thy God hath cast them out before þe, saying: for my righteounesse the Lozde hath brought me in, to possesse this lande. Naye, for the wychednesse of these nations, the Lozde

wyl cast them out before the. It is not for thy righteounesse and righte herte that thou goest to possesse their lande: But partly for the wychednesse of these nations, the Lozde thy God wyl cast them out before the, & partly to performe that the Lozde thy God swore vnto thy fathers / Abraham / Isaac and Jacob.

Understande therefore that it is not for thy righteounesse, that the Lozde thy God wyl geue the this good lande to possesse, for thou arte a synfult people. Remembre and forget not, how thou prouokedst the Lozde thy God in the wilderness: for sythens the daye that thou camest out of the lande of Egypte vntill ye came vnto this place, ye haue rebelled against the Lozde. * Also in Horeb ye angered the Lozde, so that the Lozde was wroth with you, euen to haue destroyed you, after þe I was gone vp into the mount, to set the tables of stone, the tables of appoyntement which the Lozde made with you. And I abode in the hyll. xl. dayes, and. xl. nyghtes & nyether ate bread nor dranke water. * And the Lozde deliuered me two tables of stone wyrtu with the synger of God, and in them was contayned accordyng to all the wordes which the Lozde sayde vnto you in the mounte, out of the sye in the daye, when the people were gathered together.

And when. xl. dayes, and. xl. nyghtes were ended, the Lozde gaue me the two tables of stone, the tables of the testamēt, and sayde vnto me. * Arise, and get the wyne quychely from hence, for thy people which thou hast brought oute of Egypte, haue married thym selues. They are turned attonce out of the waye, which I commaunded them, and haue made them a God of metall. Furthermore the Lozde spake vnto me, sayinge: I se this people, howe it is a synfult people, let me alone that I maye destroye them and put out the name of them vnder heauen, and I wyl make of the, a nation bothe greater and mo than they.

And I turned away and came towne from the hyll (and the hyll burnt with fyre) & had the two tables of the appoyntement in my handes. And when I looked and sawe that ye had synned against the Lozde your God, and had made you a caste of metall, and had turned all together out of the waye whiche the Lozde had commaunded you. * When I toke the two tables, and cast them out of my two handes, and brake them before your eyes. * And I fell before the Lozde: euen as at the first tyme. xl. dayes and. xl. nyghtes, and nyether ate bread nor dranke water, ouer al your synnes whiche ye had synned in wyngre wyckedly in the sight of the Lozde and in prouoking hym. for I was afrayd of the wrath and fearfullnesse wherewith the Lozde was angry with you, euen for to haue destroyed you. But the Lozde herde my petition at þe tyme also.

The Lozde was very angry with Aarō also, euen for to haue destroyed him: But I made intercession for Aarō also the same tyme. And I

*Exo. xvii. b. and xxv. c.

*Exo. xxxi. d.

*Exo. xxxii. b.

*Exo. xxxii. d.

*Exo. xxxiii. d. and xxxiii. d.

And I toke your synne, the calf which ye had made and burnt him with fyre, and stamped him and grounde him a good, even unto smal dust. And I caste the dust thereof in the brooke & descended out of the mount. Also at * Thabebah, and at * Masah, and at the sepulchres of Iude ye displeased the Lorde, ye and when the Lorde sent you from * Ades Barne, sayinge: go vp and conquere the lande which I haue gyven you, ye disobeyed the mouthe of the Lorde your God, & neyther belueed him, nor hearkened vnto his voyce. Thus ye haue bene disobedient vnto the Lorde, sithens the daye that I knewe you.

And I fell before the Lorde. xl. dayes and. xl. nyghtes which I laye there, for the Lorde was mynded to haue destroyed you. But I made intercession vnto the Lorde and sayde. * O Lorde God, destroye not thy people and thyne inheritaunce which thou hast deliuered thowse thy greatnesse, and whiche thou hast brought out of Egypte with a myghty hande. Remember thy seruantes Abraham, Isaac and Jacob, and loke not vnto the stubburnesse of this people, nor vnto their wickednesse and synne: leaue the lande whence thou broughtest them saye: Because the Lorde was not hable to bringe them into the lande whiche he promysed them, and because he hated them, therfore he caried them out to destroye them in the wilderness. Wherouer they are thy people, and thyne inheritaunce, which thou broughtest forth with thy myghty power and with thy stretched arme.

Repetition of some of the Jouenyes of the Israelites. The renynge of the tables. An exhortacion to gyue heede to the Lawe.

CAP. X.

In the same season the Lorde sayd vnto me * I haue the two tables of stone lyke vnto the first, and come vp vnto me into the mount and make the an arke of wood, and I will wyte in the tables, the wordes that were in the first tables whiche thou brake, and thou shalt put them in the arke. And I made an arke of Setim woode, and betwixt two tables of stone lyke vnto the first, and went vp into the mountayne, and the two tables in myne hande.

And he wrote in the tables, accordyng to the first wytyng (the ten wordes whiche the Lorde spake vnto you in the mount of the fire) in the daye when the people gathered togyther and gaue them vnto me. And I departed and came towne frome the hill, and put the tables in the arke whiche I hadde made: and there they remayned, as the Lorde commaunded me.

And the children of Israel toke their journey from Beroth of the children of Jakan to * Horeb, where Aaron dyed & where he was buried, and Eleazar his sonne became pearch in his heade. And frome thence they departed vnto * Gadgad: and frome Gadgad to * Jathbath a lande of founteyns of water. And

same season the Lorde sented the spyde of Lemi to beare the arke of the appoyntement of the Lorde, and to stande before the Lorde, and to minisere vnto him, and to blesse in his name vnto this daye. Wherfore the Lemies haue no part nor inheritaunce with their brethren. The Lorde he is their inheritaunce, as the Lorde thy God hath promysed them.

And I taried in the mount, even as at the first tyme. xl. dayes and. xl. nyghtes, and the Lorde hearkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lorde sayde vnto me: Arise and go forth in the iourney before the people, and let them go in, and conquere the lande which I swaie vnto their fathers to gyue them.

And now, Israel, what is it that the Lorde thy God requirerth of the, but to feare the Lorde thy God, & to walke in all his wayes, and to * loue him, and to serue the Lorde thy God with all thyne herte, and with all thy soule, that thou kepe the commaundementes of the Lorde and his ordinaunces whiche I commaunde the this daye, for thy wealth. Beholde, heauen and the heauen of heauens, is the Lordes thy God, and the earth with all that therein is: onely the Lorde had a iud vnto thy fathers to loue them, and therfore chose you thei seed after them of all nations, as it is come to passe this daye.

Circumscise therfore the foreskynne of your hertes, and be no longer spencerked. For the Lorde your God, he is God of Goddes, and Lorde of Lordes, a great God, a myghty and a terrible, whiche regardeth no mans person, nor taketh giftes: but with ryghte vnto the fatherlesse and wydowe, and loweth the stranger, to gyue him sode and saynt. Howe therfore the stranger, for ye were strangers your selues in the lande of Egypte. Thou shalt feare the Lorde thy God, and serue him, and cleaue vnto him, and sweere by his name, for he is thy prayse, and he is thy God that hath done these greates and terrible thynges for the, whiche thyne eyes haue sene. Thy fathers went downe into Egypte with. lx. soules, & now the Lorde thy God hath made the as * fardes of heauen in multitude.

An exhortacion to regarde the Lawe, and howe they ought to haue it in thei hertes alwayes and before thei eyes, and to talke of it when they sit, when they ly downe and when they walke by the waye.

CAP. XI.

XII.

Loue the Lorde thy God, and kepe his obseruaunces, his ordinaunces, his lawes and his commaundementes alwayes. And call to mynde this daye that which your children haue neyther known nor sene: euen the nouerture of the Lorde your God, his greatnesse, his myghty hand, and his stretched out arme: his mygacles, and his actes whiche he dyd amonges the Egyptians, euen vnto Pharaon the kynge of Egypte, & vnto all his land: and what he dyd vnto the host of the Egyptians, vnto thei hoyses and charrettes, howe

he broughte the water of the red see vpon the as they chased you, and howe the Lorde hath brought them to nought vnto this daye: and what he dyd vnto you in the wilderness, vntill ye came vnto this place: and what he dyd vnto * Nathan and Abieam the sonnes of Eliah the sonne of Ruben, howe the ethe opened her mouth and swallowed them with thei householdes and thei centes, and all thei substance that was in thei possession, in the myddes of Israhel.

For your eyes haue sene all the greates deades of the Lorde which he dyd. Kepe therfore all the commaundementes whiche I commaunde the this daye that ye maye be stronge and go and conquere the lande whether ye go to possesse it, and that ye maye prolonge your dayes in the lande which the Lorde swaie vnto your fathers to gyue vnto them, & to thei seed, a lande that floweth with mylke & honny. For the lande whether thou goest to possesse it, is not as the lande of Egypte whence thou camest out, where thou sowdest thy seed and watered it with thy fete as a garden of herbes: but the lande whiche ye go ouer to possesse, is a lande of hilles and valeys and dynterth water of the rayne of heauen, and a lande whiche the Lorde thy God careth for. The eyes of the Lorde thy God are alwayes vpon it, frome the beginninge of the yere vnto the laste ende of the yere.

If you shall hearken therfore vnto my commaundementes whiche I commaunde you this daye, that ye loue the Lorde your God and serue him with all your hertes, and with all your soules: then he will gyue rayne vnto your lande in due season, both the first & rayne and the later, and thou shalt gather in thy corne thy wyne and thyne oyle. And he will sende graffe in thy felde for thy cattell: & thou shalt eate and fyll thy selfe. But take heed to your selves, that ye be not treyued that ye turne a syde and serue strange Goddes & worship them, & so the wrath of the Lorde waxe hotte vpon you, and thus by the heauen that there be no rayne and that your lande yeelde not her increase and that ye perishe shortlye frome the good lande which the Lorde gyueth you.

But by therfore these my wordes in your hertes and in your soules, and bynde them for a signe vnto your handes, and let them be as papers of remembraunce betwene your eyes, and * teache them your children: so that thou talke of them when thou sittest in thy house and when thou walkest by the waye, & when thou lyest downe, and when thou rised vp: ye and imyte them vpon the wyppes of thyne house and vpon thy gates, that your dayes maye be multiplied, and the dayes of your children vpon the earth which the Lorde swaie vnto your fathers to gyue them, as long as the dayes of heauyn endure vpon the earth. For ye shall kepe all these commaundementes whiche I commaunde you, so that ye do them, and loue the Lorde your God, and walke in all his wayes and cleaue vnto him: The will the Lorde call out all these nations, & ye shall

conquere them whiche are both greater and myghtier then your selues. * All the places where on the soles of your fete shall treade, walke yours, euen frome the wilderness and frome mount Libanon, and frome the ryuer Euphrates, vnto the uttermoste see shall your costes be. There shall no man be hable to stande before you: the Lorde your God shall call the feare and dread of you vpon all landes wherher ye shall come, as he hath sayde vnto you.

* Beholde I set before you this day, a blessinge and a curse: a blessinge: if ye hearken vnto the commaundementes of the Lorde your God, whiche I commaunde you this daye. And a curse: if ye will not hearken vnto the commaundementes of the Lorde your God: but turne out of the waye (whiche I commaunde you this daye) to walke after other goddes whome you knowe not.

When the Lorde thy God hath brought the into the lande whether thou goest to possesse it, then put the blessinge vpon mounte Gerisim, and the curse vpon mounte Ebal, which are beyonde Jordan on the backe syde of the waye towards the goynge towne of * sonne in the lande of the Canaanites whiche dwell in the felde ouer against * Gailgal beynde the oke groue of Mozeb. For ye shall go ouer to take seasin of the lande which the Lorde your God gyueth you, and shall conquere it, and dwell therein. Take heed, therfore, that ye do all the lawes, both ecclesiasticall & temporal whiche I set before you this daye.

Idolatre muste the Israelites despoile and flee fro. They must eate no bloude. They muste onely to that thyng whiche God commaundeth.

CAP. XII.

XIII.

These are the ordinaunces and lawes whiche ye shall obserue and do thereafter in the lande whiche the Lorde God of thy fathers gyueth the to possesse, as long as ye lyue vpon the earth. * Ye shall destroye all places where the nations whiche ye shall conquer serue their goddes, whether it be vpon hygh mountaynes or on hygh hylls or vnder any greene tree, ouerthrowe their altars and breake their pylers and burne their groves with fire and hewe downe the ymages of their goddes, and bynge the names of them to nought out of that place. Se ye too not so vnto the Lorde your God, but ye shall enquire the place whiche the Lorde your God shall haue chosen out of all your tribes, to put his name there and thre to dwell. And * whither thou shalt come, and whither ye shall bynge your burnt sacrifices and your offerings, your fethes and beuicoffinges of your haches, your bowes and fethwill offerings & the first borne of your oren and of your shepe. And there ye shall eate before the Lorde your God, and reioyse in al that ye pour lap handes on, both ye and your householdes, because the Lorde thy God hath blessed the.

* Ye shall do after nothing that we haue here this daye, euerie man as lyeth vnto him. For ye are

* Iosua. 14

* Deut. 32. 1. Deut. 32. 1. 2

Deut. 32. 1. 2

* Deut. 32. 1. 2

* Deut. 32. 1. 2 and. 32. 1. 2

* Deut. 32. 1. 2

Bye are not yet come to rest, nor vnto the enche
staunce whiche the Lord your God graunt
you. But ye shall go ouer Iordan and dwell
in the land whiche the Lord your God graunt
you to enter, and he shall geue you rest fro
all your enemies round about: and ye shall
dwell safe.

dwelle there. Therefore when the Lord your God hath chosen a place to make his name dwell there, whether ye shall byng a al that I commaund you, your burnt sacrifices and your offerings, your tithes, and the beneofferings of your hands and all your goodly bowes whiche ye bowe unto the Lord. And ye shall enclose befoze the Lord your God, both ye, your sonnes, and your daughters, your seruantes and your maydes, and the Levite that is within your gates: for he hath neither part nor inheritance with you.

Take heed that thou offer not thy burnt-offering in what so ever place thou seest: but in the place whiche the Lorde shall haue chosen amonge one of thy tribes, there thou shalt offer thy burnt-offerings and there thou shalt do all that I commaunde the. For withstandinge thou mayest kill and eat fleshe in all thy cities, what so ever thy soule lusteth after, accordinge to the blessinge of the Lorde thy God whiche he hath giuen the both the cleane and the cleane mayest thou eat, even as the roo and the beest: onely eate not the bloude, but poure it vpon the earth as water. Thou mayest not eat within thy gates the flesh of the come, of thy wyne / and

C of thy oyle, eueher the firstborne of thyne oyle,
or of thy shepe, neueher any of thy bowes
which thou bowed, nor thy scetwillofferinge
or heuencofferings of thyne handes: but thou
must eate them before the Loide thy God, in
the place which the Loide thy God hath cho-
sen; both thou, thy sonne, and thy daughter,
thy seruauit and thy mayde, and the Leuite
that is within thy gates: and thou shalt re-
toyce before the Loide thy God, in all that
thou possidest thyne hande to. And * beware
thou forsake not the Leuite as long as thou
lurid upon the earth.

[illegible]

what so euer thy soule lusteth. I neuer theles
as the eoe and the herte is eaten, eue so thou
shalt eate it: the * vncleane and the cleane
* Deut. xv. d indifferently thou shalt eate. Onely beware
L. Regū. foliēe thou eate not the bloud. For the bloud is
lyfe, and thou mayst not eate the lyfe with
flesh: thou mayst not eat it; but must powre
it vpon the earth as water. Se thou eate it
not therefore that it maye go well with the,
with thy chyldren after the, when thou shalt

have won that is right in the light of the
 2010s.

But what so euer of thyne thou hast offered to the Lorde, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burntofferings, bothe fleshy and bloude vpon the altare of the Lorde thy God, and the bloude of thyne offerings thou shalt pour out vpon the altare of the Lorde thy God, and shalt eat the fleshy. Take heede and heare all these wordes which I commaunde thee that it maye to well and thy children after thee for euer, when thou wilt that which is good and righte in the sighte of the Lorde thy God.

When the Lorde the God hath called out
the heythen befoze the, whether thou goest to
conquere them, and when thou hast conqu-
ered them, and dwelt in their landes: Swear
thou be not taken in a snare after them, after
that they be deceyved befoze the, and y then
aske not after their goddes, sayeng: how dyd
these nations serue their goddes, that I may
do lykewyse: * Saye, thou shalt not so be
to the Lorde the God: for all abhominacions
whych the Lorde hated, dyd they vnto their
goddes. For they burnt bothe their sonnes &
their daughters with fyre vnto their goddes.
But what so euer I commaunde you that take
hede pe to: and * put nought thereo nor take
ought therfrome.

The false prophets must be put to death. God punish our faith by false prophecies.

CAP I. XIII

Yf there arple amonges you a prophete
or a dreame of dreames and grue the a
signe of a wondre, & that signe of wond
der which he hath sayde come to passe and th
saye: let vs go after straunge gobbes whiche
thou hadst not knownen, and let vs serue them
broken not vnto the wordes of that prophete
or dreame of dreames. * For the Lorde thy
God temteth you to wote whether ye loue
the Lorde your God with all your heartes & with
all your soules. For ye must walke after the
Lorde your God, and feare him and kepe his
commandementes and becke vnto his voyce
and serue him and cleaue vnto him. And that
prophete or dreame of dreames shall beare
because he hath spoken to turne you away
from the Lorde your God whiche brought
you out of the land of Egypte and deliuered
you out of the house of bondage, to trust the
out of the way which the Lorde thy God co
mmanded the to walke in: and so thou shalt
not cull away from the.

If thy brother the sonne of thy mother / or
thyne own sonne or thy daughter, or the wife
that lyeth in thy bosome or thy scende which
is as thyne owne soule vnto the, entreceth
secretly, sapenge: let vs go and serue Heaung
goddess, which thou hast not knowne, nor re-
thy fathers, euen the goddess, of the people
which are rounde about the, whether they be
nigh vnto the or farre frome the, frome the

one ende of the lande vnto the other: & se thou
consent not vnto him nor hearken vnto him: no,
let not thyne eye pittie him ne haue compassio
on him, nor kepe him secret, but cause him to
be slayne. Thyne hande shalbe first vpon him
to kyll him: and then the handes of all þe pro-
ple. And he shalbe stoned to death, because he
hath gone about to thurst the awaye frome: þe
Royle thy God whiche brought the forth of
Egypte the house of bondage. And all Israel
shall heare and feare, and shal do no more any
such wickednesse as this is, amonges them.

Yf thou heare it reported of any of thy cy-
ties which the Lorde thy God hath geuen the
to dwell in, that certayne chyldren of Belial
are gone out amonge you, and haue inuod &
inhabitanes of their ctyle, sayeng: let vs ge-
ne and serue straunge goddes whiche ye haue not
known: then seke and make inquisit diligēt-
ly. Yf it be true and the thing of a suretye that
such abhominacion is wrought amonges you
then without delay thou shalt smyte the dwell-
lers of that ctyte with the edge of the swerde,
and destroye it with the swerde, and all that is ther-
in, yea euen the beest cattell thereof with the
edge of the swerde. And gather all the spoyle
of it into the myddes of the Creatres thereof, &
burne with fyre both the ctyte and all the spoyle
thereof euery whit vnto the Lorde thy God.
And it shall be an heape for euer, and shall not
be buylt agayne. And so there cleane nought
of the damned thinge in thyne hande that the
Lorde maye turne from his fierce wrath / &
shewe the mercy and haue compassion on the,
and multiply the, as he hath sworne vnto the
fathers: when thou hast berkened vnto the
boorde of the Lorde thy God, to kepe all his
commandementes which I commaunde the
this daye so that thou do that is right in the
eyes of the Lorde thy God.

¶ The manners of the gentiles may not be followed. What beasts are cleane to be eaten and what not.

CAPL. XIIIIL

YE are the children of the Lorde your
God, cut not your selves, nor make poi-
son and balnes betwene the eyes for any
mans death. For thou art an holy people be-
lieving in the Lorde thy God, and the Lorde hathe
chosen thee to be a seuerall people unto him-
selfe, of all the nations that are vpon the earth.
Ye shall eat no manner of abominacion.

These are the beastes whiche ye shall eate of: oxen, shepe and gootes, kerse, roo and bugle, myllegote, unicorn, origen and Camelion: And all beastes that cleane the hofse and spre it in to two clawes and chewe the cud, then ye shall eate. Neuertheless, these ye shall not eate, of them that chewe cud / and haue not their hofse spre in two clawes as be the camel the harr and the conye. For they chewe cud, but deuere not the hofse: and therefore are uncleane vnto you: a also the swyne, for though he drupbe the hofse, yet he cheweth not cud, a therefore is uncleane vnto you: ye shall not eate of the fowle of them, nor touche the deed carcases of them.

* These ye shall eate, of all that are in the
waters: All that haue synnes and scales. And
whatsoeuer hath not synnes & scales, of that
ye may not eate, for it is uncleane vnto you.

¶ Of all cleane byrdes ye shall eate, but these
are they, of which ye may not eate: the Eagle
the Goshawe, the Cormorant, the Kion, the
Gultur, the Iype and her kynde, and al kynde
of Hauens, the Estrich, the Fyghtcrowe, the
Kuckoo, the Sparouhauke and all her kynde
the lytle Oule, the great Oule, the Bache, the
Bytture, the Pye, the Stork, the Heron, the
Jay in his kynde, the Lapyng, the Swa-
low. And all creppinge foules are vncleane vn-
to you and may not be eaten: but of all cleane
foules ye may well eate. Ye shall rate of no-
thinge þe byeth alone: But thou mayst geue
it vnto the straunger that is in thy cite þe
eate it, or mayst sell it vnto an Alian. For thou
art an holy people vnto the Lorde thy God.
¶ Ethon walk not seeth a kybbe where it yett
sucketh his mother.

Thou shalt lape for thy the tythes of al maner of frutes that come oute of the felde yere by yere. And thou shalt eate before the Lorde thy God (in the place whiche he hath chosen for his name to dwell) the tythe of thy corne of thy wyne, & of thyne oyle, & the first borne of thyne oxen & of thy flocke that thou mayste learne to feare the Lorde thy God alwaye.

* If the waye be to longe for the, because
the place is to farr frome the, which þ Lord
thy God hath chosen to set his name there (so
that thou canst not cary with the / the trutes
wherewith God hath endowed the) then make
it in money & take the money in thine hande,
and goo unto the place whiche the Lord thy
God hath chosen, and bestow that money on
what so euer thy soule listeth offer: of steepe
shepe, wyne and good drinke, & of whatsoeuer
thy soule desireth, & eate there before þ Lord
thy God and be merc: bothe thou and thine
householde and the Leuite that is in thy cite.
So thou forsake not the Leuite, * for he hath
neither part noz inheritaunce with the.

At the ende of this pere. thou shalt bringe
forth all the tythes of thyne increase & same
pere and laye it vp within thyne owne cytie /
& & Leuite shal come, because he hath neither
parte nor inheritaunce with the, & the draun-
ger & the fatherles & the wydow which are in
in thy cytie & shal eate & fyll them selues: that
the Loide thy God maye blesse the in all the
workes of thyne hand which thou dost.

¶ The forgiveness of debts in the seventh year. **¶** The Israelites obey God they are promised they shall not lustre pouertie. How we oughte to lende.

C A P I. X V.

At the ende of seven yeeres thou walte
make a free yeere. And this is the man-
ner of the free yeere, who so ever lend-
eth oughte with his hande unto his neygh-
bour, maye not aske agayne that which he
hath lent, of his neyghbour or of his bro-
ther: because it is called the Lordes free yeere,
yet of a straunger thou mayst call it home
againe.

*Eustl. 2f. b
*Eustl. 2f. b

25 DEC 68
13

☞ That is to
forbear the
fuckinges
to have roma-
pation of the
pooꝛ.
¶ 20 di. xlii. c.

Epithes:
Exodixit

Dentfile

D
*Deutsche.b
and.svua
*Deutsche

**Exposition
of Types.**

The freeze
Leviti. xv. 2.
Exodi. xxi.
Esaie. xlv. 2.

Exod. xiii. a agayne: but of thy brother thou shalt clamen
no der: and se in any wyse there be no begger
amonges you. For the Lord shall blesse the
lande whiche he giveth thee, an inheritance
to possesse: so that thou herke unto the voyce
of the Lord thy God, to make and to all
these commandmentes which I commaunde
you this day: yea & then the Lord thy God
shall blesse the as he hath promysed thee, and
thou shalt lende unto manye nations, and
shalt borrowe of no man, and shalt sayne o-
uer many nations, but none shall sayne o-
uer thee.

1. John. iiii. c When one of thy brethren amonge you is
waxed poore in any of the cyties within thy
lande whiche the Lord thy God giveth thee,
se thouarken not thyne heart nor put to thine
hande frome thy poore brother: but opene thine
hande unto him and lende him sufficient for his
need whiche he hath. And beware there be not
a poynt of Selial in thyne heart, that thou
wouldest saye: The seventh yere, the yere of
freedomme is at hande, and therefore I gevee the
to loken on thy poore brother, and so givest him
nought and he then crye unto the Lord a-
gainst thee, and it shall be layde unto thy charge.
But gevee hym, and let it not gevee thyne heart
to geve: Because for that charge, the Lord
thy God shall blesse thee, in all thy workes,
and in all thou puttest thyne hande to. For the
lande shall never be without poore. Wherefore
I commaunde thee, sayenge: opene thine hand
unto thy brother that is needy and poore in thy
lande.

Exod. xxi. a If thy brother an Hebrewe sell him selfe to
thee, or an Hebrewe, he shall serve the fixe
yere, and the seventh yere thou shalt let hym
go free frome thee. And when thou sendest him
out free frome thee, thou shalt not let him goe
away empty: but shalt gevee him of thy shepe
and of thy corne, and of thy wyne, and gevee
him of that, wherewith the Lord thy God
hath blessed thee. And remember that thou wast
a servaunt in the lande of Egypt, & the Lord
thy God delivered thee thence: wherfore I
commaunde thee this thinge to do.

Exod. xxi. b That if he saye unto thee, I will not goe a-
waye frome thee, because he loveth thee & thyne
house and is well at ease with thee: then take
a naule and naile his eare to the wythe
and let him be thy servaunt for ever, and vnto
thy mayde servaunt thou shalt do lyke wyse.
And let it not gevee thyne eyes to let him goe
out frome thee, for he hath bene worth a tou-
ble byed servaunt to thee in his service. In pe-
res. And the Lord thy God shall blesse thee in
all that thou doest.

Exod. xxi. c All the first borne that come of thyne oxen,
and of thy shepe that are males, thou shalt
halowe unto the Lord thy God. Thou shalt
not plough with the first borne ox, nor shalt
not tye thy first borne shepe: but shalt eate
them before the Lord thy God, yere by yere
in the place whiche the Lord hath chosen, both
thou and thyne household. If there be any
defoymite therein, whether it be lame or blind
or what so ever euill fauourednes it hath, thou
shalt not offer it unto the Lord thy God: but

shalt eate it in thyne owne cytie the uncleane
and the cleane indifferently, as the roo and the
heer. Only eate not the bloude thereof, but
poure it upon the grounde as water.

Exod. xxi. d Of Easter, whysontide, and the feast of taber-
nacles, what offerynges ought to be offered.

CAP. I.

XVI.

Offer the moneth of Abib, and offer
paschevnto the Lord thy God. For
in the moneth of Abib, the Lord thy
God brought thee out of Egypt by nyght.
Thou shalt therefore offer paschevnto the
Lord thy God, and shepe & oxen in the place
whiche the Lord shall chuse to make his name
dwel there. Thou shalt eate no leuened bred
therewith: but shalt eate therewith the bred of
tribulation. By dayes longe. For thou camest
out of the lande of Egypt in hast, that thou
mayst remember the daye when thou camest
out of the lande of Egypt all dayes of thy
lyfe. And se there be no leuened bred sene in
all thy coles. By dayes longe, and that there
remayne nothinge at the festiue whiche thou
hast offered, the firste daye at euen, vntill the
morninge.

Thou maydest not offer paschevnto in anye of
thy cyties whiche the Lord thy God giveth
the: but in the place whiche the Lord thy
God shall chuse to make his name dwell in,
there thou shalt offer paschevnto at euen about
the goinge downe of the sonne, euen in the
season that thou camest out of Egypt. And
thou shalt sette and eate it in the place whiche
the Lord thy God hath chosen, and departe
on the morrow and get the vnto thy tent. By
dayes thou shalt eate sweete bred, and the by
daye is for the people to come together to the
Lord thy God, that thou mayst do no wyse.

Then taken the by wythes, and begyn to re-
ken the. By wythes whiche the sickel begynneth
in the corne, and kepe the feast of wythes vnto
the Lord thy God, that thou geuee a testimo-
nyng of thyne hande vnto the Lord thy
God, accordyng as the Lord thy God hath
blessed thee. And reioyse before the Lord thy
God both thou, thy sonne, thy daughter, thy
seruaunt and thy mayde, and the Leuite that
is within thy gates, and the stranger, the
thelelle and the wythe that are amonge you,
in the place whiche the Lord thy God hath
chosen to make his name dwell there. And re-
member thou wast a servaunt in Egypt, that
thou observe and to these ordinaunces.

Thou shalt observe the feast of tabernacles
by dayes longe, after thou hast gathered in
thy corne and thy wyne. And thou shalt re-
ioyse in that thy feast, both thou thy sonne
thy daughter, thy seruaunt, thy mayde, & Le-
uite, the stranger, the thelelle and the wy-
the that are in thy cyties. Seven dayes
thou shalt kepe holy daye vnto the Lord thy
God, in the place whiche the Lord shall chuse
for the Lord thy God shall blesse thee in all
thy frutes and in all the workes of thyne hande
des, and therefore shalt thou be gladd.

Exod. xxi. e The tymes in the pere shall all your males
appeare before the Lord thy God in the place
whiche he shall chuse: In the feast of sweete
bred, in the feast of wythes, and in the feast of
tabernacles. And they shall not appeare be-
fore the Lord empty: but every man with the
gyfte of his hande, accordyng to the blessing
of the Lord thy God, whiche he hath geuen
the.

Judges and officers thou shalt make the in
all thy gates whiche the Lord thy God gy-
veth thee, choosynge out thy trybes: & let them
iudge the people righteously. Wher not the
lawe nor knowe any person neyther take any
reward: for gyftes blynde the wyse and per-
uerthe the wordes of the righteous. But in
all thinge folowe righteously, that thou
mayst lye and enioye the lande whiche the
Lord thy God giveth thee.

Thou shalt plant no grove of whatsoever
trees it be, nether vnto the altare of the Lord
thy God whiche thou shalt make the. Thou
shalt set the by no pylle, whiche the Lord
thy God hateth.

Exod. xxi. f The payne and punishment for Idolatrye. The
doubtfull sentence must be entered vnto the great
Judges. The punishment of a rebell or presumptu-
ous wylfulder of the law. The Antithesis of
a hyng.

CAP. I.

XVII.

Thou shalt offer vnto the Lord thy god
no ore nor shepe wherein is any defoymi-
te, what so ever euill fauourednes it be:
for that is abhominacion vnto the Lord thy
God.

Wher be founde amonge you in any of
thy cyties whiche the Lord thy God giveth thee
man or woman that hath wrought wyched-
nesse in the sighte of the Lord thy God, that
they haue gone beyond his appointment, so
that they haue gone and serued strange gods
and worshipped them, whether it be the
sonne of man or any thinge contained in hea-
uen which I forbade, and it was tolde thee and
thou hast herde of it: then thou shalt enquire
diligently. And if it be true and the thinge of
a surte that suche abhominacion is wrought
in Israel, then thou shalt hyng forth that
man or that woman whiche haue committed
that wyched thinge, vnto the gates, and shalt
stone them with stones, and they shall dye.

At the mouth of two or thre wytnesses shall
he that is worthy of deathe, dye: but at the
mouthe of one wytnesse he shall not dye.
And the handes of the wytnesses shall be firste
vpon him to kyll him, and afterwarde the han-
des of all the people: so shalt thou put wy-
chednesse awaye frome thee.

If a mase be to hard for the in iudgement
betwene bloude and bloud, plee & plee, plage
& plage in maters of streyfe within thy cyties.
Then shalt thou get the by vnto the place whiche
the Lord thy God hath chosen, and go vnto
the prestes the Leuites, and vnto the iudge
that shall be in those dayes, and aske, and they
shall shewe the how to iudge. And se thou do

accordyng to that whiche they of that place
(whiche the Lord hath chosen) shewe thee, & se
thou observe to do accordyng to all that they
enfoyme thee. Accordyng to the lawe whiche
they teach thee, and maner of iugement whiche
they tell thee, se thou do and that thou do
not come that whiche they shewe thee,
neither to the right hande nor to the left.

And that man that will be obstinate, so
he will not hearken vnto the prest that stand-
eth there to minstre vnto the Lord thy God
or vnto the iudge, shall dye: and so thou shalt
put awaye euill frome Israel. And all the
people shall feare and shall feare, and shall do
no more presumptuously.

When thou art come vnto the lande whiche
the Lord thy God giveth thee and enioyest
it and dwellest therein: If thou shalt saye, I
will set a kynge ouer me: lyke vnto all the
nations that are about me: When thou shalt
make him kynge ouer thee, whome the Lord
thy God shall chuse. One of thy brethren must
thou make kynge ouer thee, and mayst not set
a stranger ouer thee whiche is not of thy bre-
thren. But in any wyse let him not holde to
many wythes, that he hyng not the people a-
gayne to Egypte wher the multitude of
wythes, for as moche as the Lord hath sayde
vnto you: ye shall henceforth goo no more a-
gayne that waye. Also he shall not haue to
many wythes least his heart turne awaye, nether
shall he gather hym syluer and golde to
moche.

And when he is set vpon the seate of his
kingdome, he shall wyte hym forth this secon-
d lawe in a booke takinge a cople of the prestes
the Leuites. And it shall be with him, and he
shall reade therein all dayes of his lyfe that he
may lerne to feare the Lord his God to kepe
all the wordes of this lawe, and these ordi-
naunces, to do them: that his heart aspye not
aboue his brethren and that he turne not fro
the commandement: eyther to the right hand
or to the left, that both he and his children
maye prolonge their dayes in his kingdome
in Israel.

Exod. xxi. g The Leuites might haue no possessions. Idolatrye
must be fled. The prophete whiche is promysed.
A false prophet must be slayne, and how he may
be knowen.

CAP. I.

XVIII.

The prestes the Leuites, all the trybe
of Levi shall haue no parte nor inheri-
taunce with Israel. The offerynges of
the Lord and his inheritance they shall eate
but shall haue inheritance amonge their bre-
thren: the Lord is their inheritance, as he
hath sayde vnto them. And this is the due-
tye of the prestes of the people and of the
that offer, whether it be ore or shepe: They
must geue vnto the prest, the shoulder and
the two chekes and the mawe, the firste frutes
of the corne, wyne and oyle, and a poyr-
on of mull of the shepe wherynge muste thou
geue him. For the Lord thy God hath cho-
sen him out of all the trybes to stand, and to

Deutero. x. d
Exod. i. b

Exod. iiii. a
Exod. i. b

Exod. iiii. a
Exod. i. b

Exod. iiii. a
Exod. i. b

Exod. i. b

Exod. i. b
Exod. i. b
Exod. i. b

Exod. i. b
Exod. i. b

ben, he maye not make the sonne of the be-
loured first bozne, before the sonne of the be-
loured wyche is in bedde the first bozne: But he
shall knowe the sonne of the be-
loured, that he geue him double of all that he
hath. For he is the first of his strength, and to
him belongeth the eyght of the first bozne
wyche.

Gen. 22. 1. a

Stubburne
childe.

If any man haue a sonne that is stubburne
and disobedient, so that he will not hearken
to the voyce of his father and voyce of his mo-
ther, and they haue taught him nurture, but
he will not hearken vnto them: Then let his
father and his mother take him, and bynne
him out vnto the elders of that cite, & vnto
the gate of that same place, and sape vnto the
elders of the cite. This our sonne is obstinate
and disobedient, and will not hearken vnto
our voyce, he is a spote and a bynne.

Then let all the men of that cite stone hym
vnto deathe. And thou shalt put euill awaye
from the, and all Israel shall heare & feare.

* Job. 1. 1. c

* If a man haue committed a trepasse w^{ch}
thy of deathe and is put to deathe, and he
geed on tre: let no. his body remayne al night
vpon the tre, but burie him the same daye.

* Galat. 3. 1. c

For the curse of God is on him that is ha-
ged. Whiche not for lande & treasure, which
Lorde thy God geueth the to encrease.

What thou oughtest to do when thou syndest thy
neighboures beate goinge a treape. A man shall not
weare womens clotheinge of a woman mannes clo-
theinge. To weare a coate of wolles and of flax is also
forbidden. The punishment of hym that accuseth a
man vnrightheously: of an aduocater also and of
hym that sauptheth a mayde.

CAPL.

XXII.

Exod. 22. 1. a

Yf thou se thy brothers oxe or shepe goe
a treape, thou shalt not withdawe thy
selfe frome them: But shalt bynne the
home agayn vnto thy brother. Yf thy brother
be not nigh vnto the, or yf thou knowe him
not, bringe them vnto thyne owne house and
let them be with the, till thy brother aske af-
ter them, and then deliuer him them agayne.
In lyke maner shalt thou do with his asse,
with his rayment and with all lyke thynges
of thy brother wyche he hath lost, and thou
hast founde, and thou mayst not withdawe
thy selfe.

If thou se that thy brothers asse or oxe is
selle wone by the waye, thou shalt not with-
dawe thy selfe frome them: but shalt helpe
him to haue them vpon agayne.

The woman shall not weare that perteyn-
eth vnto the man, neyther shall a man put
on womans rayment. For all that too so, are
abomination vnto the Lorde thy God.

If thou chaunce vpon a bydes nest by the
waye, in what so euer cite it be or on ground
together they be younge or egges, & the dame
sittinge vpon the younge or vpon the egges:
Thou shalt not take the mother with y^e y^e
But shalt in any wyse let the dame go, and
take the younge, that thou mayest prosper &
prolonge thy dayes.

When thou buydest a newe house, thou
shalt make a baryment vnto the house, that
thou take not blood vpon thyne house, yf any
man fall therof.

Thou shalt not solue thy bynne with
spurs: lest he both be halowed the feth
whiche thou hast sowne, with the fruite of thy
bynne.

Thou shalt not plowe with an oxe and an
asse together. Thou shalt not weare a gar-
ment made of linsye wolle.

Thou shalt put gardes vpon the four
quarters of thy beuere, wherewith thou co-
uerest thy selfe.

If a man take a wyfe, and when he hath
lyen with her, have her / and laye shamefull
thynges vnto her charge, and bynne vpon an euil
name vpon her, and sape: I toke this wyfe,
and when I came to her, I founde her not a
mayde. Then let the father of the damsell and
the mother bynne for the tokens of the
damsell virginite vnto the elders of the cite,
euen vnto the gate. And let the dāfels father
saye vnto the elders. I gaue my daughter vnto
this man to wyfe, and he hath sayd: and
so he layeth shamefull thynges vnto her charge
sayinge: I founde her not a mayde.

And yet these are the tokens of my daughters
virginite. And let them sprede the beuere
before the elders of the cite. Then let the
elders of that cite take that man, and chāse
him, and amerce him in an hundred sicles of
silver and geue them vnto the father of the
damsell, because he hath brought vp an euil
reapport vpon a mayde in Israel, and the
man be his wyfe, and he may not put her awaye
all his dayes. But yf the thinge be of a trouthe
that the damsell be not founde a virgin, let
them bynne her vnto the doze of her fathers
house, and let the men of that cite stone her
with stones to leth, because she hath wrought
folye in Israel, to playe the hoore in her fa-
thers house, and so thou shalt put euill awaye
from the.

If a man be founde lyinge with a woman
that hath a wedded husbāde, then let them
bothe of them, as well the man that laye
with the wyfe, as also the wyfe, so thou shalt
put awaye euill from Israel.

If a mayde be betrothed vnto an husband
and after a man synde her in the towne or lye
with her, then ye shall bynne them both forth
vnto the gates of that cite and shall stone the
to deathe. The damsell because she cryed not
inge in the cite, and the man because he hath
defiled his neighbours wyfe, and thou shalt
put awaye euill from the.

But yf a man synde a betrothed damsell
in the feilde, and force her and lye with her:
Then the man that laye with her shall dye
alone, and vnto the damsell thou shalt do no
harme, because there is in the damsell no cause
of deathe. For lyke as when a man spyleth
agaynste his neighbour and sleeth him, euen
so is this matter. For he founde her in the
feilde, and the betrothed damsell cryed, but
there was no man to rescue her. Yf a man
synde a mayde that is not betrothed and take
her,

her, and lye with her and be founde. Then
the man that laye with her, shall geue vnto
damsells father syle syles of silver. And the
shall be his wyfe because he hath defoured
her maydenhed, and he maye not put her a-
waye all his dayes.

No man shall take his fathers wyfe, nor
nor bynne his fathers secretes.

What maner of men maye not be admyt in to the
church. Solutions that happe in the night. Usury.

CAPL.

XXIII.

NOne that is gelded, or hath his pzeupe
members cut of, shall come in to the con-
gregation of the Lorde. And he that is
boyme of a concubine, shall not come in to the
congregation of the Lorde, no in the tenth ge-
neration he shall not enter in to the congrega-
tion of the Lorde. The Ammonytes and the
Moabites shall not come in to the congrega-
tion of the Lorde, no not in the tenth genera-
tion, no they shall neuer come in to the con-
gregation of the Lorde because they met you
not with bread, and water in the waye, when
ye came out of Egypte, and because they by-
red agaynste the Balaam the sonne of Beor,
the interpreter oute of Mesopotamia, to
curse the.

Neuertheless the Lorde thy God wold not
hearken vnto Balaam, but turned the curse
to blessinge vnto the, because the Lorde thy
God loued the. Thou shalt neuer therefore
like that whiche is prosperous or good for
them all thy dayes for euer. Thou shalt not
abhorre an Edomite, for he is thy brother, nei-
ther shalt thou abhorre an Egyptian, because
thou wast a stranger in his lande. The chy-
ldren that are begotten of them shall come in
to the congregation of the Lorde in the thirde
generation.

When thou goest oute with the hoste a-
gayn thyne ennemys, kepe the from all wile
kynesse. Yf there be any man that is vnclene
by reason of vnclennesse that chaunceth hym
by nyght, let him goo oute of the hoste, and
not come in agayne, vntill he haue washed
hym selfe with water before the euen: & then
when the sonne is downe, let hym come in to
the host agayne.

Thou shalt haue a place without the host
wherewith thou shalt resort to for necessite,
and thou shalt haue a woman vnder thy gy-
rell: and when thou wilt take thy selfe, digge
therewith and turne and couer that whiche is
departed from the. For the Lorde thy God wal-
keth in thyne host, to ryd the and let thyne en-
nemys before. Let thyne host be pure, that he
be no vnclene thyng amonge you and turne
from you.

Thou shalt not deliuer vnto his master
the seruante whiche is escaped from his ma-
ster vnto the. Lette him dwell with the, euen
amonge you in what place he hym selfe liketh
best, in one of the cityes where it is good for
hym, and here him not.

There shall be no hoore of the daughters of

Israel, nor hooremonger of the sonnes of Is-
rael. Thou shalt neyther bynne the wyfe of
an hoore, nor the wyfe of a dogge in to thy house
of the Lorde thy God in no maner of wyse, for
bothe of them, are abomination vnto the
Lorde thy God.

Thou shalt be no vsurer vnto thy brother
neither in money nor in fode, nor in any maner
thyng that is lent vpon vsure. Vnto a stra-
nger thou mayst lende vpon vsure, but not vnto
thy brother, for thou shalt lende him in his
nede, that the Lorde thy God maye bless the
in all thou sette thyne hande to in the lande
wherewith thou goest to conquire it.

When thou hast bowed a bowe vnto the
Lorde thy God, so thou be not slacke to per-
forme it, for he will surely requyte it of the,
and it shall be layd vnto the. Yf thou shalt
leane bowynge, it shall be no synne vnto the:
but that whiche is ones gone oute of thy lyp-
pes, thou must kepe and doo, accordynge as
thou hast bowed vnto the Lorde thy God of
a free will whiche thou hast spoken with thy
mouthe.

When thou comest into thy neighbours
vine yarde, thou mayest eate grapes thy help-
full at thy pleasure: but thou shalt put none
in thy bagge.

When thou goest in to thy neighbours
coyne, & thou mayst plucke the eares of thynne
hande, but thou mayest not moue a syle vnto
thy neighbours coyne.

Diuorcement is permitted. He that is newlye
maried shall not be compelled to go to warre. The
remanentes of coyne must be left in heruel for the
poore.

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poore.

Strw's be
damned.
Aume. x. b
Aume. x. b
Aume. x. b

Aume. x. b
Aume. x. b
Aume. x. b

Aume. x. b
Aume. x. b
Aume. x. b

Aume. x. b
Aume. x. b
Aume. x. b

Aume. x. b
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Aume. x. b
Aume. x. b
Aume. x. b

Aume. x. b
Aume. x. b
Aume. x. b

Leuit. xxi. a
and xx. b
Deute. xxi. d
Exod. xxi. c
Leuit. xxi. b
Leuit. xxi. a
u. Reg. xii. a

Cursed be he that lyeth with his fathers wyfe, because he hath uncovered his fathers bed, and all the people shall say: Amen.

Cursed be he that lyeth with any manner best, and all the people shall say: Amen.

Cursed be he that lyeth with his father, whether he be the daughter of his father or of his mother, and all the people shall say: Amen.

Cursed be he that lyeth with his wives mother, and all the people shall say: Amen.

Cursed be he that secretly his neighbour priuily, and all the people shall say: Amen.

* Cursed be he that taketh a reward to see innocent bloude, and all the people shall say: Amen.

Cursed be he that sleepeth with his neighbours wyfe, and all the people shall say: Amen.

Cursed be he that contumeth not in all the wordes of this lawe to doo them, and all the people shall say: Amen.

The promyses of the blessinges vnto them that regard the commandmentes: and the curses to the contrary.

CAPL. XXVIII.

Yf thou walte hearken diligently vnto the voyce of the Lorde thy God, to observe and do all his commandmentes which I commaunde the this daye, the Lorde will let the aboue all nations of the earth. And all these blessinges shall come on the and ouertake the, yf thou walte hearken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne, and blessed in the felde, blessed shalt thou be in the fruit of thy body, the fruit of thy ground, and the fruit of thy cattell, the fruit of thy oxen, and the fruit of thy sheepe, blessed shalt thou be in thy wayes, and thy wayes, blessed shalt thou be, when thou goest out, and blessed when thou comest in. * The Lorde shall smyte thyne enemies that are agaynste the before thy face. They shall come out agaynste the one waye, and they shall be scattered amonge all the kyngdomes of the earth. And thy cartell shall be made vnto all manner foules of the ayre, and vnto the beastes of the erthe, and no man shall fraye them awaye.

* And the Lorde shall smyte the with the botches of Egypte, and the eruptions, scallie and maungynesse, that thou shalt not be healed thereof. And the Lorde shall smyte the with madness, blindness, and dasyng of heere. And thou shalt grope at noon dayes as the blind gropeth in darcknesse, and shalt not come to the eyght waye. And thou shalt suffer wronge onely and be oppressed euermore, and no man shall sucker the, thou shalt weep a while and an other shall lye with thee. * Thou shalt buy an house and an other shall dwell therein. Thou shalt plant a vineyard, and shalt not gather the fruit thereof. Thyne oxen shall be slain before thyne eyes, and thou shalt not eat thereof. Thyne asse shall be violently taken awaye even before thy face, and thou shalt not be redressed the agayne. Thy sheepe shall be given vnto thyne enemies, and no man shall helpe the.

* The Lorde shall open vnto the his good treasure, even the heuen, to geue raine vnto thy lande in due season, and to blesse all the labours of thyne hande. And thou shalt lende vnto many nations, but thou shalt not neede to borrowe.

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same thy selfe. And the Lorde shall set the before and not behynde, and thou shalt be a house onely, and not benethe: yf thou hearken vnto the commandmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo. And thou shalt not come out of these wordes which I commaunde the this daye, eyther to the eyght hande or to the left, that thou wouldest goo after strange goddes to serue them.

But yf thou wyldest not hearken vnto the wordes of the Lorde thy God to kepe and to doo all his commandmentes and ordinances which I commaunde the this daye: then shall all these curses that I commaunde the this daye come vnto thee. Cursed shalt thou be in the towne, and cursed in the felde: cursed shalt thou be in the fruit of thy body, and the fruit of thy land, and the fruit of thyne oxen and the flockes of thy sheepe. And cursed shalt thou be when thou goest out, and when thou goest in. And the Lorde shall send vnto thee cursynge, destruction, and compaignynge in all that thou shalt doo. Thyne hande shall be stretched out, and thou shalt be destroyed, and brought to nought quickly, because of the wickednes of thyne owne deuites in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleare vnto the, vntill he hath consumed the from the lande whither thou shalt go to enioye it. * And the Lorde shall smyte the with smellynge, with scabbes, with burninge, with scurfe, with itchyng, and with blisynge. And they shall followe the till thou perishe.

* And the heuen that is ouer thy head shall be braide, and the erthe that is vnder the yon. And the Lorde shall tourne the rayne of the lande vnto powder and dust: even from heauen almes shall come downe vpon the, vntill thou be brought to nought. And the Lorde shall plague the before thyne enemies. Thou shalt come out one waye agaynste them, and thou shalt be scattered amonge all the kyngdomes of the earth. And thy cartell shall be made vnto all manner foules of the ayre, and vnto the beastes of the erthe, and no man shall fraye them awaye.

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Thy sonnes and thy daughters shall be given into an other nation, and thyne eyes shall be and bane vpon them all daye longe, but thou shalt haue no myght in thyne hande. The fruit of thy lande and all thy labours shall a nation which thou knowest not, eate; and thou shalt suffer violence, and be oppressed alwaye: that thou shalt be cleane beyde thy selfe for the sight of such thynges as thou shalt see.

The Lorde shall smyte the with a myschance, thou shalt be in the knees and legges, so that thou shalt not be healed: even from the sole of the foot vnto the top of the head.

* The Lorde shall bynne bothe the, and thy kynge whiche thou hast set ouer the vnto a nation whiche neyther thou nor thy fathers haue knowne: and there thou shalt see strange goddes: euen wodde and stone. And thou shalt goo to waste, and be made a praye, and a preyng stocke vnto all nations whiche the Lorde shall carpe the. Thou shalt carry moche seed out in to the felde, and shalt gather but litle in, for the grechoppers shall destroy it. Thou shalt plant a vineyard and distill it, but shalt neyther drynke of the wine ne gather of the grapes, for the wormes shall eate it. Thou shalt haue olyue trees in all thy cootes, but shalt not be anoynted with the oyle, for thyne olyue trees shall be rooted out. Thou shalt gette sonnes and daughters, but shalt not haue them: for they shall be carryed awaye prisoners. All thy trees and fruite of thy lande shall be marred with blasphe.

The strangers that are amonge you shall clymme aboue the, and thou shalt come downe alowe. He shall lende the, and thou shalt not lende hym, he shall be before, and thou behynde.

Moreover all these curses shall come vpon the, and thou shalt followe the and imbrace the, till thou be destroyed: because thou hast hearkened not vnto the voyce of the Lorde thy God, to kepe his commandmentes and ordinances which he hath commaunded the, and they shall be vpon the as meruailes and wonders, and vpon thy seed for euer. And because thou seruedst not the Lorde thy God with ioyfullnesse, and with a good heart, for the abundance of all thynges therefore thou shalt see thyne enemy whiche the Lorde shall sende vpon the: in hunger and thirst, in nakednesse, and in neede of all thynges. And he shall put a yoke of yron vpon thy necke, till he haue brought the to nought.

And the Lorde shall bynne a nation vpon the from farre, even from the ende of the world, as smythe as an Egyle flecth: a nation whose tongue thou shalt not vnderstande: a hard hearted nation which shall not regarde the person of the olde, nor haue compassion on the yonge. And he shall eate the fruite of thy land, and the fruite of thy cattell vntill he haue destroyed the: so that he shall leave the neyther coye, wyne, nor oyle, neyther the increase of thyne oxen, nor the flockes of thy sheepe, vntill he haue brought the to nought. And he shall kepe the in, in all thy dayes, vntill thy

and strange wailles be come downe vnto the: and thou shalt crye, because thou shalt haue all the lande. And thou shalt be as a bynne in all thy dayes, because thou shalt haue all the lande whiche the Lorde thy God hath given the.

* And thou shalt eate of the fruite of thyne owne bodie: the fleshe of thy sonnes and of thy daughters whiche the Lorde thy God hath geuen the, in that straghtnesse and large wyrdeth thyne enemye shall besiege the, so that it shall geue the man that is tender and berpe helycate amonge you, to lye on his brother, and vpon his wyfe that lyeth in his bosome, and on the rest of his children whiche he hath yet left, for feare of greynge vnto anye of them of the fleshe of his children, whiche he eateth because he hath noughte left hym in the straghtnesse and large wyrdeth thyne enemye shall besiege the in all thy dayes.

Yea and the woman that is so tender and helycate amonge you that she dare not adventure to set the sole of her foote vpon the grounde for softnesse and tendernesse, shall be geued to lye on the husbande that lyeth in her bosome, even to the fleshe of her sonne and of her daughter the after byrthe that is come because of her children whiche she hath borne, she wold eate them that same hour for neede of all thynges secretly, in the straghtnesse and large wyrdeth thyne enemye shall besiege the in all thy dayes.

Yf thou wyldest not be diligent to do all the wordes of this lawe that are written in this booke, to feare this glorious & fearefull name of the Lorde thy God: the Lorde will smyte bothe the and thy seed with wonderfull plagges and with great plagges and of longe continuance, and with euill synchelles & of longe duraunce. Moreover he will bynne vpon the all the diseases of Egypte whiche thou wast afraid of, and they shall cleave vnto the. Thereto all manner synchelles and all manner plagges, whiche are not written in the booke of this lawe, will the Lorde bynne vpon the, till thou be brought to nought. And ye shall be left seme in nombe, where before ye were as the * sterres of heuen in multitude: because thou wouldest not hearken vnto the voyce of the Lorde thy God.

* And as the Lorde reioysed ouer you to do you good, and to multiplye you: euen so he will reioyce ouer you, to destroye you, and to bynne you to nought. And ye shall be wasted oute of the lande whiche thou goest to enioye it. And the Lorde shall scatter the amonge all nations, from the one ende of the world vnto the other, and there thou shalt see strange goddes, whiche neyther thou nor thy fathers haue knowne: euen wodde and stone.

And amonge these nations thou shalt haue no quyetnes, neyther shalt there be anye rest to the sole of thy foote. For the Lorde shall geue the there a tremblng heart, and dasyng eyes, and some of mynde. And thy lyfe shall hang before the, and thou shalt feare daye and nyghte, and shalt haue no trust in thy

* Ili. Re. vii. f
Chren. iii. b
Baruch. ii. a

* Deute. x. d.

* Iere. xli. f

thy lyfe. In the morning thou shalt say, wolde God it were nyght. And at nyght thou shalt say, wolde God it were morning, for feare of thine heet which thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the Lorde shall bynge the into Egypt agayne with hyppes, by the waye whiche I had the thou shouldest se it no more. And there ye shall be solde vnto your enemies, for bondmen and bondwomen, and yet no man shall bye you.

Exod. xiii. d

The people are exhorted to observe the commandments, for the consideration of benefits received: which if they breake they are threatened to be plagued.

CAPL. XXIX.

These are the wordes of the appoyntment whiche the Lorde commaunded Moyses to make with the chyldren of Israel in the lande of Moab, besyde the appoyntment whiche he made with them in Horeb. And Moyses called vnto all Israel and sayd vnto them: Ye haue sene all that the Lorde dyd before your eyes in the land of Egypt, vnto Pharaon and vnto all his seruantes, and vnto all his lande, and the great temptations which thine eyes haue sene, and those great myracles and wonders: and yet the Lorde hath not gyuen you an heere to perceyue, nor eyes to se, nor eares to heare vnto this daye.

Deuter. xxi. b
Jerem. xxxi. b

*Deu. viii. a

B

*Rom. xii. f.
and. g. Deut. xxi. a

Deuter. xxi. f.

Deuter. xxi. a

Deuter. xxi. a

Iosue. ix. d

Gen. xvi. a

* And he hath conduyted you. xi. yeres in the wyldernesse, and your clothes are not waxed olde vpon you, nor are your shoes waxed olde vpon your fete. Ye haue eat no bred nor dyde wyne or stronge drynke, that ye might knowe he is the Lorde your God.

* And at laste ye came vnto this place, and Sehon the kynge of Heshen, and Og kynge of Basan came forth agayn vnto batayle, as we smote them and toke theyr land, and gaue it an inheritaunce vnto the Rubenytes, and Gadites, & to the halfe tribe of Manasse. Kepe therefore the wordes of this appoyntment, & wch them, that ye may vnderstand al that ye ought to do. * Ye stande here this daye euery one of you before the Lorde your God: bothe the heedes of your trybes, your elders, your officers, and all the men of Israel: your chyldren, your wyues, and the straunger that sojourneth in thine house, from the betwex of thy wod, vnto the diuises of thy water: that thou shouldest come vnder the appoyntment of the Lorde thy God, and vnder his othe whiche the Lorde thy God maketh with the this daye, to make the a people vnto hym selfe, and that he maye be thy God, as he hath sayde vnto the, and as he hath sworn vnto thy fathers, Abraham, Isaac, and Jacob.

Letther I make this bonde, and this othe with you onely: but heuily with hym that standeth here with vs this daye before the Lorde our God, and also with hym that is not here with vs this daye. For ye knowe how we haue dwelt in the land of Egypt, and how we came thowto the myrcles of the nations whiche we passed by. And ye haue sene theyr abhominations and theyr ydolles: woodde, stone, silver

and golde whiche they worshipped.

Letther there be amonge you man of woman kynned of thyne that turneth away in his heart this daye from the Lorde our God, to go and serue the Goddesses of these nations: and letther there be amonge you some roote that beareth gall and wormewood, so that when he heareth the wordes of this curse, he blesse hym selfe in his heart, saying. I shall haue peace. I will therefore worke after the lust of myne owne heart, that the byrken maye peryshe with the this daye. And so the Lorde will not be mercifull to hym, but then the wyche of the Lorde and his geuyls shall come agayn vnto that man, and all the curses that are wyrtten in this booke, shal be vpon hym, and the Lorde do our his name vnto heuen, and separate hym vnto euill out of all the trybes of Israel, accordyng vnto all the curses of the appoyntment that is wyrtten in the booke of this lawe.

So that the generation to come of your chyldren that shall tye vp after you, and the straunger that shall come from fere saye vnto the, they se the plagges of that lande, and the diseases wherewith the Lorde hath smyten yt, how all the lande is burnt vp with bymston and felle, and that it is neyther sowne nor beareth nor anye grasse groweth therein, accordyng to the ouerthrowynge of Sodome, Gomorrah, and Zebolim: whiche the Lorde ouerthrowe in his wyche and angre.

And then shall all nations also saye: * wherfore hath the Lorde doone in this wyse vnto this lande? O how fere is this great wylde! And men shall saye: because they left the testiment of the Lorde, God of theyr fathers: whiche he made with them when he brought them out of the lande of Egypt. And they were and serued strange goddesses and worshipped them: goddesses which they knewe not, a which hadde gyuen them noughte. And therefore the wyche of the Lorde waxed hote vpon that lande to bynge vpon it all the curses that are wyrtten in this booke. And the Lorde call them out of theyr lande in angre, wyche, and great fury, and call them in to a strange lande, as it is come to passe this daye. The ceteres of the Lorde our God are opened vnto vs and our chyldren for euer, that we do al the wordes of this lawe.

The wordes of God is not fere from them that seke for it, but in theyr mouthes and hertes.

CAPL. XXX.

When al these wordes shall come vpon the, whether it be the blessing or the curse whiche I haue set before the, yet if thou turne vnto thine heart among all the nations wherewith the Lorde thy God hath the this daye, and come agayne vnto the Lorde thy God and hearken vnto his voyce, accordyng to all that I commaunde the this daye: bothe thou, and thy chyldren with all thine herte, and all thy soule: Then the Lorde thy God will counte thy captiuitie, and haue compassion vpon the, and go and set the agayne frome all the nations amonges which the Lorde thy God hath

hath scattered the. Though thou wast cast vnto the extreme partes of heuen: euen frome thence will the Lorde thy God gather the, and from thence let the & bynge the in to the land whiche thy fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse & multiply the about thy fathers. * And the Lorde thy God will circumcise thine heart, and hee shall be thy seed for to loue the Lorde thy God with all thine heart, & all thy soule, that thou maist lue. * And the Lorde thy God will put all these curses vpon thine enemies and on them that hate and pursue the.

But thou shalt turne and hearken vnto the voyce of the Lorde and do all his commandments whiche I commaunde the this daye. And the Lorde thy God will make the plentiful in all the wordes of thine hand, and in the fruite of thy body, in the fruite of thy catel, and fruite of thy land, and in riches. * For the Lorde will turne agayne and reioyce ouer the, to do good as he reioyced ouer thy fathers. If thou hearken vnto the voyce of the Lorde thy God, to kepe his commandmentes and ordinaunces, whiche are wyrtten in the booke of this lawe, if thou come vnto the Lorde thy God with all thine herte, and all thy soule.

* For the commandment whiche I commaunde the this daye, is not byd from the, ne fere of. It is not in heuen that thou needest to saye: who shall go vp for vs to heuen, and see vnto, that we maye heare it and do it. Neither is it beyonde the see: that thou shouldest saye: who shall go ouer see for vs to set it vnto that we maye heare it and do it. But the wordes is beynde vnto the, euen in thy mouth & in thine heart that thou do it.

Beholde, I haue set before you this daye lyfe and good, death and euill: in that I commaunde the this daye to loue the Lorde thy God, and to walke in his wayes, and to kepe his commandmentes, his ordinaunces and his lawes: that thou mayest lue and multiplye, and that the Lorde thy God maye blesse the in the lande wherewith thou goest to possesse it.

But if thou hert turne away, so that thou wilt not heare: but wilt go astraye and worshipping strange goddesses, and serue them, I curse the this daye, that ye shall surely peryshe, and that ye shall not prolong your dayes vpon the land wherewith thou passedst ouer Jordan to go and possesse it.

* I call to recorde this daye vnto you heuen and erth, that I haue set before you lyfe and death, blessing and cursynge: but chose lyfe, that thou and thy seed may lue, in that thou louest the Lorde thy God, hearken vnto his voyce, and cleauest vnto hym. For he is thy lyfe and the lengthe of thy dayes, that thou mayest dwell vpon the earth whiche the Lorde swaue vnto thy fathers: Abraham, Isaac, and Jacob to geue them.

Moyses being ready to dye, ordeyth Josue to rule the people in his stede. This booke Deuteronomye is written and layde in the tabernacle besyde the ark. The Leuytes are charged to recorde it to the people.

Ad Moyses went and spake these wordes vnto all Israel and sayd vnto them. I am an hundred and twentye yere olde this daye, and can no more go out and in. Also the Lorde hath sayd vnto me, thou shalt not goo ouer this Jordan. The Lorde your God he will go ouer before the, and he will destroy these nations before the, and thou shalt conquer them. And Josua shall goo ouer before the, as the Lorde hath sayde. And the Lorde shall goo vnto them, as he dyd to Sehon and Og kynge of the Amorytes, and vnto their landes, whiche kynge he destroyed. And when the Lorde hath deliuered them to you, se ye vnto them accordyng vnto all the commandmentes whiche I haue commaunded you. Plucke vp your herres and be stronge, dyde not, nor be afraide of them: for the Lorde thy God him selfe will go with the, and will neither let the go, nor forsake the.

And Moyses called Josua and said vnto him in the sight of all Israel. * We stronge & bold: for thou mustt goo with this people vnto the land whiche the Lorde hath sworn vnto their fathers to geue them, and thou shalt geue it them to inherite. And the Lorde shall goo before the, and he shall be with the, and will not let the goo, nor forsake the: feare not therefore, nor be discomforted.

And Moyses wrote this lawe and deliuered it vnto the preestes the sonnes of Leui, whiche bare the arke of the testiment of the Lorde, and vnto all the elders of Israel, and commaunded them saying. * At the ende of eue. vii. yere, in the tyme of the fere yere, in the feast of the tabernacles, when al Israel is come to appeere before the Lorde thy God, in the place whiche he shall chiose: se thou rede this lawe before all Israel in their eares. Charge the people toge ther, men, women, and chyldren, and the straungers that are i thy citys, that they may heare lerne and feare the Lorde your God, and be diligent to kepe all the wordes of this lawe, and that their chyldren which knowe nothing may heare, and lerne to feare the Lorde your God, as long as ye lue in the lande whiche ye go ouer Jordan to possesse it.

And the Lorde sayd vnto Moyses. Beholde, thy dayes are come, that thou mustt dye. Call Josua and stande in the tabernacle of witness, that I may geue hym a charge. And Moyses and Josua went and stode in the tabernacle of witness. And the Lorde appered in the tabernacle, euen in the pylle of the cloude. And the pylle of the cloude stode ouer the doore of the tabernacle. And the Lorde sayd vnto Moyses: beholde thou mustt sleepe with thy fathers, and this people will tye vp and go a hooring after strange goddesses of the land whiche they go, and will forsake me and breake the appoyntment whiche I haue made with them. And then my wyche will waxe hote agayn vnto them, and I will forsake them, and will hyde my face from them in that daye, and they shall be consumed. And when moche aduersite and tribulation is come vpon them, then they will saye: by

Iosue is made capiteyne.

Iosue. a
Rumert. xxi. d
Deuter. xxi. a
and. xxi. e
Iosue. a* Iosue. c. b
iii. Regu. ii. a* Num. xiii. d
and. xiii. e
* u. Ch. viii.

Exod. xxxiii. d

* Jer. ii. d

A cause

cause our God is not among vs, these tribulations are come upon vs. But I will byde my face that same tyme for all the cupis whiche they haue brought in that they are turned vnto strange Goddes.

Deut. xxxii. Some therefore wyte thou this songe, and teache the chyldren of Israel, and put it in their mouthes, that this songe maye be my witnesse vnto the chyldren of Israel. For when I will byynge them in to the lande whiche I swaie vnto their fathers that floweth with mylke, & honye, and they haue well eaten & filled them selues, and waxen fat, then shall they turne vnto strange Goddes and serue them, and sayle on me, & breake my testament. And then when moche mischefe and tribulations is come vpon them, this songe shall answere betoze them and be a witnesse. It shall not be forgotten out of the mouth of theyr seed, for I knowe their imagination whiche they go about euen now before I haue brought them in to the land whiche I haue promised them. And Moses wrote this songe that same daye, and taughte it the chyldren of Israel. And the Loyde gaue Josua the sonne of Nun a charge, and said: be bold and stronge, for thou shalt byynge the chyldren of Israel in to the lande whiche I promised the, and I will be with the.

* Some. l. b. ill. Regu. n. a.

The booke is put in the arch. When Moses hadde written the wordes of this lawe in a booke, vnto the end of them, he commaunded the Leuites which bare the arke of the testament of the Loyde, saying: take the booke of this lawe, and put it by the syde of the arke of the testament of the Loyde your God, and let it be there for a witnesse agaynste the. For I knowe thy stubbornnes, & thy stiff necke: beholde whyle I am yet aloue and in compaignie with you this daye, ye haue ben faterly agaynste the Loyde, how moche more after our deeth?

Gather vnto me all elders of your tribes and your officers, that I may speke these wordes in theyr eares, and call heuen and earth to recorde agaynste them. For I am sure that after my deeth, ye will be wickedly, & turne from the waye which I commaunded you, and tribulation shall come vpon you in the latter dayes when ye haue brought wickednesse in sight of the Loyde to prouoke him with the wordes of your bandes. And Moses spake in the eares of all the congregation of Israel the wordes of this songe vnto the ende of them.

The songe of Moses. He goeth vnto the toppe of Abarim to see the land of promyse.

CAPL. XXXII.

* Some. l. a. Deut. l. i. a. * Some. l. b. a.

Hear, o heuen, what I speake, and heare (o earth) the wordes of my mouth. My doctrine drop as doeth the rayne, and my speche floweth as doeth the dewe, as the mysellynge vpon the herbes, and as the droppes vpon the graffe. For I will call on the name of the Loyde: Magnifye the myghte of oure God.

* Some. l. d. Ecclesi. xlii.

Perfect are Gods dees, and all his wayes are righteousness: God is faithful and without wickednes, both righteous and iust is he.

The forwardes and onerthwardes generation hath trespassed agaynste him, and are not his sonnes by reason they are disfigured. Dost thou so rewarde the Loyde? O thou the nation and dwylfe. Is not he thy father, and thy owner? hath he not made the and ordeined the? Remembre the dayes that are past: conuince the yeres from tyme to tyme. Aske thy father, and he will shewe the thy auncestours, & they shall tel the, when the most highest requelled the nations, and diuided the sonnes of Adam, he put the borders of the nations faste by the company of the chyldren of Israel.

For the Loydes part is his folke, and Jacob is the portion of his inheritance.

He founde him in a deserte land, in a boyde ground and in a wyld wilderness. He led him about and gaue him vnderstanding, and kepte him as the apple of his eye.

As an Eagle that stretcheth by her nest to see, and stretcheth out her yonge, he stretcheth out his wynges, and take him vp and bare him on his shoulders. The Loyde alone was his guyde, and there was no strange God with him.

He set him by vpon an hye land, and he ate the increase of the felde. And he gaue him hope to luche out of the rocke, and oyle out of the harde stone. With butter of kyne, & mylke of the shepe, with fat of the lambes, and fatte rammes of Basan, with gores & wheate flour. And of the bloud of grapes thou dronkest rye wyne.

And Israel waxed fat, and lyched. Thou wast fat, cyche and smothe. And he let God go that made him, and turned his backe from God that saued him. They stirred by his displeasure thowth their strange goddes, & with abhominacions prouoked him.

They offered vnto demys, and not to God, and to Goddes whiche they knewe not, euen to newe Goddes that came newly by, whiche they fathers neuer worshipped.

Of the God that begat the thou arte brmyndfull, and hast forgot God that made the. And when the Loyde sawe it he was angry: because of the prouokynge of his sonnes and doughters.

And he said, I will byde my face from them, and wyl se what theyr ende shall be. For they are a forward generation & chyldren in whom is no faythe. They haue angered me with him that was no God, & prouoked me with theyr banities. * And I agayne wyl angrer them with them whiche are no people, and wyl prouoke them with a folyshe nation. * For theyr is kyned in my wrath, and shall consume the earth with her increase, and set a fyre the bowmes of the mountaynes. I wyl heape my schewes vpon them, and wyl spende all myne atomes amonges them.

They shall pnye awaye by sampn, bydes shall deuoure them with a bytter gnawynge.

* I wyl also sende the tern of beelias vpon them, and poyson serpentes of p earth. Without doers the swerde shall despoyle them, and with in in the chamber, seare: vorse yonge men and yonge

yonge women, and the suckelynge, with the men of gyfte yeres. I haue determined to scatter them thowth out the wynde, and to abolyse theyr name from amonge men, but for theyr eunymies cause I haue forborne the, lest theyr aduersaries wolde take vpon them and saye: our hye hande hath done all these thynges, and not the Loyde.

For it is a nation that hath no forecast, and hath no vnderstanding in them: I wold they were wyse, and vnderstode this, and wold theyr fier their latter ende.

Howe it cometh, that one shall chaunge a thousand, and two put ten thousand of them to flyght: but that theyr God hath soulede them, and because the Loyde hath gyuen them vnder.

For our rocke is not as their rocke, no though our enemyes be iudge. But theyr dynes are of the bynes of Sodom, and of the felde of Gomora. Their grapes are grapes of gal, & theyr clustres be bytter.

Theyr wyne is the poyson of dragons, and the cruell gal of adders. Are not suche thynges lapt in thowth with me, and sealed by amonges my treasures? * My vengeance is myne, and I wyl acquyte: Theyr sette shall lye vpon the tyme cometh. For the tyme of theyr destruction is at hande, and the tyme that shall come vpon them maketh haste.

For the Loyde wyl to wyte vnto his people, and haue compassion on his seruantes. For it shall be sene that theyr power shall faile, & their prisoners be lost, and the echoue waiked.

And it shall be sayd: where are their goddes wherin they trusted?

The far of whose sacrifices they ate, & drake the wyne of their weylapies, let them crye by and heipe you, and be your bylor.

Se some home I am alone, and that there is no God but I. I can kyl and make aloue, and what I haue mytten, that can I heale: neyther is there that can rescue any man oute of my hande.

For I wyl lyfte by myne hande to heuen, and wyl saye, I lye euer.

If I yet the edge of my swerde as it were a thowthbolt, & myne hande gorb about to do iudice, I wyl shewe vengeance on myne enemyes, and wyl requyte them that hate me.

I wyl make myne arrowes dyrochen with bloude, and my swerde shall eate fleshe of the bloud of the slayne, and of the captyue, and of myne enemyes bare heed.

Blaspheme (ye dethan) his people, for he wyl aunge the bloude of his seruantes, and wyl trunge him of his aduersaries. * I wyl be mercysfull vnto the lakke of his people.

Moses wente and spake all the wordes of this songe in the eares of the people, bothe he and Josua the sonne of Nun. When Moses hadde spoken all these wordes vnto the ende to all Israel, he sayd vnto them. Set your hartes vnto all the wordes which I testifie vnto you this day: that ye commaunde them vnto your chyldren to obseue and doo all the wordes of this lawe. For it is not a vayne word vnto you: but it is your lyfe, & thowth this word

ye shall prolonge your dayes in the lande whiche theyr yers ouer Jordan to conqurre it.

And the Loyde spake vnto Moses, the same daye, saying: get the by in to this mountayne Abarim, vnto mount Pebo, whiche is in the lande of Moab ouer agaynste Jericho: & thou shalt see the lande of Canaan whiche I sware vnto the chyldren of Israel to possesse. And thou shalt die in the mounte whiche thou goest vpon, and be thou put vnto thy people: as Aaron thy brother dyed in a oune holl, and was put vnto his people. For ye trespassed agaynst me among the chyldren of Israel at the waters of strepe, at Madis in the wilderness of Zin: because ye halowed me not amonge the chyldren of Israel. Thou shalt see the land before the, but thou shalt not goo vnto the lande whiche I sware the chyldren of Israel.

* Moses goeth vnto mou. a. pebo.

Moses bynge blessed all the trybes of Israel.

CAPL. XXXIII.

This is the blessinge wherewith Moses Gods man blessed the chyldren of Israel before his deathe, sayinge:

The Loyde came from Sinai, and shewed his beames from Sile vnto them, and appeared gloryoulye from mount Pharan. And he came with thousandes of sayntes, and in his ryght hande a lawe of fyre for them. How loued he the people?

* All his sayntes are in his hande. They that toyned them selues vnto this socer, shall receyue his wordes. Moses gaue vs a lawe whiche is the inheritance of the congregation of Jacob. And he was in Israel kyng, and gathered the heades of the people and the trybes of Israel together.

Ruben shall lyeue and shall not dye: but his people shall be fewe in nombre. This is the blessinge of Iuda: weare the Loyde the boyce of Iuda, and byynge him vnto his people, sette his handes aght for him, but be thou his help agaynste his enemyes.

And vnto Leui he said: thy perfectnes and thy lycht be after thy mercysfull man whome thou contentest at Bethel with whom thou stuedst at the waters of strepe. He that sayth vnto his father and mother, I sawe him not, and vnto his brethren, I knewe not: and to his sonne, I wote not: for they haue obscured thy wordes, and kepte thy testament. They shall teache Jacob thy iudgements, and Israel thy lawes. They shall put incense before thy nose, and hole sacrifices vpon thine altier. Blessede Loyde theyr power, and accepte the wordes of theyr bandes: imyte the backes of them that crye agaynste them, and of them that hate the: that theyr crye not agayne.

Vnto Beniamin he sayde. The Loydes derlyng shall dwell safelye with him: and kepe him selfe in the chambie by hym continually, and shall dwell bywene his shoulders.

And vnto Joseph he sayde: blessed of the Loyde is his lande, with the goodly frutes of heuen, with dewe and with springes that

* Moses bleth. syng.

* Sapi. iii. a.

That is, this pfect seruice be acceptable before the Loyd both in praye & in pcepting as was Moyses.

lye benethe: and with frutes of the encrease of the sonne, and with type frute of the mo-
nettes, and with the coppes of mountaynes
that were frome the begynnyng, and with
the darynges of hylls that lye sure, and
with goodly frute of the carib, and of the lul-
nelle therot.

And the good wpll of him that dwelleth in
the * bulwe, shall come vpon the heed of Jo-
seph, and vpon the toppe of the heed of him
that was separated frome his brethren, his
beautie is as a firiborne ore, and his hoines
as the hoines of an onycorne. And with them
he shall puse the nations together, euen vnto
the endes of the worlde. These are the ma-
nye thousandes of Ephraim, and the thou-
sand of Manasse.

And vnto Zabulon he sayde: Ketepe Za-
bulon in thy gorynge oute, and thou Ilachar
in thy tentes. They shall call the people vnto
the hill, and there they shall offer offeringes
of eyghthouines. For they shall sucke of the
ryche of the see, and of treasure hydde in
the lande.

And vnto Gad he sayde: Blessed is the
prophete maker Gad. He dwelleth as a lyon
and caughte the arme and also the coppe of
the heed. He sawe his dominion that in his
part there was a teacher hyd, and came with
the heed of the people, and executed his righ-
tousnes of the Loyde, and his iudgements
with Israel.

And vnto Dan he sayde: Dan is a Lyons
whelp, he shall now plentifully from Balan.
And vnto Nephthali he sayd: Nephthali he
shall haue abundance of pleasure, and shall be
filled with the blessing of the Loyde, and shall
haue his possessions in the south west.

And of Aser he sayde: Aser shall be blessed
with chyldren: he shall be acceptable vnto his
brethren, and shall dyp his fore in oyle: Yron
and brasse shall hang on thy shooes, and thine
age shall be as thy youth.

There is none lyke vnto the God of Israel
he that lyeth vpon heuen, shall be thine help
whose gloire is in the cloude, that is the dwell-
ing place of God from above, and vnder the
armes of the worlde: he hath cast our enemyes
before the and sayd: destroy. And Is-
rael shall dwell in safety alone. And the eyes
of Jacob shall loke vpon a lande of coyne and
wyne. Wherever his heuen shall droppe with
dew. Happy arte thou Israel, who is lyke
vnto the? A people that are saued by the Loyde,

thy shyld and helper, and a swerde of thy glo-
rye. And thine enemyes shall hyde them sel-
ues frome the, and thou shalt walke vpon
thy hygh hylls.

¶ Moses dyeth. Israel wepeth. Josua succeedeth
Moses roume.

CAPL XXXIII.

And Moses wente frome the felde of
Moab vp, in to mounte Hebo, whiche
is the toppe of Phatgah, ouer agaynste
Jericho. And the Loyde shewed him all the land
of Galaad, euen vnto Dan, and al Nephthali
and the lande of Ephraim and Manasse, and
all the land of Juda: euen vnto the vttermost
see, and the south, and the region of the playne
of Jericho the cite of palme trees, euen vnto
Zoar. And the Loyde sayd vnto him. * This is
the land which I swaie vnto Abraham, Isaac
and Jacob, sayinge: I will gyue it vnto thy
seed. I haue shewed it the, before thine eyes:
but thou wast not goe ouer thither.

So Moses the seruante of the Loyde dyed
there in the lande of Moab, at the commaun-
dement of the Loyde. And he buried hym in a
vale in the lande of Moab besyde Bethphoor:
but no man wote of his sepulchre vnto this
daye. And Moses was an hundred and twen-
tye yere olde when he dyed, and yet his eyes
were not dimme, nor his chekes abated. And
the chyldren of Israel wepte for Moses in
the felde of Moab thretye dayes. And the
dayes of wepyng and mournyng for Mo-
ses were ended.

And Josua the sonne of Nun was ful of the
spirite of wysdome: * for Moses had put his
hand vpon him. And all the chyldren of Israel
hekened vnto him, and dyd as the Loyde com-
maunded Moses. But there arose not a pry-
phete after that tyme in Israel lyke vnto Mo-
ses: whom the Loyde knewe face to face in all
the myracles and wonders whiche the Loyde
sent him to do in the lande of Egypt vnto
Pharaon and all his seruantes, and
vnto all his lande: and in all the
myghty dedes, and greace
wonderfull thynges
whiche Moses dyd
in the syght of
all Israel.

¶ The ende of the fyfte boke
of Moses.

THE BOOKE OF
IOSVA.

¶ The Loyde contageh Josua to innade the lande
of promysse, and commaundeth him continually to
reade deuteronomye.

CAPL I.

¶ After the deth of Mo-
ses the seruante of the
Loyde: the Loyde spake
vnto Josua the sonne of
Nun, Moses seruante,
sayinge: Moses my ser-
uante is deed. Nowe
therefore aryse & go ouer
Jordan, bothe thou and
all this people vnto the lande whiche I gyue
vnto the chyldren of Israel. * All the places
that the soles of your fete shall treade on, haue
I gyuen you, as I said vnto Moses: from the
wyldernesse & Libanon, vnto the great ryuer
Euphrates: and all the land of the Westhites
euen vnto the greake see towarde the gorynge
downe of the sonne, shall be youre boundes.
There shall not a man be able to withstande
the, all the dayes of thy lyfe. * For as I was
with Moses, so wyl I be with the: and wyl
neither leaue the, nor forsake the. * Be strong
and bold: for vnto this people shalt thou dis-
pose the land by lot, which I swaie vnto their
fathers to gyue them.

Be stronge, and harden thy selfe to obserue
and to do, accordyng to all the lawes whiche
Moses my seruante commaunded the. * Re-
turne from them neyther to the ryght hand
nor left: that thou mayst haue vnderstanding
in all thou takest in hande, * let not the boke
of this lawe departe out of thy mouth: but
medyte therein daye and nyght, that thou mayst
performe and kepe al that is wyrtten therein.
For then shalt thou make thy waye prosper-
ous, and then thou shalt haue vnderstan-
dyng. Beholde, I haue sayd vnto the, be strong
and bolde: neyther feare nor drede. For the
Loyde thy God is with the, wherther so euer
thou goest.

Then Josua commaunded the officers of
the people, sayinge. So thowete the myddes
of the hille, and commaunde the people, say-
ing: prepare you vitayles: for after thre dayes
ye shall passe ouer this Jordan, to go and en-
tope the lande, whiche the Loyde your God gy-
ueth you to possesse it.

And vnto the Rubenites, Gadites, and
half the tribe of Manasse spake Josua, say-
ing: Remember that, whiche Moses the ser-
uante of the Loyde commaunded you sayinge.
The Loyde your God hath gyuen you this, and
all this lande. Let your wyues, your chyldren
and your cattell remaine in the lande whiche
Moses gyue you on this syde Jordan: But
go ye before your brethren armed, all that be
men of warre, and fyghte for them, tyll the
Loyde haue gyuen your brethren rest, as he
hath done you, and tyll they also haue obtayned
the lande whiche the Loyde your God gyueth
them. And then retourne vnto the lande of os

your possession and entoye it, whiche Moses the
Loydes seruante gaue you on this syde Jordan,
towarde the sonne eyng. And now,
they answered Josua, sayinge: * All that thou
saydest vs we wyl doo, and wherther
so euer thou sendest vs, we wyl go. Accordyng
as we obeyed Moses in all thynges, so we
wyl obey the. Onely the Loyde thy God be
with the, as he was with Moses. And who so
euer disobeye thy mouth, and wyl not he-
ken vnto thy wordes in all thou commaundest
hym, lette him dye. Onely be stronge and of
good courage.

¶ Josua sendeth searchers of spyes to Jericho, whi-
che were hyde of Rahab and so shapen the handes
of the puruars. Rahab breueth and confesseth the
God of Israel.

CAPL II.

¶ Then Josua the sonne of Nun sent oute
of Setim two spyes secretly, sayinge:
Go and vewe the lande, and also Jeri-
cho. And they went and came in to a vitelng
house of a woman named Rahab, and lodged
there. And it was tolde the kynge of Jericho,
sayinge: Beholde there came men in hither
to nysht of the chyldren of Israel, to espye out
the countrey. And the kynge of Jericho sente
vnto Rahab, saying: byng forth the me that
are come to the, whiche are entred in to thine
house: they be spyes, for they be come to seeche
out all the lande.

And the woman toke the two men and hyd
them. And sayd, in dede there came men vnto
me, but I wote not frome whence they were.
And aboute the tyme of the shuttyng of the
gate when it was darke they went out, whi-
cher I wote not: but folowme after them quic-
kly and ye shall ouertake them. And she brought
them vnto the rofe of the house, and * hyd
them vnder flake (yet in the flake) whiche she
had lyege abrode vpon the rofe. And the men
pursued after them the waye to Jordan euen
vnto the * passage, and as sone as they whiche
pursued after them were gone forthe, they
shut the gates.

And on euer they were a slepe, she came vp
vnto them vpon the rofe, and sayde vnto the
men. I knowe that the Loyde hath gyuen you
the lande, bothe because that the feare of you
is fallen vpon vs, and because that the inha-
bitantes of the lande saynt at your hyther re-
fuge: for we haue herd how the Loyde * dyed
vnto the water of the red see before you, when
you came out of Egypt, and what you dyd vnto
the two kynge of the Amorytes on the o-
ther syde Jordan * Sihon, and Og whiche ye
utterly destroyed. And as sone as we had herd
these thynges, our hartes dyd lye. And there
remained no more courage in anye man for
feare of your commyng. For the Loyde your
God is the God in heuen above, and on the
erthe benethe.

Nowe therefore swere vnto me by the Loyde
that

Obedyence
to you is to
be done. * Deute. b. d
Jerem. xlii. a.

* Josua. vi. c.

* Josua. vi. c.

* Josua. vi. c.

* Josua. vi. c.

that I have shewed you mercy, ye shall also shew mercy unto my fathers house and give me a true token. And thus ye shall save alive both my father, and my mother, my brethren, and my sisters, and all that pertain unto them. And that you shall rescue our souls from death.

And the men answered her, our lives for you to dye, so thou do not betray us. And so when the Lord had given us the land, we will deal mercifully and truly with thee. And then he let them down with a cord through a window. For her house was annexed to the town's wall. And he said unto them: get you in to the mountains, lest the pursuers meet with you, and hide your selves there three days, until the pursuers be returned, and then may ye go your wayes.

And the men said unto her, we will be discharged of this oyle, which thou hast made us swear, when we come in to the land, except thou bynde this purple girdle coide in the window, which thou larest us down by. And thou shalt bynge thy father, thy mother, thy brethren, and all thy fathers household, even in to the house to thee. And then who so ever go out at the doors of thy house in to the sea, his blood shall be upon his own head, and we shall be free. And who so ever shall be with thee in the house, his blood shall be on our heads, if any mannes hand be upon him. But if thou disclose us, or tell these our wordes, we will be quite of thy oyle, which thou hast made us swear. And she said, according to your wordes, so be it: and so she turned away, and they departed. And she bounde the purple coide in the window.

And they departed and got them in to the mountains, and there abode three dayes, until the pursuers were returned. And the pursuers soughte thowse out all the waye, and founde them not. And the two men returned and descended from the mountains, and passed out, and came to Josua the sonne of Nun, and tolde him all that hadde chaunced them. And they sayde unto Josua, the Lord hath delivered in to our hands all the land, for all the inhabitants of the countrey shynke for feare of us.

The water of Jordan dyeth by, and Josua with the people passeth over.

CAPL.

III.

And Josua rose early: and they remoured from Hebron, and came to Jordan, both he and the chyldren of Israel, and so journeyed thre dayes before they met over. And after thre dayes the haroldes went thowse out the hoste, and commaunded the people, sayinge: when ye see the arke of the testament of the Lord your God, and the priests that are carriers bearynge it: then departe ye from your places and followe after it. So yet that there be a space betwene you and it, aboute a two hundred cubites by measure.

And come not nye unto it, that ye may knowe the waye by which ye muste go: for ye have not gone by it in tymes past. And Josua sayde unto the people, purifie your selves, for to morowe the Lord shall shewe wonders amonges you.

Then Josua spake unto the priests, sayinge, Take up the arke of the covenant, and go before the people. And they took up the arke, and went before the people.

And the Lord sayd unto Josua: this daye will I begyn to auaunce the in the sight of all Israel, that they maye knowe that as I was with Moses, so will I be with thee. And commaunde thou the priests that beare the arke of the testament, sayinge: when ye are entered a litle in to the water of Jordan, and shall in it.

Then spake Josua to the chyldren of Israel, sayinge: come hither, and heare the woordes of the Lord your God. And Josua sayd: Brethren, ye shall knowe that the spynge God is amonges you, and that he will undoubtedly cast out before you the Canaanites, the Hittites, the Hittites, the Perizzites, the Gergisites, the Amorites, and the Jebusites. Be bold, the arke of the covenant of the Lord of all the worldes shall go before you in to Jordan. And now take you twelve men of the chyldren of Israel, of every tribe a man. And as soone as the soles of the feet of the priests that beare the arke of the omnipotent Lord or all the worldes, treade in the water of Jordan, the water of Jordan shall drye up: and the waters that come from above, shall stande uppon an heape.

And when the people were departed from their tentes to go over Jordan, the priests that beare the arke of the covenant before the people, as soone as they that beare the arke came unto Jordan, and the feet of the priests that beare the arke were dyped in the bym of the water, Jordan beganne full out at his bankes, at the tyme of harved: the water that came downe from above dyd stoppe, and stode uppon an heape, a greete waye from Adam, a cite bysiede Zartban. And the water that went downe, vanyshe in to the see of the wilderness, called the salte see, as soon as it was divided: and the people went right over agaynst Jericho. And the priests that beare the arke of the appoyntment of the Lord stode uppon drye lande in the myddes of Jordan, until all the people were cleane over Jordan.

Twelve stones are reared by for a remembrance, that Jordan was dryed, and is continually agayne to his course.

CAPL.

IIII.

And as soon as the people were all gone over Jordan, the Lord spake unto Josua sayinge, Take twelve men out of the people, of every tribe a man, and commaunde them, sayinge: Take you hence out of the myddes of Jordan, even out of the place where the priests stode, twelve hard stones. And

And take ye them awaye with you and put them in the place where you pryche your tentes this night. And Josua called unto the men which he had prepared of the chyldren of Israel, of every tribe a man, and sayde unto them: get you before the arke of the Lord your God even into the myddes of Jordan, and take by every man a stone upon his shoulder, according to the nombre of the tribes of the chyldren of Israel, that this maye be a signe amonges you. And when your chyldren aske you in tyme to come, sayinge: What meane these stones: saye unto them, that the water of Jordan dyed backe at the comynge of the arke of the appoyntment of the Lord: such wylle it be a token of remembrance unto the chyldren of Israel for ever.

And the chyldren of Israel dyd as Josua commaunded, and took by twelve stones forth of the myddes of Jordan, as the Lord sayd unto Josua, according to the nombre of the tribes of the chyldren of Israel, and caried the awaye with them, unto the place where they lodged, and layde them downe there. And therto Josua set by twelve stones in the myddes of Jordan in the place where the feet of the priests which beare the arke of the testament, stode.

And there they be unto this daye. For the priests which beare the arke stode in the myddes of Jordan, until all was accomplished: the Lord commaunded Josua to saye unto the people, according to all that Moses charged Josua. And the people halted and went out. When all the people were cleane over, then wente over the arke of the Lord, and also the priests before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasse went before the chyldren of Israel armed, as Moses charged them. Fourtye thousande armed for warre, wente before the Lord unto batayle unto the playnes of Jericho. That daye the Lord magnified Josua in the sight of all Israel, and they feared him as they feared Moyses al dayes of his lyfe.

And the Lord spake unto Josua, sayinge: commaunde the priests that beare the arke to come forth of Jordan. And Josua commaunded the priests, sayinge, Come forth of Jordan. And when the priests that beare the arke of the appoyntment of the Lord were ascended out of Jordan: as soone as the soles of the priests feet were broughte to drye lande, the water of Jordan returned agayne unto his place, and went over all his bankes as he dyd before. And the people came by out of Jordan the tenth daye of the first moneth, and pitched in Galgal, even in the easie borders of Jericho.

And the twelve stones, which they took out of Jordan, Josua pitched in Galgal. And he spake unto the chyldren of Israel, sayinge: when your chyldren aske you in tyme to come what meane these stones: we will saye unto them: that the water of Jordan dyed backe at the comynge of the arke of the appoyntment of the Lord: such wylle it be a token of remembrance unto the chyldren of Israel for ever.

the water of Jordan before you, until ye were over, as the Lord your God dyd unto the red see, which he dyed by before us, until we were over: that all the people of the world may knowe the hand of the Lord how mighty he is, and that ye maye feare the Lord your God for ever.

The Canaanites be as yet. The seconde circumcission of Josua.

CAPL.

V.

And when all the kynges of the Amorites which are on this syde Jordan to the sewarde, and all the kynges of the Canaanites, which lye on the see, herde how the Lord hadde dyed by the water of Jordan before the chyldren of Israel, until they were over, they becam faynted in them. And there was no sperte in them any more for feare of the comynge of the chyldren of Israel.

That same tyme the Lord sayde unto Josua: Make the knyves of stone, and go to agayne, and circumcise the chyldren of Israel the seconde tyme. And Josua made bym knyves of stone, and circumcised the chyldren of Israel in the byll of Jericho. And this is the cause why Josua agayne circumcised. All the people that came out of Egypt that were males, all that were men of warre, dyed in the wilderness, by the waye after they came out of Egypt. Now all the people that came out were circumcised. But all the people that were borne in the wilderness by the waye after they came out of Egypt, they were not circumcised. For the chyldren of Israel walked forty yeres in the wilderness, until all the people of men of warre that came out of Egypt were consumed, which hardened not unto the voyce of God, so that the Lord swore, that he wolde not shewe them the lande, which he swore unto their fathers that he wolde give us, and a lande that floweth with mylke and honny. And they chyldren be set up in their stede: them Josua circumcised: for they were uncircumcised, because they circumcised them not by the waye.

And when all the people were circumcised, they abode still in their places in the hoste, until they were hole. And the Lord sayd unto Josua, this daye I have taken awaye the shame of Egypte from you: and called the name of the same place Galgal unto this day. And the chyldren of Israel pitched their tentes in Galgal, and helde the feast of Passover the fourtene daye of the moneth at even in the playne of Jericho. And they ate of the corne of the lande on the seconde daye of Easter, were cakes and fleshye the same daye. And Hanna crested on the morowe after they had eaten of the corne of the lande, neyther hadde the chyldren of Israel Hanna any more, but dyd eate of the frutes of that yere in the lande of Canaan.

And when Josua was come to Jericho, he lyste by his eyes and looked: and behold there stode a man before him with his sword drawe

Circumcission
Some read
Harp knyves

*An illd
That is,
they were
skinned
not cut away

Here seareth
Hanna.

An sunglap
perch to lye
cure the
raches.

In his hande. And Josua wente vnto him and sayd vnto hym. Art thou on our syde, or on our aduersaries? He answered. I am, but I am the captayne of the house of the Loide, and am nowe come. And Josua fell on his face to the erthe and byd reuerence, and sayde vnto hym, what sayst my Loide vnto his seruant. And the captayne of the Loidees house sayd vnto Josua, I put the woordes of the fete, for the place whereon thou standest is holie. And Josua byd so.

* Exod. iii. 5
Num. vii. 6

The walles of Jericho fall, and it is taken.

C A P I.

V I.

And Jericho was shut & kept for feare of the children of Israel, so that no man was so hardy to go out or in. And the Loide sayd vnto Josua, beholde, I haue giuen in to thyne hande, Jericho and yee hynde and the men of warre. And yee shall compasse the cite all that ye men of warre, and go round about it ouer a day, and so shall you doe six dayes. Upon the seventh daye seven priests shall beare seven trumpets of rammes hornes, & shall go before the cite. And the seventh daye, yee shall compasse the cite seven tymes, and the priests shall blowe with theyr trumpets. And when there is a longe blaue blowne, as sone as ye heare the sounde of the hoene, let all the people wraute a myghty sounde. And then shall the walles of the cite fall downe, and the people shall ascende, euery man vnto his place before hym.

After the
hebrue the 15
most transla-
cedeth of the
pate of iudith

And Josua the sonne of Nun, called the priests and sayd vnto ym: take up the arcke of the appoyntment, & let seven priests beare seven trumpets of rammes hornes before the arcke of the Loide. And ye sayd vnto the people, go and compasse the cite, and let the men of armes go before the arcke of the Loide. And when Josua had spoken vnto the people the seven priests tooke the seven trumpets of rammes hornes before the arcke of the Loide, and the Loide went forth, and blew the hoene, and the arcke of the testament of the Loide followed after them. And the men of armes went before the priests that blew with the hoene, and the common people came after the arcke: and as they went, they blew the hoene. And Josua commaunded the people, sayinge, Moue not, nor let your voyce be heard, vnto anye worde procede out of your mouthes, vntil the daye I byd you moue: and then moue.

And so the arcke of the Loide compassed the cite, and went aboute it ones: and then they returned in to the hoide and lodged there. And Josua arose earlye in the morninge, and the priests tooke up the arcke of the Loide, and seven priests beare seven trumpets of rammes hornes before the arcke of the Loide, and as they went blew the hoene. And the men of armes went before them and the common people came after the arcke of the Loide, and as they went, they blew the hoene. And the seconde daye they compassed the cite ones, and

returned agayne in to the hoide, and so they did six dayes.

And the seventh daye they rose early: turne with the dawnyng of the daye, and compassed the cite after the same maner seven tymes.

And at the seventh tyme the priests blew the hoene, and Josua sayd vnto the people, Moue, for the Loide hath giuen you the cite. But the cite shall be cursed, bothe it and all that is therein vnto the Loide: onely Rahab the harlot shall lyue, bothe she and all that is with her in the house, because she hath byd the messengers that we sent. And in any wyse beware that ye touche nothinge at all, that is forbyd you, lest ye be founde transgressours, and cause all the house of Israel to be under curse and misfortune. But the siluer, golde, vessels of brasse and yron, shall be holpe vnto the Loide, and shall go in to his treasury.

And the people cryed, and blew with hoene: for when the people herde the sounde of the hoene, they wraute a great sounde: and the walles fell downe, and the people went vp in to the cite, euery man for his right, and toke the cite. And they utterly destroyed all that was in the cite, bothe man and woman, yonge and olde, oxen, shepe and alle, with the edge of the swerde.

Then Josua sayde vnto the two men that went to spy the country: I go in to the harlottes house, and hynde out thence, bothe the woman, and all that pertaineth to her, as ye were to her. And the yonge men that were spies, wente in and broughte out Rahab, and her father, and mother, and all her brethren, & all that she had. And they brought out all her household, and put them without the hoide of Israel.

And they burned the cite with fire, and all that was therein. Onely the siluer, the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Loide. And Josua saide Rahab the harlot, her father, and her brethren, and all that pertaineth vnto her, and she dwelt in Israel vnto this day, because she byd the messengers whiche Josua sent to spy the country.

And Josua cursed at that tyme, sayinge: Cursed be the man before the Loide, that ryseth up, and buyldeth this cite Jericho: so that he laye the foundation with the beth of his eldest sonne, and with the beth of his yongest, set vp the gates. And the Loide was with Josua, and his fame was heard, throughout all landes.

It is spred out. It is sowed because he took of the excommunicate thynges.

C A P I.

V I I.

But yet the chyldren of Israel trespassed in the cursed thynges: for Acan the sonne of Carmi, the sonne of Zabdi, the sonne of Zarch, of the tribe of Juda, toke of the cursed thynges. And the wrath of the Loide waxed hoote agaynst the chyldren of Israel.

Then

Then Josua sent men frome Jericho to Ai, whiche is beynde Bethaen, on the east syde of Bethel, and spake vnto them, sayinge / get you vp, and beseege the country. And the men went vp and spied out Ai, and returned vnto Josua, and sayde vnto hym, let not the people goe vp, but let as it were two or thre thousande men goe vp and beseege Ai, and make not all the people to labour together, for they are but fewe.

And so there wente by thither aboute a thre thousande men, whiche stood before the men of Ai. And the men of Ai smote of them upon a cherty and fire men, and chased them before the gates, euen vnto Gabarim, and smote them downe the waye. And the heartes of the people, were discouraged and melted by the water. And Josua sente his clothes and sent to the carthe vpon his face before the arcke of the Loide vntil the euen tyme, bothe he and the elders of Israel, and put each vpon their breddes.

And Josua sayde: Ah, Loide almyghty wherefore hast thou broughte this people ouer Jordan, to deliuer vs in to the handes of the Amoytes to destroye vs? Wolde God that as we began, so we hadde aduentured and dwelt on the other syde Jordan. Wh Loide what shall I saye, when Israel turneth their backs before theyr ennemyes. Moreover the Canaanites, and all the inhabitants of the lande, shall heare it: and shall come aboute vs, and destroye the name of vs out of the worlde. And then what wyll thou doe vnto thy myghty name.

And the Loide sayd vnto Josua, get the by whiche I sent thou thus vpon the face? Israel hath sinned, and also transgressed myne appoyntment whiche I commaunded them, and haue taken of the cursed thynges, & haue stolen and byd them amonges theyr owne stuffe. And therefore the chyldren of Israel can not stande before theyr ennemyes. They shall turne their backs before theyr ennemyes, because they be cursed. Neuerth wyll I be with you anye more, excepte ye destroye the cursed amonges you.

And Josua sanctified the people, and bydde them sanctifie them selues agaynst the morninge: for so sayth the Loide God of Israel, the curse is amonges you Israel, and therefore ye can not stand before your ennemyes, vntil ye haue put to deathe hym that hath taken of the damned spoyles, amonges you. So in the morninge ye shall come by your tribes. And the tribe whiche the Loide shall fynde guilty, shall come by kynredes. And the kynrede whiche the Loide shall fynde guilty, shall come by householdes. And the household whiche the Loide shall fynde faulty, shall come man by man. And he that is found in the curse, shall be burned with fire, bothe he and all his goods, because he hath transgressed the commaundment of the Loide, and because he hath broughte follye in Israel.

And so Josua rose vp early in the morninge and broughte Israel by their tribes: and the tribe of Juda was attached. Then he broughte

the kynredes of Juda, and founde the kynred of the Zarephites guilty. And he broughte the kynred of the Zarephites by householders, and Zabdi was caught. And he broughte his household man by man, and Acan the sonne of Carmi, the sonne of Zabdi, the sonne of Zarch, in the tribe of Juda was founde guilty.

And Josua sayd vnto Acan: my sonne, geue glory to the Loide God of Israel, and geue hym prayse, and shewe me what thou hast done and byde it not from me. And Acan answered Josua and sayde: of a truthe I haue sinned agaynst the Loide God of Israel: and so and so haue I done. I saue amonge the spoyles a goodly sharte: cloke, and two hundred sicles of siluer, and a rule of golde of fyfte species myght: and I coueted them, & I roke them. And behold they lye byde in the carth in my tente, and the siluer vnder them.

And then Josua sent messengers which ran vnto the tent. And behold, it was byd in his tente, and the siluer vnder it. And they toke them out of the myddell of his tse, & broughte them vnto Josua and vnto all the chyldren of Israel, and powred them, oute before the Loide.

And Josua toke Acan the sonne of Zarch, & the siluer, and the garment, and the rule of golde, and his sonnes and his daughters, his oxen, asses, shepe, his tente, and all that he hadde, and all Israel with hym, and broughte them vnto the valeye of Acor.

And Josua sayde: forasmuche as thou hast troubled vs: the Loide shall trouble the this daye. And all Israel stoned him with stones, and burnt all that he had with fyre. And they cast vpon hym a great heape of stones that remayneth vnto this day. And so the Loide turned frome his ferece wrath. Wherefore the name of the place is called the valeye of Acor vnto this daye.

It is sowed

The syge and wyrring of Ai. The kynge thereof is hanged. Josua setteth vp an altare on which is written the booke of Deuteronomy. He blessed the people.

C A P I.

V I I I.

And the Loide sayde vnto Josua: ferece not, ne drede: but take all the men of warre with the, and seyle and get the to Ai. Beholde I haue giuen into thy hande, the kynge of Ai, and his people, his cite and his lande. And thou shalt w to Ai & by thynge as thou byddest vnto Jericho and her kynge. Neuerthelste the spoyles and cattell therof, ye shall take vnto your selues. But lare a watch vnto the towne on the backsyde therof.

* Josua. vi. 10
and. xii. 6

Then Josua arose, & all the men of warre, to go by vnto Ai. And Josua chose out threty thousand men of warre, & sent them by night. And commaunded them, sayinge: Se ye lye a watch vnto the towne on the backsyde therof. So not very ferece frome the cite, and se ye be all redye. As for me and all the people that are with me, we wyll appoche vnto the cite on the other syde. And when they come forth

*Iosue. vii. a

for the agaynst vs, *as at the first tyme, then will we be before them. And they will come out after vs, till we haue plucked the good space frome the cite, for they will saye they see before vs, as at the first tyme: therefore when we see, and they pursue after, then shall we flye by from your pryue watche, and dyue out the inhabitants of the cite. For the Lorde your God will deliuer in to your hands. As sone therefore as ye haue taken the cite, let it be set on fyre. According to the commaundement of the Lorde, let ye do/beholde, I haue charged you.

And Josua sent them forth, and they went to the place of their pryue watche, and laye betwene Bethel and Ai, on the west syde of Ai. But Josua lodged that nyght amonges the people, and he rose by early in the morning and arrayed his companye and went by, betwene he and the auncientes of Israel in the forefront of the hoste, with a garrison of speghing me. And all the men of warre that were with him wente by and dyue nye, and came before the cite, and pitched on the north syde of Ai, a halfe beyng betwene them and Ai. And he took upon a spot thousande men, and put the toyle in awayte betwene Bethel and Ai, on the west syde of the cite. And he set in order all the hoste on the north syde of the cite, and the pryue watche on the weste. And Josua went the same nyght in to the myddes of the halfe.

And when the kynge of Ai sawe that he was fast and rose by early, and with all the hoste of the cite, wente forwarde agaynst Israel to battayle, even before the playne, and wylde not that there were anye that laye in awayte on the backe syde of the cite.

Josua and Israel wrouke backward, as they had ben assayde, and drew toward the wyldernesse. And all the people of the towne cryed to followe after them, and they followed after Josua, till they were drawen away from the cite: so that there was not a man left in Ai, or in Bethel, that went not out after Israel. And they sette the cite open, and followed after Israel.

Then the Lorde sayd vnto Josua reache out the speare that is in thyne hande toward Ai, for I haue gyuen the it. And Josua stretched out the speare that was in his hand, toward the cite. And the pryue watche rose quickely one of their places, and ranne as soone as Josua had waken his speare, and they entred in to the cite, and took it, and set it on fyre. And when the men of Ai looked back after the and sawe: Beholde, the smoke of the cite ascended vp to heuen. And they had no place to flee either this waye or that, for the people that stode to the wyldernesse turned backe vpon the followers and fiercely fought.

And when Josua and all Israel sawe that they that lay awayte had taken the cite and that the smoke of it ascended: They towned and layed on the men of Ai. And the order issued out of the cite agaynst them. And so were they in the myddes of Israel, there beinge on the one syde of them, and the rest on

the other. And they layed vpon them, so that they let none escape nor scape.

The kynge of Ai they took a lye & brought him to Josua. And when Israel hadde made an entree of slayinge all the inhabitants of Ai who stayed them ouer the feltes and the wyldernesse. So when they were all slayne in the same place, Israel returned vnto Ai: & smote it. And there was slayne that daye, of men & women, twelue thousande, all men of Ai.

For Josua plucked not his hande backe: gayne wherewith he helde by his speare, till they had utterly destroyed all the inhabitants of Ai. * Quierly the catell & spoyle of the cite, Israel took vnto them selues, according to the woide of the Lorde, which he commaunded Josua. And Josua set Ai on fyre, & made it an heape and a wyldernesse for euer, euen vnto this daye. And the kynge of Ai he hanged on a tree, vntill euen. And as sone as it was sonne set, at the commaundement of Josua they took the carcas wome of the tree, & cast it in the enterpye of the gate of the cite, and *read thereon a great heape of stones, that remayneth vnto this daye.

Then Josua buylded an aultare vnto the Lorde God of Israel, in mount Ebal, as Moses the seruant of the Lorde commaunded the children of Israel, as it is wrytten in the booke of the lawe of Moses: an aultare of rough stone, ouer which no toole of yron was layde. And they sacrificed thereon burnt sacrifice, and offered peace offerings. And he wrote there vpon the stones the * seconde lawe of Moses, whiche he wrote in the presence of the children of Israel.

And all Israel and the elders thereof, and their officers and Judges rode parte on this syde the arke, and parte on that syde, before the pieces: that were Leuites whiche bare the arke of the Testament of the Lorde: as well the straungers, as they that were borne amonge them: halfe on the forefront of the mount of Garizim, and halfe on the forefront of mount Ebal: as Moses the seruant of the Lorde commaunded, and Josua first blessed the people Israel. And after that, he red all the wordes of the lawe, both the blessinge & cursinge, accordinge to all that is wrytten in the booke of the lawe: so that there was not one woide of all that Moses commaunded, whiche Josua red not, before all the congregation of Israel, with women and children, and the straungers that were amonge them.

The Gabaonites obtayne fear of Josua by subtiltye, but are after accursed.

CAPL

IX.

And when all the kynges that dwell on this syde Jordan, in the hylls and valleys, and a longe by all the colles of the great see, euen vnto Libanon, the Hittites, the Amorites, the Cananites, the Pherezites, the Hivites, and the Jebusites, herde of this they gathered them selues together to fight agaynst Josua and Israel, with one accord.

But when the inhabitants of Gabaon herde what Josua had done vnto Jericho, and Ai, they played twyple, and went and sente ambassadours, and took old sakes vpon their shoulde, and wore bottles olde and rent and knyt together agayne, and olde clouted shoes vpon their feete, and olde rayment vpon them and all their prouision of bread was dyed by and boyed. And they came vnto Josua into the hoste, to Salgail and sayde vnto him & vnto them of Israel: we be come frome a farre countrey, now therefore make a peare with vs. And the men of Israel sayde vnto the Hittites, peraduenture you dwell amonge vs, and then howe shoulde we make peare with you.

And they sayde vnto Josua, we are thy seruantes. And Josua sayde vnto them, what are ye: and whence come ye. And they answered him. Frome a very farre countrey thy seruantes are come in the name of the Lorde thy God: for we haue herde the fame of him, and all that he dyd in Egypte, and all that he dyd to the two * kynges of the Amorites beyond Jordan, Sehon kynge of Hesbon, and Og kynge of Basan, which dwelt at Asaroth. Wherefore our elders and all the inhabitants of our countrey spake to vs, sayenge: take vi sayles with you to serue by the waye, and go agaynst them, & saye vnto them, we are your seruantes. Now therefore make a couenaunt of peare with vs. This our prouision of bread we take with vs out of our houses, yete, the day we departed to come vnto you. And now behold, it is dyed by and boyed. And these bottles of wyne which we fylled were new: and se they be broken. And these our garments and shoes are waxen olde by reason of the exceeding longe Journeye.

* And the men toke of their vi sayles, and counselled not with the mouth of the Lorde. And Josua made peare with them, and * made a leage with them, to saue their lyues: & the chiefe lordes of the armye swore vnto them. But thre dayes after they hadde made peare with them, they herde that they were neyghbours vnto them, and that they dwelt amonges them. For the children of Israel toke their Journeye, and came vnto their cyties the thirde daye: and their cyties were Gabaon, Lappha, Beeroth, and Kariat Jarim. And the children of Israel knewe them not, because the Lordes of the companye had sworne vnto them by the Lorde God of Israel. And therefore all the commons murmured agaynst the Lordes. We haue sworne vnto them by the Lorde God of Israel, and therefore we maye not hurt them. But this we will do to them let them lyue: & so shall no wrath be vpon vs, because of the othe whiche we swore vnto them: but let them haue their lyues, that they maye be * betwix of woode and drawers of water vnto all the congregation.

The Josua sent for them, and talked with them, and sayde: wherfore haue ye begyled us wher as we dede yet dwell amonges vs: now

therfore cursed be you, & there shall not cease to be of you, bondmen and betwix of woode and drawers of water vnto the house of my God.

And they answered Josua, and sayde: it was told thy seruantes, that the Lorde thy God had commaunded his seruant Moses to gyue you all the lande, and to destroye all the inhabitants thereof out of your syghte, and therefore we were soze afrayed of our lyues because of you, and now behold, we are in thyne hande, as it semeth good, and right in thyne eyes to do vnto vs, so to.

And he deale as it is sayde, with them, & redde them out of the handes of the children of Israel, that they slewe them not. And Josua made them that same daye betwix of woode and drawers of water vnto the companye and vnto the aultar of God vnto this day, in the place which God wylde chose.

The amorites are overcome of Josua it rayneth stones. The sonne standeth still and the daye is long chyned. The fyue kynges are hanged.

CAPL

X.

And when Adonisedech kynge of Jerusalem had herde, howe Josua had taken Ai, and had destroyed it, and howe as * he had done to Jericho and her kynge, euen so he had done to Ai and her kynge, and howe the inhabitants of Gabaon hadde made peare with Israel and byd remayne amonges them: they feared exceedingly, for Gabaon was a great cite, as any cite of the kyngdome, and therefore greater then Ai, & al her men were mighty.

Wherefore Adonisedech kynge of Jerusalem sent vnto Hopham kynge of Hebron, and vnto Pharam kynge of Jerimoth, and vnto Japhia kynge of Lachis, and vnto Dabir kynge of Eglon, sayenge. Come vp vnto me & helpe me, that we maye synke Gabaon: for they haue made peare with Josua and the children of Israel. Then the v. kynges of the Amorites, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jerimoth, the kynge of Lachis, the kynge of Eglon gathered them selues together, both they and all their hostes & went vp and beseged Gabaon, & made warre agaynst it.

But the men of Gabaon when they were beseged sent vnto Josua, vnto the host to Salgail, sayenge: we haue done not thy handes scd thy seruantes, but come by to vs: and rescue vs: for all the kynges of the Amorites which dwell in the mountaynes are gathered together agaynst vs.

And Josua ascended frome Salgail, he and all the people of warre with him, and all the men of myght, and the Lorde sayde vnto Josua, feare them not, for I haue deliuered the into thyne hande, there shall not a man of the bande before the. So Josua came vpon them sodenly, for he had journeyed frome Salgail all nyght. And the Lorde toke their spyte awaye before Israel, and slew of them a great slaughter at Gabaon, and chased them a long

The faithfulnes of Josua.

*Iosue. vii. a and. vii. a

E the waie that goeth by to Bethor and then to them, till they came to Elaka and Shakeda. And as they fledde frome Israel, then in the goinge downe to Bethor, the Lorde calle downe great stones frome heauen vpon them till they came vnto Elaka, that they dyed. And there were mo that dyed with hyle stones, then the chyldren of Israel fledde with the swerde.

*Eccl. xliii. a
The Sonne
e more than
224*

Then spake Josua vnto the Lorde, the day when the Lorde gaue out the Amozites before the chyldren of Israel, and sayde in the sight of all Israel: Sonne, stande thou still vpon Gabaon, and thou shone, in the valey of Zalou. And the sonne abode, and the mone rode still, till the people had auenged them selues vpon their enemyes. Is not this wyse in the booke of the ryghtwyse, howe the sonne abode in the wyddes of heauen and had not to goo downe by the space of a hole daye. And there was no daye so longe as that before it, or after it, that the Lorde owerd the voyce of a man: and all because the Lorde fought for Israel.

*The knyght
be 420*

And Josua returned e all Israel with him, vnto the hille to Salgall: but the true knyghtes fled and byd them selues in a caue at Elakeba. And it was tolde Josua, sayenge: The true knyghtes are founde byd in a caue at Elakeba. And Josua sayde, to wile greates stones vnto the mouth of the caue, and appoynt hie by men therto, to kepe them. And hande ye not stille, but folowe after your enemyes, e ouer the hyndermost of them. And wher the nor to entre into their ctyes, for the Lorde your God hath deliuered them into your handes. And when Josua and the chyldren of Israel had made an ende of slaying them with a grete slaughter, till they were wel nere wasted yet there remayned a ceten of them, that had escaped Israels handes and entered into the walled ctyes.

And all the people returned to the hoste, to Josua at Elakeba in peace, hole and without losse of one man so that no man durste moue his tonge against the chyldren of Israel. The sayde Josua: open the mouth of the caue, and bringe out these. v. knyghtes vnto me forth of the caue. And they dyd so, and brought those true knyghtes vnto him, out of the caue: The knyght of Jerusalem, the knyght of Hebron, the knyght of Jericho, the knyght of Achis, and the knyght of Eglon.

And when they had brought out those knyghtes vnto Josua: Josua called for all the me of Israel, and sayde vnto the capytaynes of the men of warre, whiche came with him, come nere and put your fete vpon the neckes of these knyghtes. And they came nere and put their fete vpon the neckes of them. And Josua sayde vnto them feare not, ne dyde: But be stronge e plucke by your hertes, for so shall the Lorde serue al your enemyes against which ye fight.

*The true kny
ges be slayne.*

And then Josua smote them and slew them and hanged them on fyue trees till euen. And at the goinge downe of the sonne, Josua gaue commaundment, and they toke them downe of the trees, e caste them into the caue, wher

they byd them selues, and layde great stones downe the caues mouth, whiche remayne vnto this daye.

And that same daye Josua toke Elakeba e smote it with the edge of the swerde, and the knyghte therof also, and utterly destroyed them and al the soules that were therein, e not one escaped. And he byd to the knyght of Elakeba, as he byd to the knyght of Jericho.

Then Josua went frome Elakeba, and all Israel with him vnto Libna, and fought against Libna. And the Lorde deliuered it also in their handes, with the knyght also, and smote it with the edge of the swerde, and all the soules that were therein, and let nought remayne in it, and byd vnto the knyght therof as he byd vnto the knyght of Jericho.

After that Josua departed frome Libna, e all Israel with him, vnto Lachis, and beseged and assailed it rounde aboute. And the Lorde deliuered into the handes of Israel Lachis, that they toke it the second day, e smote it with the edge of the swerde, e al the soules that were therein, according to all that he byd to Libna.

Then Hozai knyght of Gether came by to helpe Lachis: But Josua smote him and his people, till he left him naught remayne.

And frome Lachis Josua departed, vnto Eglon, and all Israel with him, and there beseged, and assailed it, and toke it the same daye, e smote it with the edge of the swerde and all the persones that were therein: and utterly destroyed them the same daye, according to all that he byd to Lachis.

Then Josua departed by from Eglon and all Israel with him, vnto Hebron. And they fought against it, and toke it, and smote it with the edge of the swerde, and the knyght therof, and all the townes that belonged to it, and all the soules that were therein, so that they left nought remayne: but in all thynges as they byd to Eglon, so they destroyed it by the selfe.

Then Josua returned and all Israel with him to Dabir, and they fought against it, and toke it, and the knyght therof and al the townes that appartayned therto. And smote it with the edge of the swerde, and utterly destroyed all the soules that were therein, e let nought remayne. And as he byd to Hebron, so he byd to Dabir and the knyght therof, and as he byd to Libna and her knyght.

And Josua smote all the hill countreys and the southe countreys, and the valeys, e the springes of water, with all their knyghtes and let nought remayne, but utterly destroyed all that breathed, as the Lorde God of Israel commaunded, frome Lades barne, vnto Gabaon, and all the countrey of Golan, euen vnto Gabaon. And all those knyghtes and this lande, Josua toke at one tyme: because the Lorde God of Israel fought for Israel. And then Josua returned and all Israel with him vnto the holl to Salgall.

Ch

The battayle of Josua with diuers knyghtes, whiche God spureth in to his handes.

And when Josua knyght of Bazor herde hereof: he sent to Jobab knyght of Hama, and to the knyght of Someron, and to the knyght of Adaph. And vnto the knyghtes that are by north in the mountaynes, and playnes, on the south syde of Gengeroth, and in the lowe countreys, and in the regions of Doz vpon the see, e vnto the Cananites both by East and West: and vnto the Amozites, Hethites, Phereites, and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mezphad: whiche came out and all they hostes with them a multitude of folke, euen as the sandes of the see in nombre, with hostes and charrettes a wonderous sort. And all these knyghtes mette togyther, and came and pitched togyther vpon the water of Merom, to fight with Israel.

And the Lorde sayde vnto Josua: be not afraid of them: for to morowe aboute this tyme, I will deliuer them all forye wounded, before al Israel: and thou shalt houghe their hostes, and burne their charrettes with fyre.

And Josua came and all men of warre with him against them, vnto the water of Merom suddenly, and fell vpon them. And the Lorde deliuered them into the handes of Israel: e they smote them and chased them, vnto great Shon, and vnto the wate waters, and vnto the valey of Mezphad eastward, e smote them till they had none left of them. And Josua struck them as the Lorde had him, houghe their hostes, and burnt their charrettes with fyre.

Then Josua at that tyme turned backe and toke Bazor and smote her knyght with a sword for Bazor before tyme was the head of all those knyghtes. And they smote all the soules that were therein and left not one alyue in it, utterly destroyed them, that no breathe was let remayne. And burnt Bazor with fyre, and all the ctyes round about, whose knyghtes Josua toke and smote them with the edge of the swerde, and utterly destroyed them: as Moses the seruaunt of the Lorde commaunded.

But Israel burnt none of the ctyes that stode vpon hilles, save Bazor onely, that Josua burnt: but all the spoyles of the sayde ctyes e the castell, the chyldren of Israel caught vnto them selues: But the men onely they smote with the edge of the swerde till they had destroyed them, and had left no bryth remayne. As the Lorde commaunded Josua and euen so byd Josua: and mynished no wyse of all that the Lorde commaunded Moses.

And so Josua toke al that lande, the hilles and all the southe countrey, and all the lande of Golan, and the lowe countrey, and the well countrey, the playnes, and the mountayne of Israel, with the lowe countrey of the same,

euen fro mount Balak that goeth by to Seir vnto Baal Gad in the valey of Libanon, vnder mount Hermon. And all the knyghtes of the same he toke and smote them, and slew the.

Josua made warre longe tyme with those knyghtes: for there was no ctye that had not gytted her to the chyldren of Israel, save those Hethites that inhabited Gabaon: All other they toke with batayle: for it was the Lordes wyll to harden theyr hartes, that they shulde come agaynst Israel in battayle: euen to destroye them utterly, that they shulde haue no mercy, but to byng them to nought. As the Lorde commaunded Moses.

And that same season, Josua went and destroyed the Enakites out of the mountaynes, and out of Hebron, Dabir, and Anab, e out of all the mountaynes of Juda, and out of all the mountaynes of Israel. And Josua destroyed them utterly with their ctyes, so that there was not one Enakite left in the land of the chyldren of Israel: only in Ash, Geth and Atad, there remayned of them.

And Josua toke the hole lande, according to all that the Lorde sayde vnto Moses, and gaue it a possession vnto Israel euery man his parte in their ctyes: and the lande ceased fro warre.

What knyghtes Josua and the chyldren of Israel killed, whiche were in nombre, xxi.

These are the knyghtes of the lande whiche the chyldren of Israel smote, and conquered their landes, on the other syde Jordan eastward, from the ryuer Arnon, vnto mounte Hermon, and all the playne eastward: Hebron knyght of the Amozites, that dwelt in Hebron, and ruled fro Hebron, whiche lyeth on the byem of the ryuer of Arnon, and to the myddell of the ryuer, and halfe Galaad vnto the ryuer Jabbok, the bozder of the chyldren of Ammon: And in the playne vnto the see of Gengeroth eastward, e vnto the see in the wyldernesse called the salt see eastward, the waie to Beth, Jelpimoth and by south vnder the springes of Balgah.

And the colles of Golan knyght of Basan whiche was of the remnant of the Haphaites e dwelt at Adharoth, e Ebrat: and raygned in mount Hermon, and in Seiech, and thozow out all Basan, vnto the bozders of the Gemitites, and the Macathites and halfe Galaad vnto the bozders of Hebron knyght of Hebron. * Moses the seruaunt of the Lorde and the chyldren of Israel smote them, and Moses the seruaunt of the Lorde, gaue their landes a possession vnto the Rubenites, Gadites, and halfe the tribe of Manasses.

These are the knyghtes of the countrey whiche Josua and the chyldren of Israel smote on this syde Jordan, westward, frome Baal Gad in the valey of Libanon, euen vnto mount Balak that goeth by to Seir. And Josua gaue the lande vnto the tribes of Israel to possesse, euery man his parte: in the upper lande, e nether lande, in playnes, e springes

** Jud. 1. 3*

** Num. xxi. 3 and 3*

gothe out at Kartathbaal which is Kartath-
Jarim, a cite of the children of Zuba: & this
is the Mid quarter: towarke the see and the
son: h coe goeth frome the edge of Kartath-
arim westwarde, and goeth out to the water-
well, of Nephtboah and cometh to the
edge of the hill that lyeth before the ba-
lepe of the sonnes of Hennon, which is in the
valepe of Kaphaim Northwarde, and descen-
deth thowen the valepe of Hennon vnto the
syde of Jebusi southwarde, and goeth to the
well of Rogell. And compasseth frome
the north and goth south to Enlames, that is
the sonnes well: and to the heapes that lye
before the gorge by vnto Adumim: and goth
downe to the founte of Bohan the sonne of Na-
ben: and then goth alonge towarde the syde
of the playne, northwarde: and goth vnto
into the playne: and goth a longe to the syde
of Bethbagiath northwarde, & endeth at the
poynte of the salt see north therfrome, and at
the ende of Jordan south therfrome. This is
the southcoste.

And Jordan is the east coe, this is the
enheritaunce of the chyldren of Beniamin in
their costes rounde aboute and by their kynre-
des. And these are the cyties of the trybes of
the chyldren of Beniamin in their kynre-
des: Jericho, Bethbagiath, and the valepe of Ra-
sis: Bethacabab, Zamarim, and Bethel: A-
nim, Pharab, and Oppiath: Chepar Ammo-
nai, Oppni, and Gabai, twelue cyties with
their villages. Sabab, Kamah, and Betoth:
Bazphab, Laphatrah, and Mozah: Akem,
Jacephel and Tharelah, Zela, Eleph, & the
cite of the Jebusites which is Ierusalem, Ga-
baath, and Kartath, fourteen cyties with their
villages. This is the enheritaunce of the chil-
dren of Beniamin in their kynre-
des.

The lotte of partes of Zabulon, Issachar, Aser,
Nephtali, Dan, and Josua.

CAPL XIX.

And the seconde lotte came oute vnto
the trybe of the chyldren of Symeon
by their kynre-
des. And their inheri-
taunce fell in the middes of the inheritaunce
of the chyldren of Juda. And their inheritaunce
was, Beersabe, Sabe, and Moladagh, Bazoi-
luta, Btiagb, and Azem, Eitholab, Bethul,
and Bazmagb, Zikelag, Bethmarcaborh and
Bazetfufagh, Bethlebaath, & Sarubien ther-
ene cyties with their villages. Rim, Remon
Erher, and Alan, foure cyties with their vil-
lages: and thereto all villages that lye round
aboute these cyties, euen vnto Balalaty, Be-
or, and Kamath, southwarde. This is the in-
heritaunce of the trybe of the chyldren of Si-
meon in their kynre-
des out of the poztion of
the chyldren of Juda, came the inheritaunce
of the chyldren of Symeon. for the part of the
chyldren of Juda was to much for them: and
therfore the chyldren of Symeon had their in-
heritaunce in the inheritaunce of them.

And the thyrde lotte came vnto the chy-
ldren of Zabulon accordyng vnto their kyn-

redes. And the costes of their inheritaunce
came to Sario, and went vp to the see, and to
Marialab, and touched at Dabaleth, and
met at the ryuer that lyeth before Jekneum:
and turned frome Sario southwarde towarde
the sonne ryng, vnto the border of Chis-
loch in mounte Thabor: and then goeth out
to Dabereth and goeth vp to Iaphia: and
frome thence goeth alonge southwarde to-
warde the sonne ryng, to Seth, Berber,
and Tacaun, and goeth to Remon, Erher,
and Neah. And compasseth it on the southe
syde, and goeth to Nathan, and endeth in the
vallepe of Jephthahel. And Tareth, Naba-
lol, and Hermon, Jedalah, and Bethleem:
twelue cyties with their villages. This is the
enheritaunce of the chyldren of Zabulon, in
their kynre-
des. The sayde cyties with their
villages.

And the fourthe lot came oute to the chy-
ldren of Issachar by their kynre-
des. And their
costes were Jekneum, Tacaun, Hermon,
Bapharaim, Sion, Anabath, Kabbath, Ra-
lion, and Aser. Kameth, Enganim, Enhadab,
and Bethphayes. And his costes met at Tha-
bor, Sahasimah and at Bethlames, & endeth
at Jordan, fytene cyties with their villages.
This is the inheritaunce of the trybe of the
chyldren of Issachar by their kynre-
des and their villages.

And the fyfte lot came oute vnto the trybe
of the chyldren of Aser by their kynre-
des. And their
costes were Bethath, Bati, Berem, and
Achaph: Alamaeth, Amad and Alseal: and
met at Carmel on the see, and at Siphos, and at
Labanath, and turneth towarde the sonne ry-
ng to Bethdagon, and met at Zabulon, and
in the vallepe of Jephthahel, and towarde the
north syde of Bethemeh and Negel, and goth
out on the left syde of Labul: and Abian Ra-
hob, Hamon, and Kanah, euen vnto great Si-
don. And then the cost turneth to Kamah and
to the strong cite of Aler, and turneth to Ba-
sah, and endeth at the see: by the possession of
Achisbah: Amah, Appen, and Kobob: Twen-
tye and two cyties with their villages. This
is the inheritaunce of the trybe of the chyldren
of Aser by their kynre-
des. These cyties with
their villages.

And the sixte lotte came oute vnto the
chyldren of Nephtali by their kynre-
des. And their
costes were frome Kileph, and
frome Elon in Zaananim, and Adami, Se-
heb and Jabneel, euen to Lakum, and goth
out at Jordan. And then the cost turneth
westwarde to Alanoth in mounte Thabor,
and then goeth oute frome thence to Buhor-
hab, and meeteth with Zabulon on the southe
syde, and with Aser on the West, and at Juda
vpon Jordan towarde the sonne ryng. And
their strong cyties are Zidon, Ber, Hamath,
Kacath, and Centereb, Adamah, Bermanah,
Bazoi: Kedesh, Gidai, and Enbazon: Jeron,
Baziel: Bozem, Bethanah, & Bethlames:
nynene cyties with their villages. This is
the inheritaunce of the trybe of the chyldren
of Nephtali by their kynre-
des: these cyties
and their villages.

And the seventh lot fell to the trybe of the
chyldren of Dan by their kynre-
des. And the
costes of their inheritaunce was Zacaah, El-
baol, & Jekames, Saclabin, Alalon, and
Jephthah: Eylon, Eremnathah, and Akaron:
Eitherah, Eitheron, and Baalath: Jephud,
Banebarah, and Satherman, and the waters
of Jekron and Harcon, with the countrey
that lyeth before Koppe, and there it hath an
ende. And the chyldren of Dan wente up and
fought against Leken and toke it, and smote it
with the edge of the swerde, and conquered it,
and dwelt therein, and called it Dan, after the
name of Dan their father.

This is the inheritaunce of the trybe of
the chyldren of Dan in their kynre-
des: these
cyties with their villages. When they hadde
made an ende of dyspoyng the lande to eue-
ry trybe by lotte, then the chyldren of Is-
rael gaue an enheritaunce vnto Josua the
sonne of Nun amonge them: at the mouthe
of the Roide they gaue him the cite whiche
he asked, euen Thammath Serah in mounte
Ephraim. And he buylde the cite and dwelte
therin.

These are the enheritaunces whiche Ele-
azar the preeste and Josua the sonne of Nun,
and the auncient fathers of the trybes of the
chyldren of Israel buylde by lotte in Siloh
before the Roide, in the doore of the taberna-
cle of wytnesse, and so made an ende of dys-
poyng the countrey.

The cyties of refuge or Sanctuaries.

CAPL XX.

Then the Roide spake vnto Josua, say-
inge: commen with the chyldren of Is-
rael and saye: Appoynte oute free cy-
ties, of whiche I spake vnto you by Moyses,
that the fleer that killeth anye person vn-
wares, and unwittingly, maye flee thither.
And those cyties shall be your refuge frome
the auenger of bloude. And the fleer shall flee
vnto one of those cyties, and shall stande in
the entree of the gate of the cite, and shall
shewe his cause in the eares of the elders of
the sayd cite, that it was no wyful murder.
If they shall take him in to the cite vnto them,
and shall geue him a place that he may dwell
amonge them.

And when the auenger of bloude foloweth
after him, they shall not deliuer the fleer in to
his hande, because he smote his frende igno-
rantly, and that can not be proued that he bare
him malice of two or thre dayes afoze.

And he shall dwell in the sayd cite vntyll
he stande before the congregation in iudge-
ment, sayinge for his discharge, and vntyll the
beth of the hygge preeche that shall be in those
dayes. And then shall the fleer retourne and
come vnto his owne cite, and vnto his owne
house, and vnto the cite frome whence he
fledde.

And they appoynted Kedesh in Galile, in
mounte Nephtali, and Sichem in mounte
Ephraim, and Kartatharbe, whiche is Be-

zion in the mountaynes of Juda. And on the
other syde Jordan ouer agaynst Jericho Gad-
warde, they gaue Bozoi in the wyldernesse,
vpon the playne wyldernesse out of the trybe
of Ruben and Ramoth in Galaad out of the
trybe of Gad, and Solam in Basan out of the
trybe of Manasse.

These were the cyties appoynted for all the
chyldren of Israel, and to the straungers that
solourned amonge them that who so euer kil-
led anye person ignorantly, the same myght
flee thither and walde not dye by the hande
of the auenger of bloude, vntyll he stode before
the congregation.

The cyties giuen to the Leuites, in nombze for
the trybe and egypt. The promyses of dyspoyng the lande
of Canaan are fulfilled. The Israelites are at rest.

CAPL XXI.

And then came the pyncipall heedes of
the Leuites vnto Eleazar the preeste,
and vnto Josua the sonne of Nun, and
vnto the auncient heedes of the trybes of the
chyldren of Israel, and spake vnto them at Si-
loh in the lande of Canaan, sayinge: The
Roide commaunded by Moyses, to geue vs
cyties to dwell in, and the felde about them
for our cattell.

And the chyldren of Israel gaue vnto the
Leuites out of their inheritaunces, at the bid-
dyng of the Roide, these cyties folowing with
their suburbs.

And the lotte came oute vnto the kynre-
des of the Gadathites: and the chyldren of
Aron the preeste whiche were of the Leui-
tes hadde giuen them by lotte, oute of the
trybe of Juda, oute of the trybe of Symeon,
and oute of the trybe of Beniamin thirtene
cyties. And the reste of the chyldren of Is-
rael hadde by lotte oute of the kynre-
des of the trybe of Ephraim, oute of the trybe of
Dan, and oute of the halfe trybe of Manasse
ten cyties.

And the chyldren of Gerson hadde by lotte
oute of the kynre-
des of the trybe of Issachar
oute of the trybe of Aser, oute of the trybe
of Nephtali, and oute of the other halfe trybe
of Manasse in Basan, thirtene cyties. And
the chyldren of Merari by their kynre-
des, hadde oute of the trybe of Ruben, oute of the
trybe of Gad, and oute of the trybe of Za-
bulon, twelue cyties. And the chyldren of Is-
rael gaue by lot vnto the Leuites these cyties
with their suburbs, as the Roide commaun-
ded by Moyses.

And they gaue oute of the trybe of the chy-
ldren of Juda, and oute of the trybe of the chy-
ldren of Symeon, these cyties by name: whi-
che the chyldren of Aron beinge of the kyn-
re-
des of the Gadathites, & of the chyldren of
Leui, obtayned: for this was the first lotte.
And they gaue them Kartath Arbe of the fa-
ther of Enache, whiche is Debzon in the hill
countrey of Juda, with the suburbs of the
same rounde aboute it. But the countrey that
pertaineth to the cite and the villages therof
the

Deuter. xiii. 5

* Nu. xxi. 3
Deuter. xxi. 3
Josua. x. 13

* Jeru was
the father of
Enach.
Josua. xiii. 5
Deuter. xxi. 3

they gave to Caleb the sonne of Iephune, to be his possession.

And thus they gave to the chyldren of Aser the pette, the franchised cytes of the Aser, Hebron with her suburbs: and Libna with her suburbs, and Zathir with her suburbs, and Hotham with her suburbs, and Dabir with her suburbs, and Ain with her suburbs, and Jucath with her suburbs, and Bethlamas with her suburbs: nyne cytes oute of those two tribes.

And oute of the tribe of Beniamin they gave Gabon with her suburbs: Gaba with her suburbs: Anatoth with her suburbs: Rimmon with her suburbs, four cytes. All these cytes of the chyldren of Aser pettes were, thysene cytes with thery suburbs.

And the knyghtes of the chyldren of Zabach that were Leuytes / that is to saye the order chyldren of Zabach had the cytes of their lot, oute of the tribe of Ephyraim. And they gave them the free cyte of the Aser: Sichem with her suburbs in mounte Ephyraim: and Gazer with her suburbs: and Kadsaim with her suburbs: Bethhoron with her suburbs: four cytes.

And oute of the tribe of Dan: Eltheke with her suburbs, Gibyon with her suburbs, Aialon with her suburbs, and Gathrimmon with her suburbs, four cytes. And oute of the halfe tribe of Manasses: Thanaach with her suburbs, Gathrimmon with her suburbs, two cytes. So that all the cytes whiche were given unto the knyghtes of the other chyldren of Zabach, were ten with their suburbs.

And unto the chyldren of Gerson, whiche were of the knyghtes of the Leuytes, they gave oute of the other halfe tribe of Manasses, the cyte of refuge for the Aser, Holan in Basan and Holam with her suburbs: Westhesab with her suburbs, two cytes. And oute of the tribe of Issachar, Rishon with her suburbs, Dabirath with her suburbs, Jarimoth with her suburbs, Engaun with her suburbs, four cytes. And oute of the tribe of Aser: Aialon with her suburbs, Abdon with her suburbs, Patahath with her suburbs, Kothob with her suburbs, four cytes.

And oute of the tribe of Aser, the city of refuge of the Aser, Kedra in Galile, with her suburbs: Hamoth, with her suburbs: Zathirath with her suburbs: thre cytes. So that all the cytes of the Gersonytes in thery knyghtes were thirtene with their suburbs.

And unto the knyghtes of the chyldren of Serai the sonne of the Leuytes, they gave oute of the tribe of Zabulon: Jemam with her suburbs, Caribah with her suburbs: Damna with her suburbs, and Nahalal with her suburbs, four cytes. And oute of the tribe of Ruben, they gave Bosor with her suburbs: Zathirath with her suburbs: Kedmoth with her suburbs: and Gaphaath with her suburbs, four cytes.

And oute of the tribe of Gad, they gave the franchised cyte of the Aser, Kothob in Ga-

lad with her suburbs, Gaphaath with her suburbs, Hethon with her suburbs, and Jaser with her suburbs, four cytes in all, so that all the cytes of the chyldren of Serai in their knyghtes, whiche were the rest of the knyghtes of the Leuytes, were by thery lot, twelve cytes. And all the cytes that the Leuytes had in the possession of the chyldren of Israel were fortye and eight with their suburbs. And these cytes had the thre tribes rounde aboute her thowowe oute all the sayd cytes.

And the Loyde gave unto Israel, all the lande whiche he swaie to geue unto thery fathers. And they conquered it, and dwelte therein. And the Loyde gave them rest rounde aboute, accordyng to all that he swaie unto thery fathers. So that there was not a man of all thery enemyes before them. But the Loyde deliuered all thery enemyes into thery handes. There shapd no byrgne of all the good thynges whiche the Loyde hadde sayde unto the house of Israel. But all came to passe.

¶ Ruben, Gad, and the halfe tribe of Manasses are sente agayne to thery possessions. They buyde an altare for a memoriall.

CAP. XXII

Then Josua called unto the Rubenites, the Gadites, and to the halfe tribe of Manasses, and sayde unto them: Ye haue kepte all that Moyses the seruaunt of the Loyde commaunded you, and haue obeyd my voyce in all that I commaunded you: Ye haue not left your brethren of a longe season unto this daye, but haue kepte the commaundement of the Loyde your God. And now the Loyde hadde given rest vnto youe brethren, as he promysed them. Wherefore retourn and goe vnto youre tentes, and vnto the lande of youre possession, whiche Moyses the seruaunt of the Loyde gave you on the other side Iordan.

But in anye wyse take exceedinge good heed that ye do the commaundement and lawe whiche Moyses the seruaunt of the Loyde charged you: whiche is, that ye loue the Loyde your God, and walke in his wayes, and kepe his commaundementes, and cleane vnto him, and serue him with all your heertes, and all your soules. And so Josua blessed them, and sente them awaye. And they wente vnto thre tentes.

¶ And the one halfe of the tribe of Manasses Moyses gave possession in Basan: and vnto the other halfe thereof gave Josua with thery brethren on this side Iordan westwarde. And also when Josua sent them awaye vnto thre tentes and blessed them, he sayde vnto them, retorne with moche rychesse vnto your tentes, and with very moche cattell, with silver, golde, brasse, yron, and with sayment aboue measure, and brinde the spoule of youre enemyes vnto your brethren.

¶ And the chyldren of Ruben the chyldren of

Gad, and halfe the tribe of Manasses, returned and departed from the chyldren of Israel oute of Siloh, whiche is in the lande of Canaan, to go vnto the countrey of Galaad, and to the lande of thery possession, wherin they were possessed at the mouth of the Loyde by the hande of Moyses. And when they came vnto the helles of Jordan that lye in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, buyde an altare faste by Jordan, and that a great altare to se. And when the chyldren of Israel herde saye: beholde, the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses haue buyde an altare in the fozne of the lande of Canaan in the borders of Jordan on the syde of the chyldren of Israel: the hole congregation of the chyldren of Israel gathered them together to Siloh to go vpon them with batayle.

And the chyldren of Israel sente vnto the chyldren of Ruben, to the chyldren of Gad, & to the halfe tribe of Manasses in to the lande of Galaad, Phineches the sonne of Eleazar the Pricke, and with him tenne loydes, of euerie tribe house a loyde, thowowe oute all the cytes of Israel, whiche heades of thery fathers householdes were ouer the thousandes of Israel. And they went vnto the chyldren of Ruben, of Gad, and to the halfe tribe of Manasses, vnto the lande of Galaad, and spake with them sayyng.

¶ Thus saye the hole congregation of the Loyde: what trasgression is this that ye haue transgressed agaynst the God of Israel, to come awaye this daye from after the Loyde, and to buyde you an altare for to rebell this daye agaynst the Loyde? Is the wyched dede of Bilshogor to lytle for vs, wherof we are not denied vnto this daye, and moche people were slayne, but that ye also wolde tounce awaye this daye from folowynge the Loyde? Ye shall rebell to daye agaynst the Loyde, & to morowe he shall be wroth with all the congregation. For withstandinge of the lande of your possession be vniuers, then come ouer vnto the lande of the possession of the Loyde, wher the Loydes tabernacle dwelleth, and be possessed amonges vs. But rebell not agaynst the Loyde, nor agaynst vs, to buyde you anye other altare, save the altare of the Loyde our God. Dyd not Acan the sonne of Zach transgresse the commaundement of the Loyde, and was sell on all the congregation of Israel, so that he alone perished not for his wychednesse?

¶ Then the chyldren of Ruben and of Gad, and halfe the tribe of Manasses, answered and sayde vnto the heades ouer the thousandes of Israel. The myghty God, the almighty Loyde he knoweth, and Israel shall knowe if it be to rebell or transgresse agaynst the Loyde, for the Loyde saith vs not this daye.

¶ On this daye we haue buyde vs an altare to seme from folowynge the Loyde, as to offere thowowe vnto the Loyde, as we haue done, as to the petye of our fathers, as to the Loyde.

requeyrt it: And haue not rather doone it for feare of this, leed in tyme to come your chyldren shoulde saye vnto ours: What haue ye to doo with the Loyde God of Israel, for that the Loyde hadde made Jordan a border betwene vs and you ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Loyde / and so shall your chyldren make oure chyldren cease from fearyng the Loyde.

¶ Therefore we thoughte it better, and sayde: Lette vs cause an altare to be made, not for burnt offerynges, nor sacrifices, but it shall be a token betwene vs and you, and oure generacions after vs, that we shoulde serue the Loyde, with oure offerynges, sacrifices, and peace offerynges: and that your chyldren shoulde not saye to ours in tyme to come: ye haue no parte in the Loyde.

¶ And we thoughte, if they wolde so saye to vs, or to oure generacions in tyme to come, that we wolde saye agayne: Beholde the facion of the altare whiche oure fathers made, neyther for burnt offerynges, nor sacrifices, but that it shoulde be a token betwene vs and you. God forbyd that we shoulde rebell agaynst the Loyde, and that we shoulde tounce this daye from after him, and buyde an altare for burnt offerynges or sacrifices, save the altare of the Loyde our God that is before his tabernacle.

¶ And when Phineches the Pricke and the Loydes of the congregation, and heades ouer the thousandes of Israel whiche were with hym, herde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well content.

¶ And Phineches the sonne of Eleazar the Pricke sayde vnto the chyldren of Ruben, of Gad and of Manasses, this daye we percepe that the Loyde is amonge vs, because ye haue not doone this trespass agaynst the Loyde. And now ye haue rydde the chyldren of Israel oute of the handes of the Loyde.

¶ And Phineches the sonne of Eleazar the Pricke and the Loydes returned from the chyldren of Ruben and of Gad out of the lande of Galaad vnto the lande of Canaan, to the chyldren of Israel, and broughte them wordes agayne. And the answer pleased the chyldren of Israel well, and they praysted God, and dyd not intende to goo agaynst them in batayle, to destroye the lande whiche the chyldren of Ruben and Gad dwelte in. And the chyldren of Ruben and the chyldren of Gad called the altare Phineas, because it is a token betwene vs, that the Loyde is God.

¶ Josua exhorteth the people that they forne not them. Clues to the Gentyles and that they truste in none but in God only, whiche had fulfilled his promys to them.

CAP. XXIII

And

And it came to passe a longe season after that the Lorde had gyuen rest vnto Israel frome all theyr enemyes rounde aboute: that Josua marche vnto and was taken in peres. Wherfore he sent for all Israel, for theyr elders, their heades, theyr Judges and officers, and sayde vnto them: I am olde and streken in peres. And ye haue sene all that the Lorde your God hath done vnto all these nacions before your faces. For the Lorde your God he foughte for you. Beholde, I haue appoynted these nacions that remayne, to be the inheritance of your tribes, euen frome Jordan: and all the nacions that I haue destroyed, euen vnto the great see. And the Lorde your God he shall expell and caste them oute before you, and ye shall conquer theyr landes, as the Lorde your God hath sayd vnto you.

*Deut. xlii.
Deut. xliii.
Jos. ii. b
in. Reg. i. a.
*Deut. xli. d.
un. x. viii. d.
Prou. xii. d.
Deut. x. d.

* Be therefore exceedinge stronge, that ye take hede to do all that is written in the booke of the lawe of Moses, that ye bowe not asyde therefrom, to the ryghte hande or to the lefte, and that ye go not vnto these nacions that remaine with you, and that ye neither make intercou or swere by the names of their Goddes: and that ye neither serue them nor bowe your selues vnto them.

But that ye speke fast vnto the Lorde your God, as ye haue done vnto this daye. So shall the Lorde caste oute before you great nacions and myghtye, as ye se howe no man hathe stande before you hitherto. * One shall chaie a thousande: for the Lorde your God he spyttylly for you, as ye haue sayd vnto you. Take good hede therfore vnto your soules, that ye loue the Lorde your God.

*Deut. xlii. a.
Deut. xliii. d.
Clay. xxi. c.

Deut. xlii. a.
and. xlii. d.

But and ye shall go backe, and cleane: vnto the rest of these nacions that remayne with you, and shall make mariages with them, and to be in a leage with them, be sure that the Lorde your God wyl no. caste oute all these nacions from before you. * But theyr shall be snayles & teappes vnto you, and scourges for your eyes, and thornes in your eyes, vntill ye perishe from this good lande whiche the Lorde your God hath gyuen you.

*Ruth. i. b.

in. Reg. i. a.

Beholde I make this daye by the waye of all the wordes: that ye to mynde in all your hertes and in all your soules, that nothyng hath sayed of all the good thynges whiche the Lorde your God hath promysed you. All are come to passe, and nothyng hath sayed there of. And as all good thynges are come vpon you, whiche the Lorde your God hath promysed you: so shall the Lorde bringe vpon you all, vntill vntill he haue destroyed you from this good lande, whiche the Lorde your God hath gyuen you, when ye haue transgressed the appoyntment of the Lorde your God, whiche he hath made with you, and go and serue strange goddes, and bowe your selues to them. Then shall the wrath of the Lorde be kindled vpon you, and ye shall perish the quychely from the good lande whiche he hath gyuen you.

Deut. xlii. b

[Josua exhorted the people to the keepinge of the lawe. The bones of Joseph are buried at Shechem.]

CAPL. XXIII.

And Josua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heades, Judges and officers, whiche presented them selues before God. And Josua sayde vnto all the people: thus sayeth the Lorde God of Israel. * Your fathers dwelte on the other syde of the Iordane in olde tyme, euen Abrahah the father of Abraham and Harhor, and serued strange goddes. But I toke your father Abraham frome the other syde of the Iordane and broughte him in to the lande of Canaan, and multiplied his seed, and gaue him Isaac. And I gaue vnto Isaac Jacob, and Esau. And I gaue vnto Esau mounte Seir to possesse it. But Jacob and his chyldren wente downe to Egypt.

* Then I sente Moses and Aaron. And I stroke Egypte in manie signes and wonders, and after that I broughte you your fathers out of Egypte. And ye came vnto the see. and the Egyptians folowed after your fathers with charrettes and horsemen, vnto the reede see. And the chyldren of Israel cryed vnto the Lorde. And he put darkness betwene you and the Egyptians, and broughte the see vpon them & couered them.

And your eyes haue sene what I haue done in Egypte. And ye dwelte in the wilderness a longe season. And I broughte you in to the lande of the Amorites, whiche dwelte on the other syde Jordan. And they foughte agaynst you: and I gaue them in to your handes. And ye conquered theyr countrey, and ye destroyed them.

Then Balak the sonne of Ziphor, kynge of Moab, arose and warred agaynst Israel, and sente and called Balam the sonne of Beor for to curse you. But I wolde not agrie to haaken vnto Balam and therefore he blessed you: And so I deliuered you oute of his hande. And when he wente ouer Jordan, and came vnto Jericho, the citys of Jericho foughte agaynst you: the Amorites, Hittites, Canaanites, Hethites, Gergashites, Hapites, Jebusites, whiche I deliuered into your handes.

And I sent * hornettes before you and cast oute before you: euen the two kynnes of the Amorites, but not with your owne swerde, or with your owne bowe. And I gaue you a lande in whiche ye had no labour, and cyties whiche ye buyde not, and ye dwelte in them. And bynes, and olue trees whiche ye planted not.

And now feare the Lorde and serue hym in purenesse and truthe. And put awaye the goddes whiche your fathers serued in Mesopotamia, and in Egypte, and serue the Lorde. But if it seme euill vnto you to serue the Lorde then chose you this day to whom you will serue: whether the Goddes, whiche your fathers

serued that were on the other syde of the Iordane, or the Goddes of the Amorites, in whose lande ye dwelt, and I and my house wyl serue the Lorde.

And the people answered and sayde, God forbid that we shoulde forsake the Lorde and serue strange goddes. For the Lorde our God he it is that broughte vs and our fathers oute of the lande of Egypte, the house of bondage, and whiche dyd those myracles in our syghte, and preserved vs in all the waye we went and amonge all the nacions whiche we came thowen. And the Lorde dyd cast out before vs all the nacions with the Amorites whiche dwelt in the lande, wherfore we wyl serue the Lorde for he is our God.

But Josua sayd vnto the people: ye can not serue the Lorde, for he is an holpe God, mightye and gelous, and can not beare your transgression and synne. But when ye haue forsake the Lorde, and haue serued strange goddes, he wyl turne and do you euill and consume you, after that he hath doone you good. And the people answered Josua: not so / but we wyl serue the Lorde.

Then Josua sayd vnto the folke, ye are witnesses vnto your selues that ye haue chose you the Lorde to serue hym: and they sayd we are witnesses. Then put away, sayd he, strange goddes whiche are amonge you, and bowe your breires vnto the Lorde God of Israel. And the people answered Josua: the Lorde our God we wil serue, and his voyce we wil obeye. And so Josua made a councail with the people the same daye, and set ordinaunces and lawes before them in Shechem.

And Josua wrote these wordes in the booke of the lawe of God, and toke a great stone and pyched it on ende in the sayd place: euen vnder an oke that stode in the sanctuary of

the Lorde. And Josua sayd vnto all the people: Beholde, this stone shall be a witness vnto vs, for it hath herde all the wordes of the Lorde whiche he spake with you. It shall be therfore a witness vnto you, leest after this tyme ye wyl denye and lye vnto your God. And so Josua let the people depart euery man vnto his inheritance.

And after these thynges the tyme came that Josua the sonne of Nun and the seruante of the Lorde dyed, being an hundred and ten yeres olde. Whom they buried in the border of his inheritance, euen in Timnath Serah, whiche is in mount Ephraim, on the north syde of the hyl of Gaas.

And Israel serued the Lorde all the dayes of Josua, and all the dayes of the elders that ouer luyed Josua, and whiche had sene all the workes of the Lorde that he had done to Israel. And the bones of Joseph whiche the chyldren of Israel broughte oute of Egypte, they buried in Shechem, in a parcel of ground whiche Jacob bought of the sonnes of Hemoz, the father of Shechem, for an hundred shepe hogges, whiche parcell became the inheritance of the chyldren of Joseph. And Eleazar the sonne of Aaron dyed, whom they buried in Shechem that pertayned to Phinehas his son, and was gyuen hym in mount Ephraim.

Gen. ii. b
Jos. xii. b

ii. Paral. xxi. and. iii. f.

Gen. i. d
Exod. xiii. d
Gen. xxi. b
Gen. xxi. b

() ()
()

The ende of the booke of Josua.

¶ After Joshua was dead, Iuda was constitute
Lord over the army when Jerusalem was besieged.
The people that were not destroyed became tribu-
taries.

CAPL. I.



After the deathe of
Joshua, the chyldren of
Israel asked the Lorde
saying: Who shall go
up first vnto the Cana-
nites to fight agaynst
them? And the Lorde said:
Iuda shall go up: be-
cause I haue deliuered
the lande in to his handes. Then Iuda sayde
vnto Simeon his brother: come with me in
to my lot, and let vs fight agaynst the Cana-
nites. And Simeon went with him.

Josh. xiii. a

Simeon for
the tribe of
Simeon.

And Iuda went up, and the Lorde deliue-
red the Canaanites and the Phereites in to
their handes. And they slew of them in Be-
zek ten thousande men. And they founde Ado-
nibezek in Bezek. And they fought agaynst him
and slew him. And they followed after him
and caught him. And cut of his thombes and
his greute toes. Then Adonibezek sayde: there
were ten kynges, haupnge these thombes
and greute toes cut of, gathered their meat vnto
my table: wherfore as I haue done, so god
hath requited me. And they brought him to
Jerusalem. And there he dyed.

Scuti. xlii.
and xlv.

Josh. xv. a

Josh. xv. b
a. Paral. xii.
a. Iud. i. b.

The chyldren of Iuda fought agaynst Je-
rusalem and toke it, and smote it with the edge
of the swerde, and set the hole cite on fyre.
And after that, the chyldren of Iuda wente
euen to fight agaynst the Canaanites that
dwelte in the mountayne, in the southe, and
in the lowe countrey. And Iuda wente vnto
the Canaanites that dwelt in Hebron, which
before tyme was called Cariath Arba, a name
Hebraic, which meaneth the four. And Iuda
went to the inhabitants of Dabir, whose
name in old tyme was called Cariath Sepher
that is the cite of scripunge.

And Caleb sayde: he that smyteth Cariath
Sepher and taketh it, to him wil I geue As-
lah my daughter to wyfe. And Othoniel the
sonne of Kenes Calebs younger brother toke
it: to whome he gaue Aslah his daughter to
wyfe, and as they wente her husbande coun-
seyled her to aske of her father a felde.

And then she spake of her aske: and Ca-
leb sayde vnto her: what askest thou? She
sayde vnto him: geue me a blessing, for thou
hast giuen me a Southwarde and drye lande
geue me also springes of water. And Caleb
gaue her springes bothe aboue and beneath.
And the chyldren of the Kenite Moyses wy-
ues father wente up out of the cite of palme
trees, with the chyldren of Iuda, in to
the wyldernesse of Iudas: for that tyme in

the southe of Ierusalem, and dwelte amonge the
people.

And Iuda went and Simeon with him, and
they slew the Canaanites that inhabited Ze-
phath, and utterly destroyed it, and called the
name of the cite Boimath, that is a curie. And
Iuda toke Asah with his cosyns therof, a thal-
lon with the cosyns therof, and Aharon with
the cosyns therof. And the Lorde was with Ju-
da that he conquered the mountaynes, but they
coude not byrde out the inhabitants of the va-
leys, because they hadde charrettes of yron. And
they gaue Hebron vnto Caleb, as Moyses
said. And he expelled thence the thre sonnes of
Enach.

And the chyldren of Beniamin dyd not
caste out the Jebusites that inhabited Je-
rusalem, but the Jebusites dwell with the chy-
ldren of Beniamin in Jerusalem, vnto this
daye.

And in lyke maner the house of Joseph
went up to Bethel, and the Lorde was with
them, and when they besieged the cite which be-
fore tyme was called Lusi, and sawe a man come
out of the cite, they sayde vnto hym, wher
is the waye in to the cite, and we wil shewe
the waye in to the cite, and he shewed them the waye in
to the cite, they smote it with the edge of the
swerde, but they dyd let the man and all his
householde go free. And the man went in to
the lande of the Perites, and buyde a wyfe
and called the name therof Lus, which is the
name therof vnto this daye.

Neither dyd Manasses expelle Bethsean
with her towne: neither Ephraim with
her towne, neither the inhabitants of Do-
than with her towne: neither the inhabitants of
Ephraim with her towne: neither the in-
habitours of Manasse with her towne: and
so the Canaanites went to and dwell amonge
them. But as soon as Israel was stronge
mightie, they put the Canaanites to rebuke,
but expelled them not.

In lyke maner Ephraim expelled not the
Canaanites that dwelt in Gazer, but the Ca-
naanites dwell still in Gazer amonge them.
Neither dyd Zabulon expelle the inhabitants
of Betton, neither the inhabitants of Hama-
lon. But the Canaanites dwell amonge them
and became tributaries.

Neither dyd Aser cast out the inhabitants
of Achis, neither the inhabitants of Zidon, of
Ahalab, Azib, Halbah, Apphek, nor of
Hob, but the Aserites dwelte amonge the Ca-
naanites the inhabitants of the lande, and
haue them not out.

Neither dyd Nephtalim byrde out the
inhabitours of Bethanath, nor the inhabi-
tours of Bethanath, but dwell amonge the
Canaanites the inhabitants of the lande.
Neuerthelesse the inhabitants of Bethanath
and of Bethanath became tributaries vnto
them.

And the Amozites kepte the chyldren of
Dan in the mountayns, and suffered them not

to come downe to the valeys. And so the Amo-
zites went to and dwelled in mounte Heres
that is to saye a towne in Hailon and in Ga-
lathim. Neuerthelesse the hande of Joseph
marcho heape vpon them, so that they became
tributaries. And the cosyns of the Amozites
was from the going by to Arabin, and from
therocke bywarde.

The Iungell rebuketh the people because they
had more feare to the Canaanites. Idolaters are pu-
nished, but perleuse not their inuencions. God sen-
deth them Iudges to deliuer them.

CAPL. II.

¶ And the Iungell of the Lorde came by
from Balgail to Bortim, and sayde: I
broughte you out of Egypte, and haue
broughte you vnto the lande which I sware vnto
your fathers. And I sayd that I wold neuer
make myne appoyntment with you, so that ye
wold make no covenante with the inhabitants
of this lande, but breke downe their altars: but
ye haue not obeyed my voice, wherfore I haue
this daye I haue lykenesse determined
that I will not cast them out before you: but
they shall be your enemies, and they shall
shall be your destruction. And when the Iun-
gell of the Lorde hadde spoken these wordes
vnto all the chyldren of Israel, the people
cryed out and wepte. And called the name of
the layd place Bortim, and offered there vnto
the Lorde.

And when Joshua hadde sente the people a-
waye, the chyldren of Israel went euery man
into his inheritance to possesse the lande.

And the people serued the Lorde all the dayes
of Joshua, and all the dayes of the elders that
oulyued Joshua, and hadde sene all the great
workes of the Lorde that he did to Israel. And
Joshua the sonne of Nun, the seruant of the
Lorde dyed when he was an hundred and ten
yeres olde: whome they buryed in the cosyns
of his inheritance: euen in Thamnath Pa-
rets in mount Ephraim, on the northe syde of
the hyl Gass. And euen to al that generation
were put vnto their fathers: and there arose
another generation after them, which neither
knewe the Lorde, nor yet the workes which
he dyd vnto Israel.

And then the chyldren of Israel dyd wy-
ckedly in the sight of the Lorde, a serued Baal-
im, and forsoke the Lorde God of their fa-
thers, which brought them out of the lande of
Egypt, and folowed straunge goddes, euen of
the goddes of the nations that were rounde a-
bout them, and bowed them selues vnto them
and angred the Lorde. And so they forsoke the
Lorde and serued Baal and Ashtaroth. Wher-
fore the Lorde wared angrie with Israel, and
deliuered them in to the handes of raueners
to spyle them, and solde them in to the han-
des of their enemies rounde aboute them. So
that they had no power any longer to stande
before their enemies, but vnto what so came
thynge they wente, the hande of the Lorde
was vpon them with euyl lucke: euen as the
Lorde promysed them. And as he sware vnto

them. And they were soze bered.

Neuerthelesse, the Lorde rayled by Iudges
whiche deliuered them out of the handes of
their oppellers, and yet for all that they wold
not herken vnto their Iudges: But wente a
hoopynge after straunge goddes, and bowed
them selues vnto them, and turned qucklye
out of the waye which their fathers walked
in obeyinge the commaundementes of the
Lorde, and dyd not so.

And when the Lorde rayled them by Iud-
ges in their dayes, he had compassion of them,
and herde the lamentacion of the oppressed,
and deliuered them out of the handes of their
enemies: yet for all that, as soon as a Iudge
was dead, they turned and dyd worse then
their fathers in folowynge straunge goddes,
and in serupnge them, and ceased not frome
their inuencions, nor frome their malicious
wayes.

Wherfore the Lorde was angrie with Is-
rael and sayd: because this people hath trans-
gressed my covenante which I made with
their fathers, and haue not obeyed my voice,
therfore heretofore I wold not caste oute one
man before them of the nations which Joshua
lefte when he dyed, and that to proue Israel
throughe them whether they wold kepe the
waye of the Lorde to walke therein as their
fathers dyd or no. And so the Lorde left those
nacions alone, and byrde them not oute im-
mediatly, neyther deliuered them in to the
handes of Joshua.

Certaine nations are left among the Israelites
to trye intent to here and aspye them. Othomel de-
liuereth Israel. Iudith killeth hysing Eglon. Samgar
killeth the Philistines.

CAPL. III.

¶ These are the nations which the Lorde
lefte to scourge Israel: euen as manye
of Israel as had not knowen warres of
Canaan: Onely for the scripunge of the gene-
ration of the chyldren of Israel: which before
knewe nothyng of warre, he left the hie loz-
des of the Philistines, and all the Canaanites,
the Sidonites, the Heuites, and dwelt in mounte
Libanon, euen frome mounte Baal Hermon
vnto Demath. Whose God suffered to remaine
to proue Israel by, a mete whether they wold
harken vnto the commaundementes of the
Lorde, which he commaunded their fathers
by the hande of Moyses, or no.

And as the chyldren of Israel dwelte a-
monge the Canaanites, Phereites, Amozites,
Phereites, Heuites, and Jebusites, they
toke the daughters of them to be their wy-
ues, and gaue their owne daughters to their
sonnes, and serued their goddes. And so the
chyldren of Israel dyd wyckedly in the sighte
of the Lorde, and forsoke the Lorde their God
and serued Baalim and Ashtaroth. Wherfore the
Lorde was angrie with Israel, and deliuered
them in to the handes of Chusan Rasathaim
kyng of Mesopotamia. So that the chy-
ldren of Israel serued Chusan Rasathaim
tyght piers.

Exod. ii. d

Iud. i. d

Deute. vii. a
and xii. aDeute. vii. a
and xii. aIud. i. d
Baharim,

p And

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them by a sauer, and saued them: one Othoniel the sonne of Kenes, and Calebs younger brother. And the spyrte of the Lorde came vpon hym, and he iudged Israel, and wente oute to warre. And the Lorde solde Chusan Rassa chaim kynge of Syre in to his hand. So that his hande was myghtye ouer Chusan Rassa chaim, and the lande hadde rest fouretye yeres. And Othoniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and commytted wyckednesse in the syghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynst the chyldren of Israel, bycause they hadde commytted wyckednesse before the Lorde. And this Eglon gathered vnto him the chyldren of Ammon and the Amalekites, and went and smore the chyldren of Israel, and conquered the tye of palme trees. And the chyldren of Israel serued Eglon the king of the Moabites. fouretye yeres. And then they cryed vnto the Lorde, and the Lorde stered them by a sauer, Abud the sonne of Gera, the sonne of Zemini, a man that coude doo nothyng handsonlye with his ryght hande.

ii. Barab. c.
That is de-
lycied.

Deuter. xxx. c.

By whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Abud made him a dagger with two edges, of a cubyte lenger, and he dyd gyde it vnder his cote vpon his ryght thysse and caried the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verie fatte man. And when he hadde presented the present, he sente the people that bare it awaye, but he him selfe tourned agayne frome the poyles by Salgail, and sayde: I haue a secreete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that shode aboute hym, were gone oute frome hym.

ii. Reg. iii. c.

And Abud came in vnto him in to a sommer chamber, where he sate alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate, and Abud put forth his left hande, and toke the dagger frome his ryghte thysse, and thurst it so hard in to his belye, so that the harte went in after the blade. And the harte stopped in the fat, for he drew not the dagger out of his belye, but as he stroke him, so left he the dagger in the wounde tyll that by the prynces partes of nature the dyte came out. And Abud gat him out at a postene doore, and shut the doores of the parlour vpon hym, and locked them. The knynges seruantes came and looked, and se the voyces of the parlour were locked, they sayde: A, he is a doynge of his easement in his sommer chamber. And when they had taried tyll they were ashamed, for no man dyd the voyces of the parlour open, then they toke a keye and opened them. And beholde, he, o Lorde was fallen to the erth. And Abud escaped whyle they taried, and was gone beyonde the quaryes, and escaped into Seirath.

Ames. x.
10. 7. 5

And when he was come, he blew a trompet in mounte Ephraim. And the chyldren of

Israel went down with him, and he before them, and sayd vnto them: folo w me, for the Lorde hath deliuered your enemyes the Moabites in to your handes. And they descended after hym, and stopped the serpes of Jordan frome the Moabites, and suffered not a man to passe out. And they stowe of the Moabites f same tyme vpon a ten thousande men, all fat, and men of myghte: that there escaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel, and the lande hadde rest foure score yeres.

And after him came Samgar the sonne of Anath, whiche stowe of the Philistines an hundred men with an oxe gode, and deliuered Israel also.

Israel is commytted in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak deliuer them: Silara is kyled of Jael.

CAPL III.

And the chyldren of Israel began again to be wycked in the syght of the Lorde when Abud was dead. And the Lorde sold them in to the handes of Jabin kynge of Canaan, that resyded in Hazor, whose Capitayne of warre was Silara, whiche dwelte in Harodeth of the Gentyles. And the chyldren of Israel cryed vnto the Lorde, for he had nyne hundred charrettes of yron, he oppressed the chyldren of Israel with powne twentye yeres.

And Debora a Prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and dwelt vnder the palme tree of Debora, by twene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedesh Nephtalim and sayd vnto him.

The Lorde God of Israel commaundeth the that thou goo and leade an hoode vnto mounte Thabor, and take with the ten thousande men, of the chyldren of Nephtalim, and of the chyldren of Zabulon. And I wyll byng vnto the at the ryuer of Kison, Silara the Capitayne of warre vnto Jabin, with his charrettes and his people, and wyll deliuer them in to thine handes. And Barak sayd vnto her, yf thou wilt go with me, I wyll go: but and yf thou wilt not go with me, then I wyll not go. And she answered, I wyll surely goo with the, but then the prayse shall not be thine, my prayse which thou goest, for the Lorde shall kille Silara in to the handes of a woman. And she arose and went with Barak to Kedesh: and Barak called Zabulon and Nephtalim, with vnto ten thousande men: and Debora went with him.

But Jabin the Kemyte went oute of hysse from the other Kenites his brethren, the chyldren of Hobab who was father to Moyses wyfe, and pitched his tent vnto the oke of Zaanaim, by Kedesh.

And then it was shewed vnto Silara how

that Barak the sonne of Abinoam was gone vnto mounte Thabor. And Silara called for all his charrettes, euen, x. hundred charrettes of yron, and all for the people that he had frome Harodeth of the Gentyles, vnto the ryuer of Kison. Then said Debora vnto Barak: by, for this is the daye in whiche the Lorde hath deliuered Silara in to thine handes, for the Lorde is gone oute before the. And so Barak wente downe frome mounte Thabor, and ten thousande men after him.

But the Lorde trowled Silara and all his charrettes, and all his hoode with the edge of the swerde before Barak. And Silara legged downe of his charret, and fledde a foote. But Barak folowed after the charrettes, and after the hoode, euen vnto Harodeth of the Gentyles. And all the hoode of Silara fell vpon the edge of the swerde, that there was not a man left. Now be it Silara fledde a foote to the tent of Jael the wyfe of Haber the Kenite: for there was pear buttene Jabin the kynge of Hazor, and the household of Haber the Kenite.

And Jael wente oute agaynst Silara and sayd vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her in to her tent: and she couered him with a mantle. And he sayd vnto her: gyue me a lytel water to drynke, for I am thursty. And she opened a bottell of mylke, and gaue him drynke and couered him. And he sayd vnto her, stande in y more of thy tent, and playn ma come and aske the, or enuayse of the whether there be anye man here, saye naye.

Then Jael Habers wyfe toke a naye of the tent, and an hammer in her hande, and wente wythe vnto him, and smote the naye with the hammer thowme the temples of his heed in to the grounde, and as he slombered beinge wythe, he dyed.

And beholde as Barak folowed after Silara, Jael came oute agaynst him, and sayde vnto him: Come, and I wyll shewe the the man whome thou seekst. And when he came in to her tent: Beholde Silara laye dead, and the naye thowme his temples. And so God broughte Jabin the kynge of Canaan in to subjection that daye before the chyldren of Israel. And the hande of the chyldren of Israel prospered, and was foze vpon Jabin the kynge of Canaan, vntill they hadde brought him to nought.

The songe and thankes gyfynge of Debora and Barak, after the bycroppes.

CAPL VI.

Then Debora and Barak f sonne of Abinoam, sang the same daye saying: Because he hath avenge the vengeance done to Israel, the people offering them selues wyllyngly: prayse ye the Lorde. Heare knynges, and barben Lordes, I am the, I am the that wyll syng, and gyue prayse vnto the Lorde God of Israel.

Lorde, when thou departedst out of Seir, and camest thowme the countreys of Edom, & erth trembled, and the carthe rayred, and the clow-

des dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Israel.

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the hye wayes were vnscaped, and they that walked by pathes, wyl by wayes that set compasses about. The champions of Israel were discouraged & tarynt vntill J Debora arose, vntill J arose a mother in Israel.

God chose new facions of warre, for when they had warre at thery gates, there was not sene amonge fouretye thousande, eyther swelde or spere in Israel. Whene herit lousch the main-teners of the lawe in Israel, ye that wyllyngly haue put your selues in aduenture, blisse ye the Lorde, ye that ryde on goodly asses, and dwell besyde Ryddon. And ye f walke by the wayes, make dirkes. Where as the charrettes were broken a peces, where the hoode of our aduersaries was choled, there shall they tell of the iustice of the Lorde, & how gracious was the stronge God of Israel: then the people of the Lorde went downe vnto the gates, & wan the masterye.

By Debora, by by and syng a songe, by Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped, vnder Israel paigned ouer the proudest of the people. The Lorde fought amonges the stronge.

Ephraim was the first that destroyed Amalek. And after hym Ben Jamin, amonge the people.

Of Achit came lerned men in the lawe, and of Zabulon that well coude conuey an hoode to warre.

The Lordes of Isakar were with Debora. And as Barak, euen so was Isakar sente in to the valeye a foote, and put his life in auenture. But in the diuisions of Ruben were great imaginations of herte.

Wherefore abodest thou amonge the shepe foldes, to heare the bleatynge of the flockes. In the diuisions of Ruben greate were the ymaginations of herte. Galaad abode on the other syde Jordan, and taried Dan in Hyppes. And after sate in the hauens of the see, and abode still in his owne coostes. But Zabulon is a people that put thery lyues in icopardye of deathe, and Nephtalim in lyne maner, euen vnto the topp of the feldes, knynges came and fought. Then foughte the kynge of Canaan at Thanaach, vpon the water of Megiddo. But the spruce that they couered, they carped not awaye.

Frome heuen came batayle: for the sterkes beyng in thery course, fought agaynst Silara. The ryuer of Kison caught them awaye: that ancient ryuer, the ryuer Kison.

By soule, recede thou the myghtye vnder foze. Then they, horyes stumbled as they fledde, that they, myghty courtesers leide prauynge.

Curse ye Meroz, had f aungell of the Lorde curse, curse f inhabitours therof, because they came not foze to helpe the Lorde, to helpe the Lorde amonge the myghty.

Blessed be Jael the wyfe of Haber the Kenite.

D. y. nra

Judi. iii.
Judi. iii.

Judi. iii. c.

c.

D

nyte, about other women: about other womē blessed be she in the tēte.

Judith

He asked water, but she gave him myke, and brought butter in a goodly dyshe. She caught a mayle in her left hande, and a wyngynge hammer in her righte, and naped Silas and wounded his heed, and perced and went throught his temples. Bytwene her fere he bowed him selfe, fell downe and laye still: Bytwene her fete he sprauled and laye dead lyke a wyrtche.

Thowow a wyndow looked Silas mother and howled out of her chambze, why abideth his charēt so longe that it cometh not, why tary the wheles of his waggans? The mysell of his wiues answered her: yea, and she answered her owne wordes her selfe, haply they haue founde, and slayde the spyle. A mayde, ye two maydes for a pece / a spyle of dyuers colours for Silas, a spyle of dyuers colours with bryndered wyrtches, dyuers coloured, bryndered wyrtches for the necke for a praye. So praye all thynne enemyes Loyde / but they that loue the, let them be as the sonne ryngynge in his myght.

And the lande had rest fouertye yeres.

Israel is oppressed of the Madianites, because he returned agayne into Idolatrye. Gedeon is sent of God to be thery deliuerer. The aulter of Baal is ouerthrowen.

CAPL

VI.

And the chyldren of Israel commytted wyphednes in the syghte of the Loyde. And the Loyde deliuered them in to the handes of the Madianites seuen yeres.

And when the bande of the Madianites was sore vpon Israel, the chyldren of Israel made them denues in the mountaynes, and caues, and stronge holdes. For when Israel hadde sowne, the came the Madianites, the Amalekites, and they of the Sade countrey vpon them, and pched their tentes agaynst them, and destroyed the increase of the erth euen vnto Azab, and left no sustenance in Israel, neither wyne, oyle, or any thing they came with their cattell and householdes, euen as gresshoppers in multitude, so that bothe they and also their camels were without nombe, and walked all that euer they layde handes on. And they entered the lande to destroy it. And so was Israel exceedingly impouertished by the Madianites, and cryed vnto the Loyde. And when the chyldren of Israel cryed vnto the Loyde because of the Madianites, the Loyde sent a prophet vnto them, and sayd vnto them. Thus sayth the Loyde God of Israel, I set you from Egypte and brought you out of the house of bondage, and I ryd you out of y hand of the Egyptians, and out of the handes of al that oppressed you, and call them out before you, & gaue you thery landes. And I sayd vnto you, I am the Loyde your God, and therefore feare not the Goddes of the Amontes in whose land you dwel. But you wolde not obey my voyce. And the aungell of the Loyde came and late vnder an oke

III. Be xiiij. Jer. x. a

in Ephrah that pertained vnto Joas the father of the Elieites. And his sonne Gedeon pressed out where oute of the eares in a pyll, for to see from the Madianites. And the aungell of the Loyde appeared vnto him, and sayd: the Loyde is with the, thou man of myght. And Gedeon answered him: Oh my Loyde, if the Loyde be with vs, why is all this come vpon vs: yea and where be his myghtes which our fathers tolde vs of, and sayde: the Loyde brought vs out of Egypt. But now the Loyde hath forsaken vs, and deliuered vs in to the handes of the Madianites. And the Loyde looked vpon him, and sayd: So hence in this thy myght, and deliuer Israel out of the handes of the Madianites: Behold, I haue sent the. And he answered him. Oh Loyde, wherewith shal I saue Israel? Beholde my hande is the poorest in Manasses, and I am the least in my fathers house. But then the Loyde sayde vnto hym: I wyl be with the, and thou shalt smyte the Madianites, as they were but one man. And he answered him, yf I haue founde grace in thy syghte, then shewe me a signe, that thou art the Loyde that talkest with me. Departe not hence, vntill I come agayne to the, and byngne myne offeringe, and haue set it before the.

And he sayd, I wyl tarye vntill thou come agayne. And Gedeon wente and made redye a kybze, and smete cakes of an Ephah of flour, & put the fleshe in a bakete, and the brothe in a pot, and brought it out vnto him vnder y oke and presented it. And the aungell of God layd vnto him: take the fleshe and the smete cakes and put them vpon this rokke, and poure out the brothe. And he dyd so. Then the aungell of the Loyde put forth the ende of the stawe that was in his hande, and touched the fleshe and the cakes. And there arose by fyre oute of the rokke and consumed the fleshe and the cakes, and the aungell of the Loyde banysed oute of his syght. And when Gedeon perceyued that it was an aungell, he sayd: alas my Loyde, mighte, that I haue sent an aungell of the Loyde face to face. And the Loyde sayde vnto him, pear be with the, and feare not: for thou shalt walke as before. Then Gedeon made an aulter there vnto the Loyde, and called it y Jehouah, Salom, which vnto this day is yet in Ephrah that pertained vnto the father of the Elieites. And the same nyght the Loyde sayd vnto him, take an oxe of thy fathers, and an offer of seuen yeres olde, and destroye the aulter of Baal that belongeth vnto thy father, and cut downe the greue that is aboute it, and make an aulter vnto the Loyde thy God vpon the top of this rokke and furnishe it. And take the seconde oxe and offre burnt sacrifice with the woodde of the greue whiche thou shalt haue cut downe. Then Gedeon toke ten men of his seruantes, & dyd as the Loyde had him. But because he durste not do it by daye, for feare of his fathers household, and of the men of the cite, he dyd it by nyghte.

When the men of the cite were by eue in the moynynge: Beholde, the aulter of Baal was broken, and the greue that stood aboute it cut

it cut downe. And the seconde oxe offered vpon the aulter that was made. And they sayd one to another: Why hath he done this thing, and they enquired and asked for him that should haue done y dede. It was tolde them that Gedeon the sonne of Joas hadde done it. Then the men of the cite sayde vnto Joas, byngne oute thy sonne that he maye dye, because he hath broken the aulter of Baal, and cut downe the greue that was aboute it. And Joas sayde vnto all y fode by him: wyl ye fight for Baal, or wyl ye be his defenders? he that answereth for him, shall dye afore to morow. Yf he be a God let him reuenge his quarel vpon him that cast downe his aulter. And he called Gedeon Jerobaal the same time sayng: let Baal reuenge hym, because he hath broken downe his aulter.

When all the Madianites, the Amalekites, and they of the East were gathered together, and had gone and pitched in the valeys of Israel, the spyrte of the Loyde entered in to Gedeon. And he blew a trompet and called togyther the house of y Abiezer to folow him, and sent messengers thowow out al Manasses, and called them vp to folow him also. And he sent other messengers vnto Aser, Zabulon & Nephthalim, whiche came also to mete him.

And Gedeon sayd vnto God: yf thou wilt sone Israel by my hande, as thou haste sayde. Beholde, I wyl put a fleece of wolle in the chesnyng place. And yf the dewe be on the fleece onely, and dreye vpon all the earth besyde: then I shal be sure that thou wilt saue Israel by my hande, as thou saydest. And it came so to passe. And he rose vp eue on the moynye, and he pressed the fleece together, & wryng the dewe thereout, and filled a byske full of water. And Gedeon sayd vnto God, be not angry with me that I speake ones more, let me proue onely: ones agayne with the fleece. Let it be dreye ones vpon the fleece, and drye vpon al the ground aboute. And God dyd so that same nyght: so that it was dreye vpon the fleece onely, and on all the grounde aboute, drye.

The shepherds that shulde goo with Gedeon to battayle are proued by takinge them by water. Gedeon wylly the hundred men ouercoweth the Madianites. Oph and yeb are slayne.

CAPL

VII.

Then Jerobaal, otherwylse called Gedeon toke clype, and all the people that were with him & pitched beside the well of Baal, so that the hoste of the Madianites were in a valeys on the north syde of the hill y Amoreth. And the Loyde sayd vnto Gedeon, the people that are with the, are to many for me to frue the Madianites in to thy dishonour, and Israel make thery haunt to my dishonour, and lay our elone hande hath saved vs. Now therfore make a proclamation in the eares of the people, and saye: yf anye man dyed or be ashyde, let him returne, and geue him sone from mount Galaad: and there departed and returned of the people xij. thousande, and there abode ten thousande.

And the Loyde sayd vnto Gedeon the people are yet to many, byngne them downe vnto the water, and I wyl tere them vnto the therr. And of whome I save vnto the, this shal goo with the, the same shal goo with the. And who so euer I save vnto the, this shal not go with the: the same shal not goo. And when he hadde broughte wyne the people vnto the water, the Loyde sayde vnto Gedeon: as many as lapped the water with theryr tonges, as dogges doo, them put by them selfes: and so wo them that knelt downe vpon theryr knes to drynke. And the nombe of them that put theryr handes to theryr mouthes and lapped, were thre hundred men: and all the remnant of the people knelt downe vpon theryr knes to drynke water. And the Loyde sayde vnto Gedeon, with the thre hundred men that lapped water wyl I saue pou, and deliuer the Madianites in to thynne hande: and all the other people shal goo euey man to his owne home.

And they toke vitayles with them for the folke, and theryr trompettes: and he sente all the reste of Israel, euey man vnto his tēte, and kept the thre hundred with him: and the hoste of Madian was benethe him in a valeys. And the same nyght the Loyde sayd vnto him vp, and goo downe vnto the hoste, for I haue deliuered it in to thynne hande. But yf thou feare to go downe alone, then go thou downe vnto the hoste, and yharah thy lab, and heke what they saye, and so shall thynne hande be stronge, and then thou shalt safely go downe vnto the hoste.

When he wente downe with Pharah his lad euen vnto the marche ind of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, laye alonge in the valeys lyke vnto gresshoppers in multitude, and theryr camels were withoute nombe, euen as the sande by the see syde. And when Gedeon was come. Beholde, there was a man that tolde a dreame vnto his felowe, and sayd on this maner. Beholde I dreamed a dreame, and me thoughte that an hartshakke lode of bakete dyed tumbled in to the hoste of Madian, and came vnto a tēte, and smote it that it fel, and ouerturned it, that the tent laye alonge. And his felowe answered and sayde, this is nothing els saue the swerde of Gedeon the sonne of Joas a man of Israel. In to whose hande the Loyde hath deliuered Madian and all the hoste.

When Gedeon herde the tellenge of the dreame, and the meynynge thereof, he bostard him selfe to the cerbe, and returned vnto the hoste of Israel, and sayde: y, for y Loyde hath deliuered in to poure handes the hoste of the Madianites. And he diuided the thre hundred men in to thre compaynes, and gaue euey man a trompet in his hande, and sayde vnto theryr: loke on me, and do as I shal saye: and beholde, when I come to the frons of the hoste: euen as I doo, so wyl you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euey side.

Judith

And then the chyldren of Israel ceryd by a lauer, and laued them: one Othniel the sonne of Kenes, and Calebs yonger brother. And the spyrte of the Loyde came vpon hym, and he iudged Israel, and wente oute to warre. And the Loyde solde Chusan Rasha- thaim kynge of Syre in to his hand. So that his hande was myghtye ouer Chusan Rasha- thaim, and the lande hadde rest fourety yeres. And Othniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and committed wyckednesse in the syghte of the Loyde. And then the Loyde hardened E- glion the kynge of the Moabites, agaynst the chyldren of Israel, because they hadde com- mitted wyckednesse before the Loyde. And this Eglion gathered vnto him the chyldren of Am- mon and the Amalekites, and went and smore the chyldren of Israel, and conquered the cy- tyte of palme trees. And the chyldren of Israel seuerd Eglion the king of the Moabites. xviij. yeres. And then they ceryd vnto the Loyde, and the Loyde stered them by a lauer, Abud the sonne of Gera, the sonne of Jemini, a man that coude doo nothyng handsonlye with his ryght hande.

By whome the chyldren of Israel sent a present vnto Eglion the kynge of the Moa- bites, whiche Abud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrd it vnder his cote vpon his ryght thygge and carped the present vnto Eglion the kynge of the Moabites, whiche Eglion was a verye fatte man. And when he hadde presented the presente, he sente the people that bare it a- waye, but he hym selfe touned agayne frome the pboles by Salgall, and sayde: I haue a secreete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that rode aboute hym, were gone oute frome hym.

And Abud came in vnto him in to a sommer chamber, where he sate alone, and sayde: I haue a message vnto the frome God. And he arose out of his seate, and Abud put forth his left hande, and toke the dagger frome his ryghte thygge, and thynke it to haue in to his belye, so that the harte went in after the blade. And the harte stopped in the fat, for he drew not the dagger out of his bely, but as he stroke him, so left he the dagger in the wounde tyll that by the pryue parties of nature the byrte came out. And Abud gat him out at a postene moze, and shut the doores of the parlour vpon hym, and locked them. The kynge seruantes came and looked, and se the woies of the par- lous were locked, they sayde: A, he is a doynge of his easement in his sommer chamber. And when they had taried tyll they were ashamed, for no man dyd the woies of the parlous open, then they toke a kepe and opened them. And beholde, the Loyd was fallen vnto the erth. But Abud escaped whyle they ta- yed, and was gone beyond the quaryes, and escaped into Seirath.

And when he was come, he blew a trom- pet in mounte Ephraim. And the chyldren of

Israel went down with him, & he before them, and sayd vnto them: solo to me for the Loyd hath deliuered your enemies the Moabites in to poure handes. And they descended after hym, and stopped the ferpes of Jordan frome the Moabites, and suffered not a man to passe oute. And they slew of the Moabites f lame tyme vpon a ten thousande men, all fat, and men of myghte: that there scaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel, and the lande had rest foure score yeres.

And after him came Samgar the sonne of Anath, whiche slew of the Philistines six hundred men with an oxe goode, and deliuered Israel also.

Israel is commyted in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak deliuer them: Silara is kyled of Jael.

CAPL. IIIL

Ad the chyldren of Israel began again to be wyckedly in the syght of the Loyd when Abud was deed. And the Loyde sold them in to the handes of Jabin kynge of Canaan, that raygned in Hazor: whose Capitayne of warre was Silara, whiche dwelte in Haroseth of the Gentyles. And the chyldren of Israel ceryd vnto the Loyde, for he had nyne hundred charrettes of yron, he oppressed the chyldren of Israel with power twenty yeres.

And Debora a Prophetesse, the wyf of Lapidoth iudged Israel the same tyme, and dwelte vnder the palme tree of Debora, by twene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedesh Nephthaim and sayd vnto him.

The Loyde God of Israel commaundeth the that thou goo and leade an hoste vnto mounte Thabor, and take with the ten thou- sande men, of the chyldren of Nephthaim, and of the chyldren of Zabulon. And I wyll bring vnto the at the ryuer of Kison, Silara the Capitayne of warre vnto Jabin, with his charrettes and his people, and wyll deliuer them in to thynne handes. And Barak sayd vnto her, yf thou wyll go with me, I wyll go: but and yf thou wyll not go with me, then I wyll not go. And she answered, I wyll surely goo with the, but then the pryse shall not be thine in the waye which thou goest, for the Loyde shall deliuer Silara in to the handes of a woman. And she arose and went with Barak to Kedesh, and Barak called Zabulon and Nephthaim, with vnto ten thousande men: & Debora went with them.

But Haber the Kenite went oute of kynde from the other Kenites his brethren, the chyldren of Hobab who was father to Moyses wyf, and pitched his tene vnto her he was come to the oke of Zaanaim, by Kedesh.

And then it was shewed vnto Silara how

that Barak the sonne of Abinoam was gone vnto mounte Thabor. And Silara called for all his charrettes, even ix. hundred charrettes of yron, and all for the people that he had frome Haroseth of the Gentyles, vnto the ryuer of Kison. Then said Debora vnto Barak: by, for this is the daye in which the Loyde hath deliuered Silara in to thynne handes, for the Loyd is gone oute before the. And so Barak wente downe frome mounte Thabor, and ten thou- sande men after him.

But the Loyde trowned Silara and all his charrettes, and all his hoste with the edge of the swerde before Barak. And Silara lygged downe of his charer, and fledde a fote. But Barak folowed after the charrettes, and after the hoste, even vnto Haroseth of the Gentyles. And all the hoste of Silara fell vpon the edge of the swerde, that there was not a man left. How be it Silara fledde a fote to the tent of Jael the wyf of Haber the Kenite: for there was praye betwene Jabin the kynge of Hazor, and the householde of Haber the Kenite.

And Jael wente oute agaynst Silara and sayde vnto hym: tourne in my Loyde, tourne in to me, and feare not. And he turned in to her in to her tent: & she couered him with a man- tel. And he sayd vnto her: gyue me a lytel wa- ter to drynke, for I am thyrsty. And she opened a bottell of mylke, and gaue him drynke and couered him. And he sayd vnto her, stande in the waye of thy tent, and yf any ma come and aske the, or enquire of the whether there be anye man here, saye naye.

Then Jael Habers wyf toke a naye of the tent, and an hammer in her hande, & went hysse vnto him, and smote the naye with the hammer thorow the temples of his heed in to the grounde, and as he slombered beyng wyte, he dyed.

And beholde as Barak folowed after Si- lara, Jael came oute agaynst him, and sayde vnto him: Come, and I wyll shewe the the man whome thou seekst. And when he came in to her tent: Beholde Silara laye deed, and the naye thorow his temples. And so God broughte Jabin the kynge of Canaan in to subleation that daye before the chyldren of Is- rael. And the hande of the chyldren of Israel prospered, and was soze vpon Jabin the kynge of Canaan, vntyll they hadde brought him to nought.

The songe and thankes gynginge of Debora and Barak, after the bycrope.

CAPL. VI

Then Debora & Barak f sonne of Abinoam, sang the same dape saying: Because he hath auenged the vengeance toone to Israel, the people offering them selues impli- tly: prayse ye the Loyde. Heare kynge, & darken Loydes, I am we, I am the that wyll syng, and gyue prayse vnto the Loyde God of Israel.

Lorde, when thou departedst out of Seir, & camest thorow the countreys of Edom, & erth trembled, and the earth rayned, and the clow-

des dropped water: the mountaynes melted before the Loyde, even mounte Sinai before the Loyde God of Israel.

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the bye wayes were vnoccupied, and they that toalked by pa- thes, wet by wayes that fet compasses about. The champions of Israel were discouraged & saynt herted, vntyll J Debora arose, vntyll J arose a mother in Israel.

God chose new facions of warre, for when they had warre at thery gates, there was not sene amonge fourety thousande, eether the de- or spere in Israel. Whye hert louch the main- tences of the lawe in Israel, ye that willingly haue put your selues in aduenture, blesse ye the Loyde, ye that ryde on goodly asses, and dwell besyde Ryddon. And ye f walke by the wayes, make dirles. Where as the charrettes were broken a peces, where the hoste of our aduersaries was choked, there shall they tell of the iustice of the Loyde, & how gracious was the stronge God of Israel: then the people of the Loyde went downe vnto the gates, & wan the maytre.

Tip by Debora, by by and syng a songe, by Barak and take the praye, thou sonne of Abi- noam. When they that had escaped, vnder Is- rael raygned ouer the proudest of the people. The Loyde fought amonges the stronge.

Ephraim was the fyrst that destroyed Ama- lek. And after hym Ben Jamin, amonge the people.

Of Machie came lerned men in the lawe, and of Zabulon that well coude conueye an hoste to warre.

The Loydes of Isakar were with Debora. And as Barak, even so was Isakar sente in to the baley a fote, and put his life in auenture. But in the diuisions of Ruben were great ima- ginacions of herte.

Wherefore abodest thou amonge the shepe foldes, to heare the bicatynge of the flockes. In the diuisions of Ruben greates were the ymaginations of herte. Galaad abode on the other syde Jordan, and carped Dan in Syppes. And Aser sate in the hauens of the see, and a- bode styl in his owne cootes. But Zabulon is a people that put thery lyues in scapardye of deathe, and Nephthaim in lyke maner, & uen vnto the toppes of the felbes, kynge came and foughte. Then foughte the kynge of Ca- naan at Thanaab, vpon the watte of Magew. But the place that they couered, they carped not awaye.

Frome heuen came batayle: for the scerres beyng in thery course, fought agaynst Silara. The ryuer of Kison caught them awaye: that auncient ruer, the ryuer Kison.

My soule, treade thou the myghtye vnder foor. Then thery hoies slombered as they fledde, that thery mighty countres leste prau- syng.

Curse ye Meroz, bad f aungell of the Loyde curse, curse f inhabitours therof, bicause they came not forth to helpe the Loyde, to helpe the Loyde amonge the myghty.

Blesed be Jael the wyf of Haber the Ken- ite.

Arise

npte, above other women: above other women blessed be she in the tent.

Jud. xiii.

He asked water, but she gave him milk, and brought butter in a goodly dish. She caught a nape in her left hand, and a two-pronged hammer in her right, and naped Sifara and wounded his head, and peried and went thowme his temples. Bytwene her feet he bowed him selfe, fell downe and laye still: Bytwene her feet he spawled and laye dead like a wretch.

Thowow a wyndow looked Sifaras mother and howled out of her chambze, why abideth his charer so longe that it cometh not, why saye the wheles of his waggans? The wyldest of his wibes answered her: yes, and she answered her owne wordes her selfe, haplye they have founde, and diuptye the spoule. A mayde, ye two maydes for a pett / a spoule of dyuers colours for Sifara, a spoule of dyuers colours with broudered workes, dyuers coloured, broudered workes for the necke for a praye. So perspice all thynne enemyes Loide / but they that loue the, let them be as the sonne of syng in his myght.

And the lande had rest fouertye yeres.

Israel is oppressed of the Madianites, because he returned agayne into Idolatrie. Gedron is sent of God to be thery deliuerer. The aulter of Baal is overthowen.

CAPL.

VI.

And the chyldren of Israel commytted wyckednes in the syghte of the Loide. And the Loide deliuered them in to the handes of the Madianites seven yeres. And when the hande of the Madianites was fore upon Israel, the chyldren of Israel made them denues in the mountaynes, and caues, and stronge holdes. For when Israel hadde sowen, the came the Madianites, the Amalekites, and they of the Rasse countrey upon them, and pitched their tentes agaynst them, and destroyed the increase of the erth even vnto Azah, and left no sustenance in Israel, neither wepe, ore, or alle / for they came with their cattell and howsholdes, such as grethoppers in multitude / so that bothe they and also their camels were without nombe, and wasted all that euer they layde handes on. And they entered the lande to destroy it. And so was Israel exceedingly impouerished by the Madianites, and cryed vnto the Loide. And when the chyldren of Israel cryed vnto the Loide because of the Madianites, the Loide sent a prophet vnto them, and sayd vnto them. Thus sayth the Loide God of Israel, I set you from Egypte and brought you out of the house of bondage, and I tyd you out of the hand of the Egyptians, and out of the handes of al that oppressed you, and cast them out before you, I gaue you thery landes. And I sayd vnto you, I am the Loide your God, and therefore feare not the Goddes of the Amorytes in whose land you dwel. But you wolde not obey my voyce. And the angel of the Loide came and sat vnder an oke

Jud. xiii. Jer. x. n

of the Amorytes in whose land you dwel. But you wolde not obey my voyce. And the angel of the Loide came and sat vnder an oke

in Ephrah that pertayned vnto Joas the father of the Elerites. And his sonne Gedron pressed out where out of the eares in a pyrie, for to flee from the Madianites. And the angel of the Loide appeared vnto him, and said the Loide is with the, thou man of myght. And Gedron answered him: Oh my Loide, if the Loide be with vs, why is all this come vpon vs: ye and where be his myghtes which our fathers tolde vs of, and sayde: the Loide brought vs out of Egypt. But now the Loide hath forsaken vs, and deliuered vs in to the handes of the Madianites. And the Loide looked vpon him, and sayd: So hence in this thy myght, and deliuer Israel out of the handes of the Madianites: Behold, I haue sent the. And he answered him. Oh Loide, wherewith wolde I saue Israel? Beholde my handes is the poozed in Manasses, and I am the least in my fathers house. But then the Loide sayde vnto hym: I will be with the, and thou shalt smyte the Madianites, as they were but one man. And he answered him, yf I haue founde grace in thy syghte, then thewe me a signe, that thou art the Loide that talkest with me. Depart not hence, vntill I come agayne vnto the, and byngge myne offeringe, and haue set it before the.

And he sayd, I will saye vntill thou come agayne. And Gedron wente and made retye a kydde, and smete cakes of an Ephra of flour, and put the fleshe in a basket, and the brothe in a pot, and brought it out vnto him vnder the night, and presented it. And the angel of God layd vnto him: take the fleshe and the smete cakes, and put them vpon this rocke, and poure out the brothe. And he dyd so. Then the angel of the Loide put forth the ende of the Rasse that was in his hande, and touched the fleshe and the cakes. And there arose by fyre out of the rocke and consumed the fleshe and the cakes, and the angel of the Loide banyshted out of his syghte. And when Gedron perceyued that it was an angel, he sayd: alas my Loide almightie, that I haue sene an angel of the Loide face to face. And the Loide sayde vnto him, feare not the, and feare not / for thou shalt not dye. Then Gedron made an aulter there vnto the Loide, and called it Jehonah. Salom, which vnto this day is yet in Ephrah that pertayneth vnto the father of the Elerites. And the same nyght the Loide sayd vnto him, take an ore of thy fathers, and an othe of seven yeres olde, and destroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Loide thy God vpon the top of this rocke and turne it. And take the seconde ore and offer burnt sacrifice with the woodde of the groue whiche thou walte haue cut downe. Then Gedron toke ten men of his seruantes, as dyd as the Loide bad him. But because he durste not do it by daye, for feare of his fathers howsholdes, and of the men of the cite, he dyd it by nyghte.

When the men of the cite were by eley in the morninge: Beholde, the aulter of Baal was broken, and the groue that stode aboute

it cut downe. And the seconde ore offered vpon the aulter that was made. And they sayd one to another: Who hath done this thing, and they enquired and asked for him that shoulde haue done it. It was tolde them that Gedron the sonne of Joas hadde doone it. Then the men of the cite sayde vnto Joas, byngge out thy sonne that he maye dye, because he hath broken the aulter of Baal, and cut downe the groue that was aboute it. And Joas sayde vnto al the people by him: will ye fight for Baal, or will ye be his defendes? he that answereth for him, shall dye afore to morow. Yf he be a God let him reuenge his quarrel vpon him that cast downe his aulter. And he called Gedron Jerobaal the same time sayng: let Baal reacquyte hym, because he hath broken downe his aulter.

When all the Madianites, the Amalekites, and they of the Rasse were gathered together, and had gone and pitched in the valeys of Jeruel, the spirit of the Loide entred in to Gedron. And he blew a trompet and called togyther the house of Abiezzer to folowe him, and sent messengers thowow out al Manasses, and called them vp to folow him also. And he sent other messengers vnto Aser, Zabulon & Nephthalim, whiche came also to meete him.

And Gedron sayd vnto God: yf thou wilt saue Israel by my hande, as thou hast sayde. Beholde, I will put a fleece of wolles in the chesynge place. And yf the dewe be on the fleece onely, and drye vpon all the earth beynde then I shall be sure that thou wilt saue Israel by my hande, as thou saydest. And it came so to passe. And he rose by eley on the morow, and be pressed the fleece together, & wozong the dewe therout, and filled a dyshe full of water. And Gedron sayd vnto God, be not angry with me that I speake ones more, let me proue onely: ones agayne with the fleece. Let it be drye onely vpon the fleece, and dew vpon al the ground aboute. And God dyd so that same nyght: so that it was drye vpon the fleece onely, and on all the grounde aboute, & dewe.

The fourtyers that shoulde goo with Gedron to destroye the aulter of Baal, were byngge by water. Gedron with the hundred men overcometh the Madianites. Dye and reb are slayne.

CAPL.

VII.

Then Jerobaal, otherwile called Gedron toke eley, and all the people that were with him & pitched beside the wel of Baal, so that the hoste of the Madianites were in a balcy on the north syde of the byll Hymore. And the Loide sayd vnto Gedron, the people that are with the, are to manye for me to grue the Madianites in to their handes, lest Israel make their baunt to my dishonoure, and laye our owne hande hath sene vs. Nowe therefore make a proclamation in the eares of the people, and saye: yf anye man dreyd or be asfede, let him returne, and get him some strome mounte Galaad / and there departed and returned of the people xij. thousande, and there abode ten thousande.

And the Loide sayd vnto Gedron the people are yet to many, byngge them downe vnto the water, and I will eleye them vnto the there. And of whome I saye vnto the, this shall goo with the, the same shall goo with the. And wyo so euer I saye vnto the, this shall not go with the: the same shall not goo. And when he hadde broughte downe the people vnto the water. The Loide sayde vnto Gedron: as manye as lapped the water with theryr tongues, as dogges do, them put by them felices / and so wo them that knelt downe vpon theryr knes to drynke. And the nombic of them that put their handes to their mouthes and lapped, were thye hundred men / and all the remnant of the people knelt downe vpon their knes to drynke water. And the Loide sayde vnto Gedron, with the thye hundred men that lapped water wyl I saue you, and deliuer the Madianites in to thynne hande / and all the other people shall goo euey man to his owne home.

And they toke vitayles with them for the folke, and theryr trompettes / and he sente all the rest of Israel, euey man vnto his tente, and kept the thye hundred with him / and the hoste of Madian was benethe him in a balcy. And the same nyght the Loide sayd vnto him: vp, and goo downe vnto the hoste, for I haue deliuered it in to thynne hande. But yf thou feare to go downe alone, then go thou downe vnto the hoste, and pharab thy lad, and herke what they saye, and so shall thynne handes be stronge, and then thou shalt safely go downe vnto the hoste.

Then he went downe with pharab his lad euen hard vnto the marche me of armys that were in the hoste. And the Madianites, the Amalekites, and all they of the Rasse, laye a longe in the valeys like vnto grethoppers in multitude, and theryr camels were withoute nombe, such as the saube by the see syde. And when Gedron was come. Beholde, there was a man that tolde a dreame vnto his felowe, and sayd on this maner. Beholde I dreamed a dreame, and me thoughte that an hartsharte lost of barlepe dyed combed in to the host of Madian, and came vnto a tente, and smote it that it fel, and ouerturned it, that the tent laye alonge. And his felowe answered and sayde, this is nothing els saue the swerde of Gedron the sonne of Joas a man of Israel. in to whose hande the Loide hath deliuered Madian and all the hoste.

When Gedron herde the tellenge of the dreame, and the meaurage thereof, he bowed him selfe to the erthe, and returned vnto the hoste of Israel, and sayde: by, for the Loide hath deliuered in to your handes the hoste of the Madianites. And he diuided the thye hundred men in to thye companyes, and gaue euey man a trompet in his hande. And an empye pycher, and lampes therein, and sayde vnto them: loke on me, and doo lyphewyl / and beholde, when I come to the side of the hoste / such as I doo, so doo you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes also on euey side.

Jud. xiii.

spde the hofte and faye: here be the Loyde and Gedeon.

And so Gedeon and the thye hundred men that were with him, came vnto the fide of the hofte in the begynnyng of the myddell watche and rayfed vp the watche men. And they blew with their trompettes, and brake the picchers that were in theyr handes. And all thye compaynes blew with trompettes and brake the pyrchers, and helde the lampes in theyr left handes, and the trompettes in theyr right, to blowe with all. And they cryed, the fwerde of the Loyde and of Gedeon. And they rode vpon euery man in his place rounde aboute the hofte: and all the hofte raune and cryed and fledde.

And as the thye hundred blew with trompettes, the Loyde sent his fwerde thowt all the hofte, so that euery one fawe other. And the hofte fled, vntill they came to Bethbarab, to Zecrath, and to the edge of Abimeholah helpe Zebach. And the men of Israel gathered together of the tribbe of Nephtalim, of Afer, and of all Danasses, and folowed after the Adianites. For Gedeon had sent messengers thowt out all mount Ephraim, saying: come wone againft the Adianites, and take frome them the waters bothe of Bethbaroth and also of Jordan.

Then all the men of Ephraim gathered together, and came downe and toke the waters bothe of Bethbaroth, and also of Jordan. And they toke two capitaynes of the Adianites, Hozeb, and Zeb, and fawe Zeb vpon the rocke Dieb, and Zeb at the puelle Zeb, and folowed after Adian: and brought the breedes of Dieb and Zeb to Gedeon on the othre fide Jordan.

Ephraim maketh infurrection agaynst Gedeon, but is fone pacified. The inhabitants of Socoth refuse to gyue Gedeon and his armye bread. The towne of Phnuel is destroyed. Gedeon is confitute ruler ouer the Israelites. He hath thye fcoze and ten fcozes. He dyeth.

CAPL. VIII.

And the men of Ephraim said vnto him. Why haue thou ferued vs thus, thou calledst vs not when thou wentest to fighte with the Adianites: and they chode with him a good, and were welnygh at daggers drawyng. And he said vnto them: What dede haue I doone lyke vnto you: are not the cluifers of Ephraim better then the wyne barrell of Abizer? God hath deliuered in to your handes the Loydes of Adian, Dieb, & Zeb. And what was I habile to doo lyke as you haue doone? And then their fpirites were pacified, and they well content with him, tobe he hadde faye that. And then Gedeon came to Jordan and passed ouer bothe he and the thye hundred men that were with hym very fapnt and yet folowed the chafe.

And he faye vnto the men of Socoth: gyue I praye you cakes of brede vnto the people that folow me: for they be fapnt, that I may folowe after Zebach and Zalmona knynges of Adian. And the Loydes of Socoth faye,

are the hades of Zebach and Zalmona now in thye handes that we shulde gyue bred vnto thy compayne? And Gedeon faye, therefore when the Loyde hath deliuered Zebach and Zalmona in to myne hande, I wyl teare the fleshe of you with the thornes of the wyldernesse and with briers. And he went thence to Phnuel, and faye vnto them lyke wyse. And the men of Phnuel answered, as vnto hym of Socoth. And he faye also vnto the men of Phnuel, when I come agayne in pear I wyl brake downe this towne. Zebach and Zalmona were in Arkar, and theyr hoodes with them, vpon a fiftene thousande, whiche were all that were left of all the hoodes of them of the East. And they that were fapnt, were a hundred and twentye thousande men that were fwerde.

And Gedeon went thowt them that dwelt in tabernacles on the East fide of Jorabab and Zebach, and fmoote the hofte: for the hofte had no perys Zebach and Zalmona fled. But he folowed after them, and toke the two knynges of the Adianites, Zebach and Zalmona, and difcomfited all the hofte.

And Gedeon the sonne of Joas returned frome batayle, the sonne beyng yet by, and caught a lad of the men of Socoth, and enquired of him the names of the chiefe lordes and elders of Socoth. And he wrote the lordes and elders of Socoth, thye fcoze and fiftene men. Then he came vnto the men of Socoth and faye: Beholde Zebach and Zalmona, with whiche he calle me in the tette, faying: are the handes of Zebach, and Zalmona akepe in thye hande, that we shulde gyue bred vnto thy fapntye men. And he toke the elders of the cyte, and thornes of the wyldernesse and briers, and all to raze them therewith. And he brake downe the towne of Phnuel, and fawe the men of the cyte.

And then faye vnto Zebach and Zalmona, what maner men were they whiche ye fawe at Thaboz? & they answered: they were moche lyke the in fauoure: and one of them eyen as he were a knynges sonne. And he faye: Dyr were my brethzen, euen my mothers chyldren, and as truly as the Loyde lyueth, ye haue faued their lyues, I wolde not fce you. And he faye vnto Jether his eldest sonne, vp and fce them, but the ladde dyed not his fwerde: for he feared, bycause he was yet yonge. Then Zebach and Zalmona faye. Kysse thou, and fall vpon vs, for as the man is, so is his strenght. And Gedeon arose and fawe them: & he toke awaye the trapere and chaynes that were on their camels neckes.

Then the men of Israel faye vnto Gedeon. Kynge ouer vs, bothe thou, thy sonne, and thy fcozes sonne: for thou hast deliuered vs oute of the handes of the Adianites. And Gedeon faye vnto them: I wyl not raygne ouer you, neyther shall my chyldren raygne ouer you, but the Loyde shall raygne ouer you.

After the later Gedeon faye vnto them: I wolde desire a certayne request of you, euen

that you wolde gyue me euery man the earynges of his praye. For they had golden earynges, because they were Ismaelites. And they faye we will do it. And they fayed a mantell and dyd cast there into euery mans earynges of his praye. And the weyght of the golden earynges was a thousand and feuen hundred fyles of golde, belydes brouches, ouches and garmentes of fcarlet that were of kynnes of Adian, and belyde the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in his cytie Ephrah. And all Israel went a hoyng after him there, whiche thynge was the ruyne of Bezens house. Thus were the Adianites brought lowe before the chyldren of Israel, so that they lyft vp their heddes no more. And the contrey was in quyetnesse forty yeres in the dayes of Gedeon.

And Jerobaal the sonne of Joas went and dwelt in his owne house. And Gedeon had lxx. fcozes of his body begotten, for he had many wyues. And his concubyne that dwelt in Sichem bare him a sonne also, whose name he called Abimelech. And Gedeon the sonne of Joas dyed, when he was of a good age, & was buryed in the burial of Joas his father, euen in Ephrah that pertayned vnto the father of the fcozes.

But as fone as Gedeon was deed, & chyldren of Israel turned awaye and went a hoyng after Baal, and made Baal a promysse that he shulde be their God, and thought not on the Loyde their God whiche had deliuered them out of the handes of all their enemyes on euery fide. Nether they fayed merry on the house of Jerobaal, othertwys called Gedeon, accordinge to all the goodnesse whiche he shewed them.

Abimelech is ordeyned a knyng after he had kylled his fcozes. Jether the sonne of Moab was after kylled of a woman when he befege thebes. The parables of Joatham concerning his brother Abimelech.

CAPL. IX.

For Abimelech the sonne of Jerobaal went to Sichem, vnto his mothers brethzen, & comuned with them and with all the hole kyned both of his fathers fide and mothers also, faying: faye I praye you, in the eares of all the inhabitants of Sichem: whether is better for you that all the fcozes of Jerobaal whiche are, lxx. perfonnes raygne ouer you, cyther that one raygne ouer you. And remember thereto, that I am your bones & your fleshe. And his mothers brethzen reuerfed of him in the audience of all the cytezens of Sichem, all these wordes, and moued their hertes to folowe Abimelech, in that they faye how he was their brother. And they gaue him lxx. peeces of filuer out of the temple of Baal Beth, with whiche Abimelech byred Jether & lxx. perfonnes whiche went with him. And they went vnto his fathers house at Ephrah and fawe all his brethzen, the fcozes of Jerobaal, euen, lxx. perfonnes vpon one fcone.

Notwithstandinge yet Joatham the yongest sonne of Jerobaal escaped, for he had hym felfe. And all the cytezens of Sichem gathered together with all the house of Jello, & went that was by Sichem.

And when it was tolde Joatham, he went and rode in the toppes of mount Garzim, and lyfte vp his voyce and called, and faye vnto them: Harken vnto me you cytezens of Sichem, that God maye hearken vnto you. The trees went to annoynt a knyng ouer them, & faye vnto the olyue tree, rayne ouer vs. But the olyue tree faye vnto them: Shoulde I leaue my fatnesse whiche both God and man prayeth in me, and go to be promoted ouer the trees? Then faye the trees to the fygge tree, come thou and be knyng ouer vs. And the fygge tree answered them, Shoulde I forsake my fweetnes and my good frute, & shoulde go to be promoted ouer the trees? Then faye the trees vnto the vyne, come thou & be knyng ouer vs. And the vyne answered, Shoulde I leaue my wyne that chereth both God & man and go to be promoted ouer the trees? Then faye all the trees vnto the thorne bushe: come thou and raygne ouer vs. And the thorn bushe faye vnto the trees: yt it be true that ye will annoynt me knyng ouer you, the come and rest vnder my shadowe, and yt ye wyl not ye shall fe that a fyre shall come oute of the thorne bushe and wafte the fpyre trees of Libanon.

And euen so now, yt ye haue done truly and vncorruptlye to make Abimelech knyng. And yt ye haue dealt well with Jerobaal and his house, and haue done vnto him accordinge to the defcrypynge of his handes, for as moche as my father fought for you, and aduentured his lyfe, and ryd you out of the handes of the Adianites. And ye are ryfen by agayne my fathers house this daye. And haue fayne his chyldren, euen, lxx. perfonnes & with one fcone and haue made Abimelech the sonne of his mayde fceuaunt knyng ouer the cytezens of Sichem, because he is your brother, yt then ye haue dealt dede and truly with Jerobaal & with his house this daye: then reioysse ye in Abimelech, and let him also reioysse in you. But yt you haue not dealt truly, then I pray God a fyre maye come oute of Abimelech and confume the lordes of Sichem and the house of Jello. And that there come a fyre oute of the cytezens of Sichem, and out of the house of Jello and confume Abimelech. And Joatham when he had faye thus, ran away and fled and wente to Beer and dwelt there, for feare of Abimelech his brother. When Abimelech had raygned thye yere, God sent a fpytefull mayre betwene Abimelech and the cytezens of Sichem. And the cytezens of Sichem began to defce Abimelech, and wiffed that the wychednes done to the lxx. fcozes of Jerobaal myghte come on him, and faye the bloude of them vnto Abimelech their brother whiche fawe them, and vnto the othre cytezens of Sichem whiche ayded him in the kyllynge of his brethzen. And the cytezens of Sichem

* Some in the playne.

* u. Par. xv. c. iiii. v. 11.

* In fce m pla ces it is called Gofie.

* Gedeon

* Gedeon

then set men to laye awaye for him in the toppes of the mountaynes and whiles they awayted his commynge they robbed all that came a longe the waye by them. And it was tolde Abimelech.

¶ And Gaal the sonne of Obed and his brethren beinge and gat them to Sichem. And the men of Sichem put theyr confidence in him. And they went oute in to the feldes and gathered in theyr grapes and troade them, and made wyne: and went in to the house of their god, and dyd eat and drynke and cursed Abimelech. And Gaal the sonne of Obed sayd: what is Abimelech? and what is Sichem? for we wylde serue him, is he not the sonne of Jerobaal? and Zebul is his officer? serue luche as come of Heinoz the father of Sichem, for what reason is it that we shulde serue hym? wolde God this people were vnder my hande then I wolde put downe Abimelech. And one saye vnto Abimelech, make thyne hoise greater and ges out. And when Zebul the ruler of the cite berde the wordes of Gaal the son of Obed, he was wroth and sent messengers vnto Abimelech pynciper, sayenge: Beholde Gaal the sonne of Obed and his brethren be come to Sichem: and beholde they set the cite agaynst the. Now therfore arise by nyght both thou and all the people that is with the and lye in wayes in the feldes. And ryle early in the morninge as lone as the sonne is vp, & come vpon the cite. And when he and the people that is with him come forth agaynst the, do to him what thyne handes shalbe able. And Abimelech rose vp, and all the people with him, by nyght. And they layde awaye to the cite in fourre compaignes. And Gaal the son of Obed went out and stode in the entere of the gate of the cite. And Abimelech rose vp, and the folke that were with him, frome lyeenge awaye. Now when Gaal sawe the people, he sayde to Zebul: Beholde, there come people downe frome the toppes of the mountaynes. And Zebul sayde vnto him: the shadowe of the hylls seme men vnto the, and so thou arte deceyued. And Gaal answered agayn and sayd: Se, there come folke downe by the myddle of the lande and an other compaigne come a longe by the Wytchoke. Then sayde Zebul vnto him: Where is now thy mouth that sayde, what felow is Abimelech that we shulde serue him? These are the people that thou so despystedest. Go out now and fight with them. And Gaal went forth before the criers of Sichem, and fought with Abimelech. And Abimelech chased him so that he fled before him, and many were ouerthrowen and slayne, euen vntill they came vnto the entere of the gate. And then Abimelech wente and dwelt at Arumah. And then Zebul thrust out Gaal and his brethren, and wolde not suffer them to dwell in Sichem.

¶ And on the morrowe the people were forth in the feldes. And it was tolde Abimelech. And he take his people & diuided them into thre compaignes, and laye awaye in the feldes. And when he sawe that the people were come out of the cite, he ran vpon them and laye

vpon them.

¶ And Abimelech & the compaignes that were with him, ran and stode in the entere of the gate of the cite. And the two other compaignes ran vpon all the people that were in the feldes and slue them. And then Abimelech fought agaynst the cite all that daye, & toke it, and slawe the people that was therein, and destroyed the cite & sowde salt in the place. And when all the men of the towne of Sichem berde that, they entered in to a stronge holde of the house of their god Baal Berith, wher they made a cenneciaunt to him and the place had Berithes name and was strongly fensed.

¶ And when it was tolde Abimelech, that all the men of the towne of Sichem, were gathered together, he gat him to mount Zebulon, bothe he and all that were with him, a fowle aces with him and cut downe an arme of a tree, and toke it by a put it on his shoulder, and sayde vnto the folke that were with him, what so euer ye se me do: speke your selues and do lyche wyse. And all the people cut downe also euery man a bough, and folowed Abimelech, and put them into the holde, and set the holde a fyre vpon them: so that all the men of the towne of Sichem were slayne, about a thousand personnes what of men and women.

¶ Then went Abimelech to Thebes and beseged it, and toke it. But there was a strong towne in the myddes of the cite, and thither ran all the men and women, and all the criers of the cite, and shut it to them, and got them vpon the toppes of the towne, and stode vpon the battymentes. Then came Abimelech vnto the towne and fought agaynst it, & went harde vnto the entere of the gate, to set it on fire. But a woman cast a pece of a mill stone vpo his heed and al to brake his brayne panne.

¶ Then Abimelech called hastely vnto the pounce man that bare his harners, and sayd vnto him: drawe thy swerde and sle me, that men saye not of me, a woman slewe him. And his lad thrust him thorow and he dyed.

¶ And when the men of Israel sawe that Abimelech was deed, they departed, euery man vnto his owne house. And thus all the wyldehednes of Abimelech which he dyd vnto his father, in slayinge his lxx. brethren, & thereto all the wyldehednes of the men of Sichem, god dyd bynge vpon their hecches: And vpon them came the curse of Joathan the sonne of Jerobaal.

¶ Thola and Jai Judges of Israel. Jai was north and after cryeth on God for reuincion.

CAPL. XI.

¶ After Abimelech, arose to defende Israel one Thola, the sonne of Phuaib, the sonne of Dobo, a man of Issachar, wher he dwelt in Samir, in mount Ephraim, wher iudged Israel. xiiij. yere, and then dyed and was buryed in Samir. And after him arose Jai a Galaabite, who iudged Israel. xij. yere.

¶ And he had thre sonnes that rode on thre coltes, and hadde thre cities for the, which are called the townes of Jair vnto this daye, and are in the lande of Galaad. And Jai dyed, & was buryed in Ramon.

¶ And the children of Israel wrought wickednesse yet agayne, in the syght of the Lorde and serued Baalim and Asarothe, and the goddes of Siria, and the goddes of Sidon, the goddes of Moab, the goddes of the children of Ammō, and the goddes of the Philistines, & forsoke the Lorde and serued him not, wherfore the Lorde was wroth with Israel, and gaue them vp into the handes of the Philistines, and in to the handes of the children of Ammō: whiche pilled and oppressed & chylidym of Israel in those dayes. xviij. yere, all that were on thother syde Jordan in the land of the Amorites in Galaad. Mozerouer & children of Ammō went ouer Jordan to fyghe agaynst Iuda, Ben Amin, and the house of Ephraim: so that Israel was sore encombyed.

¶ Then the children of Israel, cryed vnto the Lorde, sayenge: We haue synned agaynst thee for we haue forsaken our owne God, & haue serued Baalim. And the Lorde sayde vnto the children of Israel: dyd not the Egyptians, the Amorites, the children of Ammō, the Philistines, the Snonites, the Amalekites, and the Moabites, oppresse you? And ye cryed to me, and I deliuered you forth of their handes. And this notwithstandinge ye haue forsaken me, and serue strange goddes, wherfore I will deliue you no more. But go and crye vnto the goddes which ye haue chosen, and let them deliue you in the tyme of your affliction. But the children of Israel sayde vnto the Lorde we haue synned: do thou vnto vs whatsoeuer please the, and deliue vs onely at this tyme. And they put awaye the strange goddes fro them, and serued the Lorde. And he was so redoubtfull to the mylcepe of Israel.

¶ Then the children of Ammō assembled & pitched in Galaad. And the children of Israel gathered them together and pitched in Jephthah. And the company of the Lordes of Galaad sayde one to an other, who so euer will begynne the battel agaynst the children of Ammō, walbe heed ouer all the inhabitants of Galaad.

¶ Jephthah the sonne of a harlot deliuereth Israel frome the Ammonites after they asked forgyuence, of the house of Jephthah.

CAPL. XI.

¶ And there was one Jephthah a Galaabite, a stronge man, who was the son of an harlot: Now he it Galaad begat Jephthah. But Galaades wyfe bare him sonnes, which wher they were come to age, thrust out Jephthah, & sayde vnto him: Thou shalt not inheret in our fathers house, for thou art the sonne of a strange woman. Then Jephthah fled frome his brethren and dwelt in the lande of Tob. And ylle people and robbers assembled them selues to Jephthah, and wet

out with him. But it chaunced in processe of tyme, that the childre of Ammō made warre agaynst Israel, then the elders of Galaad wet and set Jephthah out of the lande of Tob, & sayde vnto him: come and be our capitayne, & let vs fight with the children of Ammō. And Jephthah sayde vnto the elders of Galaad.

¶ Dyd not ye hate me, and chased me out of my fathers house? howe happeneth it then that you come vnto me now in tyme of youre tribulation? And the elders of Galaad answered Jephthah. Therfore we turne agayne to the now, that thou go with vs, and fighte agaynst the children of Ammō, and be our hed ouer all the inhabitants of Galaad. And Jephthah sayde vnto the elders of Galaad: Ye bynge me home agayne, to fight with the children of Ammō, then if the Lorde deliue them before me, I shalbe your heed. And the elders of Galaad sayde to Jephthah, the Lorde that heareth these wordes be wytnesse betwene vs, if we be not accordyng to thy wordes. Then Jephthah went with the elders of Galaad. And the people made him heed and ruler ouer them. And Jephthah rehered all his wordes before the Lorde, in Arumah.

¶ Then Jephthah sent messengers vnto the kynge of the children of Ammō, sayenge: What ayleth the with me, that thou comest vpon me to fight agaynst my lande? And the kynge of the children of Ammō answered the messengers of Jephthah, because Israel toke awaye my lande, when they came forth of Egypte: euen frome Arnon vnto Iabok, & frome thence vnto Jordan: Now therfore restore these landes agayne by faire meanes.

¶ And Jephthah sent messengers agayne vnto the children of Ammō, and sayd vnto hym: thus sayeth Jephthah. Israel toke not awaye the lande of Moab, nor the lande of the children of Ammō. But when Israel came forth of Egypte, they walked thorow the wylde-nesse, euen vnto the red see, and came to Cades, and sent messengers vnto the kynge of Edom, sayenge: let vs (we praye the) go thorow thy lande. But the kynge of Edom wold not assent thereto. And in lyke maner they sent vnto the kynge of Moab, but he wold be not consent. And so Israel abode still in Cades.

¶ And then they went a longe thorow the wylde-nesse, and compassed the lande of Edom, & the lande of Moab, and came a longe by the East syde of the lande of Moab, and pitched their tentes on thother syde the ryuer of Arnon, and came not within the cootes of the Moabites: for Arnon was their furthest bozder. And then Israel sent messengers vnto Sehon kynge of the Amorites, and kynge of Heshbon, and sayd vnto him: Let vs haue passage thorow thy lande vnto our countrey. But Sehon trusted not Israel, to go thorow his cootes: but gathered all his people together & pitched in Iasah, and fought with Israel. But the Lorde God of Israel deliuered Sehon and all his folke into the handes of Israel. And so Israel smote them, and conquered all the lande of the Amorites, the inhabi-

tauntes of the sayde confrey. And they conquered all the costes of the Amontes, frome Arad vnto Jabok, & fro the wyldernes vnto Jorab. So now forasmuche as the Loyde God of Israel hath caste out the Amoytes before his people, wyldest thou enioye the lande? Maye, but what people? Lamos thy God dyspucty out that lande pefelle thou. But what locuer nations the Loyde oure God chafeth oute, & laude ougre me to enioye. And therto, are thou better then Balack the sonne of Zephor kynge of Moab? or canst thou shewe vs, that he dyd serue with Israel, or fyghte agaynst them? all the wyyle Israel dwelt in Heshon and her towynes, and in Aroer and her towynes and in all the cyties that be a longe by the costes of Arnon thre hundred yeres? why dydest thou not recouer them in al that space? wherfoze I haue not offended agaynst the, but thou wast me wronge, to warre vpon me.

The Loyde therfore be iudge this dape, betwene the chyldren of Israel, and the chyldren of Ammon. Acuertheles the kynge of the chyldren of Ammon darkened not vnto the wordes of Iephthah which he sent him.

Then the spyrte of the Loyde came vpon Iephthah. And he passed oure Galaad & Manasses, and came to Masphah, that lyeth in Salaad, and thence vnto the chyldren of Ammon. And Iephthah bowed a bowe vnto the Loyde, and sayde: Yf thou wylt deliuer the chyldren of Ammon into my handes, then that thinge that cometh out of the wyres of my house agaynst me, wher I come home in pear, frome the chyldren of Ammon, shalbe the Loydes, and I wyl offer it vp for a burnt offryng. And so Iephthah went vnto the chyldren of Ammon to fight with them. And the Loyde deliuered them into his handes. And he smote them frome Aroer vnto Menith, twenty cyles. And so forth to the playne of the bynepardes, and made an excedyng great slaughter. And thus the chyldren of Ammon were brought vnder, before the chyldren of Israel.

Then Iephthah came to Masphah vnto his house. And beholde his daughter came out agaynst him, with tymberelles and daunces, whiche was his onely childe: so that besyde her, he had neyther sonne nor daughter. And when he sawe her, he rent his clothes & sayd: Alas my daughter, thou hast made me soupe and art one of them that vexe me: for I haue opened my mouth vnto the Loyde, and can not go backe. And she sayde vnto him: my father, yf thou haue opened thy mouth vnto the Loyde, then do with me accordyng to that proceded out of thy mouth, for as moche as the Loyde hath aduenged the of thynne enemyes & chyldren of Ammon. And she sayde vnto her father, do this moche for me: let me alone for the space of two monethes, that I maye goe downe to the mountaynes, and bewaile my virginite with my felowes. And he sayd: go, and so he sent her awaye for two monethes. And she went with her companions and lamented her maydenhed vpon the mountaynes. And after the two monethes, she turned a-

gayne vnto her father, which dyd w her accordyng to his vow which he had bowed, & so he knewe no man. And it became a custome to Israel yere by yere, that the daughters of Israel shoulde goo, and lamente the daughter of Iephthah, the Galaadite, foure dayes in a yere.

The battayle of Iephthah agaynst Ephraim. After the deeth of Iephthah succeeded Elon. After Elon Abdon.

CAPL XII

And the men of Ephraim made an insurrection, and went Northwarde, & sayd vnto Iephthah: Wherfore wentest thou to fight with the chyldren of Ammon, & dydest not call vs to goo with the? we wyl therfore burne thyn house vpon the, with fire. And Iephthah sayde vnto them: I and my people were at great wyse with the chyldren of Ammon. And I called you to haue ayded me, but ye wolde not come. And when I saw that ye deliuered me not, I put my lyfe in my handes, and wente vpon the chyldren of Ammon. And the Loyde deliuered them into my handes. Wherfoze then are ye come vpon me to fyghte with me?

And Iephthah gathered together all the men of Galaad, and fought with the Ephraimites. And the men of Galaad smote the Ephraimites because they sayde: Ye Galaadites are but runagates of Ephraim amonges the Ephraimites and the Manassites. Wherfoze the men of Galaad toke the passages of Jordan wher the Ephraimites shoulde come homeward. And when those Ephraimites that were escaped, sayd let vs go ouer: then the men of Galaad sayd vnto them: Ye are Ephraimites, and they sayd: naye. Then the other answered: When saye Shibolet. And they sayde Shibolet, & could not so pronounce, wherupon the other toke them and slew them at the passages of Jordan. And there were ouerthowen at that tyme of the Ephraimites, xij. thousand. And when Iephthah had iudged Israel fyre yere, he dyed, and was buried in one of the cyties of Galaad. After this man, tugged Israel out Abdon of Bethlehem, who had threty sonnes & threty daughters, and sent also his threty daughters out to marriage, and toke threty other in, for his sonnes. And when Abdon had iudged Israel. vi. yeres he dyed, & was buried at Bethlehem.

And after him, Elon a Zabulonite iudged Israel ten yeres, and he dyed and was buried in Aialon, in the countrey of Zabulon.

And after him, Abdon the sonne of Hellei, a Pharaithonite iudged Israel. And he hadde fourety sonnes, and threty newewes, that rode on thretye and ten alle coltres. And wher Abdon the sonne of Hellei the Pharaithonite hadde iudged Israel eght yere, he dyed, and was buried in Pharithon, the lande of Ephraim, in the mount of the Amaithites.

Israel being an Idolatrer is oppressed of the Philistines. The byrth of Samson. The sacrifice of Samsons father.

CAPL XIII

And the chyldren of Israel beganne agayne to do wickednesse in the sight of the Loyde. And the Loyde deliuered them into the handes of the Philistines. xi. yere. And there was a man in Zorah of the byrthe of the Danites, named Manoah, whose wyfe was barre and bare not. And the angell of the Loyde appeared vnto his wyfe, and sayd vnto her: Beholde, thou art barren and bearest not: But thou shalt conceue and beare a sonne. And now beware, and dyspneke no wyne, ne stronge drynke, neyther eate any vncleane thinge: for so, thou shalt conceue, and beare a sonne. And there maye no caler of wyres come on his heed: for the childe shal be a Nazare vnto God, euen from the tyme of his byrth. And he shall begyn to deliuer Israel out of the handes of the Philistines. The wyfe went and tolde her husbande, saying: A man of God came vnto me, and the sacryon of hym was lyke the sacryon of an aungell of God excedyng fearefull. But I asked him not whence he was, neyther tolde he me his name. And he sayde vnto me: Beholde, thou shalt be with childe and beare a sonne, & now dyspneke no wyne nor stronge drynke, neyther eate any vncleane thinge: for the childe shal be an absterner to God euen from his birth to the dape of his deach.

Then Manoah made intercession to the Loyde, and sayde: I praye the (my Loyde) let the ma of God which thou sendest come ones more vnto vs, and teache vs what we shall do vnto the childe, wher he is boine. And God brede the voyce of Manoah, and the aungell of God came agayne vnto the wyfe as she sat in the felde: But Manoah her husband was not with her. Then the wyfe made haste, and ran and shewed her husband and sayd to him: Beholde, the man hath appeared vnto me, that came the other dape vnto me.

Then Manoah arose, and wente after his wyfe and came to the man and sayd vnto him: Art thou the man that spakest vnto my wyfe? And he sayde, yea. Then Manoah sayd, now when thy worde is come to passe: what shall be the maner of the childe, and what shall he do? And the aungell of the Loyde sayde vnto Manoah: thy wyfe must absterne from al that I sayde vnto her: she maye eate of no thinge that cometh of the vyne tree, ne drynke wyne or stronge drynke, nor eate any vncleane thinge: but must obserue all that I bad her. Then sayde Manoah vnto the aungell of the Loyde: Graunt vs to tary tyll we haue made thy a byd, and haue set it before the. And the aungell of the Loyde sayde vnto Manoah: thought thou make me abyde I will not eate of thy meat. And mo: couer yf thou wilt prepare a burnt offryng, that thou must offer vnto the Loyde. For Manoah wyl not that it was an aungell of the Loyde. And Manoah

sayde vnto the aungell of the Loyde: What is thy name, that when thy sayenge is come to passe, we maye do the some worshipp? And the aungell of the Loyde sayd vnto him: why asked thou after my name? when it is manifeste.

And Manoah toke a kybbe with a meat-offryng, and offered it vpon a rocke vnto the Loyde which worketh wonders, Manoah & his wyfe looked vpon. And when the flame came vp out of the aultare, the aungell of the Loyde ascended vp in the flame of the aultare. And Manoah and his wyfe looked thereon, and fell flat on their faces vnto the ground: But the aungell of the Loyde dyd no more appeare vnto Manoah and his wyfe. And then Manoah knewe that it was anungell of the Loyde: and sayde vnto his wyfe: We shal surely dye because we haue sent God. But his wyfe said vnto him: Yf the Loyde wolde kyll vs, he wolde not haue receyued a burnt offryng and a meat offryng of our handes, neyther wolde he haue shewed vs al these thinges, nor wold haue tolde vs as he hath of thinges to come. And the wyfe bare a sonne, & called his name Samson. And the lad grew, and the Loyde blessed him. And the spyrte of the Loyde bega to be with the house of Dan, betwene Zorah and Elthael.

The maryage of Samson. He killeth a Lyon. He propoundeth a riddle. He killeth thretye men. His wife forsaketh him, and taketh an other.

CAPL XIII

Samson went downe to Thamnath, and sawe a woman in Thamnath of the daughters of the Philistines, and came & tolde his father and mother, and sayd: I haue sene a woman in Thamnath of the daughters of the Philistines. And now gyue her me to wyfe. Then his father and mother sayde vnto him, is there neuer a woman of the daughters of thy bretheren, amonge all my people: but that thou must go and set a wyfe of the vncircumcised Philistines? And Samson sayde vnto his father, gyue me this woman, for we please me well. Now his father & mother wyl not that it was the Loydes wyshynge, & that he sought an occasion vpon the Philistines, which at that tyme ragged ouer Israel. The wyfe wente Samson, and his father and mother, downe to Thamnath. So when they came to the bynepardes of Thamnath: Beholde, a younge Lyon royd vpon him. And the spyrte of the Loyde came vpon Samson. And he tare him, as a man wolde rent a kyb, and yet had nothinge in his hande. Neuerthelesse he told not his father and mother what he had done, but went downe and talked with the woman whiche seemed beautiful in the syght of Samson.

And within thort space after, as he repayed thither agayne to take her to wyfe, he turned out of the waye, to se the carhaffe of the Lyon. And beholde, there was a swarme of bees in the carhaffe of the Lyon, and honny: & he

Scnel. xxi. e. Ero di. m. e. The name of the Angel is monsterrill.

Psal. lxxi. e. and. cxxv. d.

Erod. xxviii. d. Jud. vi. e.

Samson is boine.

Deuter. xlii. a.

he took of the honey in his handes, and went eatpage, and came to his father and mother, and gaue them of the same. And they dyd eate. But he tolde not them, that he had taken the honey forth of the carcasse of the Lyon. And when his father was come vnto the woman: Samson made there a feast, for so bled the young men to do. And when her frendes saw him, they broughte thier companyons to beare him compaign. And Samson sayde vnto them: I wyl put forth a riddle vnto you. And if ye can declare it within seven dayes of the feaste and fynde it oute, I wyl geue you thier wertes and thier chaunge of garmentes. But if ye cannot declare it me, then shall ye geue me thier wertes and thier chaunge of garmentes. And they answered him, put forth thy riddle and let vs heare it. And he sayde vnto them. Oute of the eater came meate: and out of the strong came sweetnesse. And they could not in thie dayes expounde the riddle. So when the seventh day was come, they sayde vnto Samsons wyfe. Flatter thine husbnde, that he may declare vs the riddle, or elles we wyl burne the and thy fathers house with fyre, haue ye called vs to make vs beggers? Then Samsons wyfe wept vnto him and sayd, it is not he but that thou hated me and louest me not, for he thou had purposed a riddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father ne yet my mother, and wylde I tell it the? And she wepte vnto him seven dayes, while the feaste lasted. So the seventh daye he tolde her, because she sape so for e vpon him. And she agayn tolde it to the children of her folke. And then the men of the cite sayde vnto him the seventh daye before the sonne went downe. What is sweeter then honey, and what is stronger then a Lyon? the sayd he vnto them: If ye had not plowed w my beere, ye had not founde out my riddle. Then the spytte of the Lorde came vpon him. And he went towne to Ascalon, and slew xxx men of them, and dispoiled theyn, and gaue thier garmentes vnto them which expounded the riddle. And he was ioyful, and wente vnto his fathers house. But Samsons wyfe was giuen in marriage to one of his companyons that accompanied him.

Samson speth fyrebrandes to fox taylor, and let seth them runne into the coine. with the Jawebone of an Asche he kyllith a thousande. Oute of a greace corthe in the Jawe, God gyueh him water.

CAPL. XV.

But it chaunced with him a while after, in the tyme of whete beuest, that Samson visited his wyfe with a hynde. And when he thought to haue gone in vnto his wyfe into the chamber, her father wolde not suffer him to go in: But sayd: I thought thou haddest hated her, and therefore gaue I her to one of thy companyons. Now be it, her younger sister is fairer then she. Take her in stede of the other. Then sayde Samson vnto theyn:

Now I am blamelesse concerninge the Philistines, though I too theyn displeasures. And Samson went forth and caught thie hundred foxes, and toke fyrebrandes, & fastened taylor to taylor, and put a fyre brande in the myddes betwene two raptles. And he set the fyre brandes on fyre, and put them into the come of the Philistines, & burnt vnto the reped corne, and also the standinge, with bynes and olyues. Then the Philistines asked, who hadde done that dede. And it was tolde them that Samson the sonne in lawe of the Shammar, because he had beueued him of his wyfe & giuen her to one of his companyons. And the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: Would ye to so? I wyl surely be auenged of you, & then I wyl cease. And he smote them legges & thyrgh with a myghty plage. And then he went and dwelt in the toppe of the rocke Etam.

Then the Philistines came vnto him and pitched against Iuda and laye in Lehi. And the men of Iuda sayde. Why are ye come against us? And they answered to bynde Samson are we come, even to wnto him, as he hath wnto us. Then the thousande men of Iuda went vnto the toppe of the rocke Etam, and sayd to Samson: Wottest thou not, that the Philistines are rulers ouer vs? Wherfore thest thou handled vs thus? And he answered th, as they serued me, so haue I serued them.

Then sayde they vnto him, we are cometo bynde the, and to deliuer the into the handes of the Philistines. And Samson sayde vnto them: Swere vnto me, that ye shall not hurt me four felous. And they sayde, we will not hurt the, save onely bynde the, and deliuer the vnto theire handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him downe from Etam. And when he came to Lehi, the Philistines shewed against him. And the spytte of the Lorde came vpon him, and the cordes that were vnto his armes, became as flaxe that was burnt w fire, and the bandes loosed from his handes. And he founde a Jaw bone of a rotten ass, & put forth his hande and caught it, and slew a thousande men therewith. And Samson sayd with the Jawe of an ass, haue I put them backe: with the Jawe of an ass haue I slayn a thousande men. And when he had left byrpyng, he cast away the Jaw out of his hid and called the place Ramath Lehi. But he was soze a thirde, and called on the Lorde, & sayde. Thou Lorde hast giuen this great victory, thou hast the hande of thy seruant. And now I must dye for this, and fall into the handes of the vncircumcised. But God brake a great rocke that was in the Jawe, and there came water forth of it. And when he had byrken, his spytte came agayne, and he was refreshed, wherfore the name thereof was called, & the well of the caller on, which is in Lehi, vnto this daye. And he iudged Israel in the dayes of the Philistines twenty yeres.

Samson

Samson lyeth vpon the gates of Gaza and carpyeth them vnto the mountayne. He was betrayed by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

CAPL.

XVI.

Then went Samson to Gaza, and sawe there an harlot & lay w her. And it was tolde the Sazices, that Samson was come thither. And they went about, and layd awate for him all nyght in the gate of the cite, and were still abydyng for him all the nyght sayng: tarpe till the mornynge that he be here, and then let vs kyll hym as he cometh forth of the cite. And Samson toke his rest till midnight, and arose at mydnight and toke the doores of the gate of the cite, and the two fyre postes, and rent them of, barres and all, and put them vpon his shoulders, and carped them vnto the toppe of an hill that lyeth befoze Hebron.

And after that, he loued a woman, vpon the river of Sorek, called Dalilah, vnto whom came the Lordes of the Philistines, and sayde vnto her. Flatter him and se wherin his great strength lyeth, and by what meanes we may haue power ouer him, that we may bynde him and byrpyng hym vnto, and ethe of vs shall geue the. hundred silverlinges.

And Dalilah sayde to Samson. Oh, tel me wher thy great strength lyeth, and what it is wherwith men myght bynde the and beate the. And Samson sayde vnto her. If men bounde me, with seven grene withthes, that were neuer dyed, I wylde be weak, and as an other man. And the Lordes of the Philistines brought her seven withthes that were yet grene and neuer dyed, and she bound him with them. And withstandinge she had men lyenge in wayte with her in the chambre. And she sayde vnto him: the Philistines be vpon the Samson. And he brake the cordes as a thebe of towne breaketh, when it selet fyre. And so it was not knowne wherin his strength laye.

Then sayde Dalilah to Samson: Se, thou hast mocked me and tolde me lyes. Now yet tell me I praye the, wherwith thou myghtest be bounde. And he sayde: If I were bounde with newe ropes, that neuer were occupied, then wylde I be weak, and as an other man. And Dalilah toke newe ropes and bounde him therewith, and sayde vnto him, the Philistines be vpon the Samson. And there were they awate in the chamber, and he brake them frome of his armes, as they hadde bene but a thirde. And Dalilah sayde vnto Samson, brybeto thou hast mocked me and tolde me lyes: I praye the yet tell me wherewith men may bynde the. And he sayde vnto her. If thou bynde seven lockes of my heed with an heare lace and fasten them with a nagle, I wylde be weak. And Dalilah dyd so, and sayde vnto him, the Philistines be vpon the Samson. But he awaked out of his slepe, & plucked and went away with the nagle that was in the platfynge, and with the heare lace.

Then she sayde vnto him: Powe canst thou

saue thou louest me, when thyne herte is not with me: for thou hast mocked me this thre tymes, and haste not tolde wherewith thy chiefe strength lyeth. And as she lay vpon him with her wordes continuallye berynge of him, his soule was encombred euen vnto the deathe.

And he tolde her all his herte, and sayde vnto her: there neuer came caler nor wertes vpon myne heed, for I haue bene a Nazare to God euen frome my mothers wombe. If myne heare were cut of, my strength wylde go fro me, and I wylde become, and be lyke all other men. And when Dalilah sawe he had vttered vnto her all his herte, she sent for the Philistines, sayng: come by yet this ones, for he hath shewed me all his herte.

Then the lordes of the Philistines came & brought the money in their handes. And she made hym slepe vpon her lappe, and sente for a barbar, & cut of the seven lockes of his heed and began to bere him, and to thynk him fro her, for by and by his strength was gone from him. And she sayde, the Philistines vpon the Samson. And he awoke out of his slepe, and thought to go out as at other tymes befoze & shake him selfe, and wylde not that the Lorde was departed frome him. Then the Philistines toke him and put out his eyen, & brought him towne to Gaza, and bounde him with fetters. And he was made to grynde in the prison house, all be it the beare of his heed began to growe agayne after that he was shorne. The lordes of the Philistines gathered them together, to offer a solemne offering vnto Daggon their God, and to reioyse: for they sayde our God hath betaken Samson our enemy into our handes. And when the people sawe him, they magnified theire God: for they sayd, our god hath giuen into our handes our enemy, which destroyed our countrey and slew many of vs. And when their hertes were merry, they sayde: sende for Samson and let him playe befoze vs. So they let Samson oute of the prisonhouse, who played befoze them, & they set him betwene the pylers. And Samson sayde vnto the ladde that led him by the hande: let me that I may touche the pylers that the house stande vpon, and that I maye leane to the. And the house was ful furnished with men and women. And there were all the lordes of the Philistines, and vpon the rouse there were about thie thousand men and women, that behelde how Samson played.

Then Samson called vnto the Lorde, and sayde my Lorde almyghty thinke on me, and restore me myne olde strength, at this tyme O God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two myddell pylers on which the house stood, the one in his ryght hande, and the other in his lefte, and sayde: my lyfe perishe with the Philistines, and bowed theyn with myght. And the house fell vpon the lordes, & vnto all the people that were therein. And so the deed which he slew at his deeth, was more then they which he slew in his life. And then his brethren & all the house of his father came towne, & toke him vp, & brought, and buryed him, betwene

Samson's
Judith

Samson is
taken.

Judith

Solution.

Samson

Zarah and Elphail, in the buryenge place of Sanoah his father. And he iudged Israel twenty yeres.

Of Michas whose mother made him an Idol of silver. At the yonge pte of the image of Leui of Bethlehem.

CAPL

XVII.

There was a man in mount Ephraim, named Michas, which sayde unto his mother: the .x. hundred silverlings that were taken from me, about which thou cursedst in myne eares: Beholde the silver is with me, for I take it awaye. Then sayd his mother, blessed be thou my son in the Lorde. And so he rejoyced .x. hundred silverlings to his mother agayne. And his mother sayde: I bowed the silver unto the Lorde that my sonne shoulde take it, of myne hande: to make a grauen Image and an Image of metall. Nowe therefore I rejoyce it the agayne. And he rejoyced the money agayne unto his mother.

Ephod is a
pictes appa-
rell.

Idol. xlii. s.
and xli. d.

Then his mother took two hundred silverlings and put them to a goldsmith, to make the image of a grauen image and a molten image, which remayned in the house of Michas, who also made a chapel of gods, and made an Ephod and ymages, and filled the hand of one of his sonnes which became his priest. For in those dayes there was no hyge in Israel, but every man dyd as he thought best.

And there was also an other a yonge man of Bethlehem Juda, amonges the hyndes of Juda: and he was a Leuite and sojourned there. And the yonge man departed out of the cytie of Bethlehem Juda, to go dwell where myght be most commodious for him. And he came to mount Ephraim, and to the house of Michas as he sojourned. And Michas sayde unto him, Whence comest thou? and the Leuite answered him: I am of Bethlehem Juda and go to dwell where I maye fynde a moode mete place. And Michas sayde unto him: dwell with me, and be unto me a father and a priest. And I will geue the ten silverlings by yere and woble apparell and meat and drynke.

So the Leuite went and dwelled with the man, and was unto him as dere as one of his owne sonnes. And Michas spilled the hande of the Leuite, and the yonge man became his priest, and conspued in his house, and sayde now I am sure that the Lorde will be good unto me, for I have a Leuite to my priest.

The children of Dan take the gaddes a the priest of Michas awaye. They destroye Lais, and buyle it agayne, and name it Dan.

CAPL

XVIII.

Dan.

Isaiah. x. d.

In those dayes there was no hyge in Israel. And in those dayes the tribe of Dan sought them an inheritaunce to dwell in, for till that tyme there fell none inheritaunce unto them amonges the tribe of Israel. And the children of Dan sent forth of their hyndes

syne men of aduise, out of their cootes even out of Zarah and Elphail, to breke lande and seache it out, and sayde unto the go and seache out the lande. And they came to mount Ephraim, unto the house of Michas and lodged there. And when they were come unto his house, they knewe the voyce of the yonge man the Leuite, whose lodging they dyed, and sayde unto him: Who brought the hyther? what maketh thou in this place? wher art thou come hyther? And he sayd unto the, thus and thus dealeth Michas with me, and hath hyed me to be his priest. And they sayd unto him: Aske of God we praye the, that we maye knowe whether the waye we goe, shalbe prosperous, & whether the thinge shall take effect. And the priest sayde unto them: go in pray, the Lorde regardeth your wayes the iourney whiche ye go.

Then the syne men departed and came to Lais, and sawe the people there dwelling carelesse, and after the maner of the Sidon, idle, and without callinge of paralles, & that no man made any trouble in the lande of Dan, nor any dominion, and howe they were sent from the Sidon and had no medlyng with any nation. And they came unto their bythel to Zarah and Elphail. And their bythel sayde unto them: what thinges bring you?

And they sayde, aye and les us goe unto them, & so we have sene the lande, and it is verie good. Hasten you therefore, and be not slouthfull to departe, and to come & conque the lande: ye shall come unto a people that is seth no parles, and unto a large country: for God hath geue into your handes a place wher is no lacke of any thinge in the worlde.

Then departed thence of the hyndes of the Danites, out of Zarah and Elphail. by dyed men appointed by habillmentes of warre. And they went and pitched in Kariatth Jarim in Juda. Wherfore the place is called Kariatth Jarim Dan unto this daye, which is on a backe syde of Kariatth Jarim. So they wente thence unto mount Ephraim, and came to Michas house. Then answered the syne men that went to clype out the countrey of Lais, and sayde unto their bythel: wot ye not that there is in these houses an Ephod and Images, and a grauen Image, and a molten Image? Nowe therefore conspue, what ye have to do.

And they turned thitherward and came to the house of the yonge man the Leuite in the house of Michas, and salued him pleasantly. And the .vi. hundred men wel fenced with weapons of warre which were of the children of Dan, stode in the entree of the gate. And the syne men that went to clype out the land went in thither and toke the herued Image, the Ephod, and the molten Image. And the priest stode in the entree of the gate with the five hundred men, that were armed with battayle, while the other went to Michas house, and set the herued Image, the Ephod the herued Image, and the Image of metall. Then sayde the priest unto them: what doe ye? and they answered him, kepe silence, & put thyne hande upon thy mouth, & come

come with us, and be unto us a father and a priest, whether is it better for the to be a priest unto the house of one man, or to be priest unto a tribe of hyndes in Israel? And the priest was glad and toke the Ephod and the Images, and the grauen Image, and wente with the people. And they turned and departed, & put the children, the cattell and their collype thinges before them.

When they were a good waye from the house of Michas, the men that were in the houses that were by Michas house, made an outcrye, and pursued after the children of Dan and called unto them. And they turned their faces, and sayde unto Michas, what ayleth the, that thou maketh this outcrye? And he sayde, ye have taken awaye my goddes which I make and also the priest, and go your wayes with them: And what have I more, howe then saye ye unto me, what ayleth the? And the children of Dan sayde unto him, let not thy voyce be heard amonges us, lest angry fellows run upon the, and thou lose thy life, with the lyes of all thyne household also. And so the children of Dan toke their wayes. And when Michas sawe they were to strong for him, he returned unto his house agayne. And they toke the thinges which Michas had made, and the priest which he had, and went unto Lais, even unto a people that were at rest and without mynstrell, and smote them in the edge of the swerde, & burnt the cytie with fyre. And there was no man to helpe, because it was farre frome Sidon, and they had none allies with any other nacion. And the cytie stode in the battayle that lyeth by Bethzebo. And they buyt the cytie and dwelt therein.

And called it Dan, after the name of Dan their father which was sonne unto Israel. Howe be it in dede the name of the cytie was Lais at the beginninge.

And the children of Dan set them by the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the priestes unto the tribe of the Danites, till they were carryd awaye out of the lande by the Philistines. And they set them by the herued Image which Michas made, all the while that the house of God was in Siloh. In those dayes was no hyge in Israel.

Of the Leuite whose wyfe was bylanously kylled in Gabaah. She is buyed in to .xii. partes and other sent to every tribe of Israel a pte.

CAPL

XIX.

And a certain Leuite dwelling on the syde of mount Ephraim, toke to wyfe a concubine out of Bethlehem Juda: which concubine played the hoze in his house and went awaye frome him, unto her fathers house to Bethlehem Juda, and there continued foure monethes. And her husband arose and went after her, to speake friendly wth her and to bringe her home agayne, and his ladde with him & a couple of asses. And she brought

him unto her fathers house, and when the father of the damosell sawe him, he rejoyced of his comminge. And the Leuite abode wth his father in lawe the dayes and so they ate and dranke and lodged there.

The fourth daye the yonge man arose early in the morning, and wolde have departed. But the damoselles father sayd unto his son in lawe, comferte thyne herte with a morsell of bread, and then goe your waye. And they sat to wone and dyd eate and drynke bothe of them together. Then sayde the damoselles father unto the man, goo to, I praye the and tary all nyght and let thyne herte be mery. Howe be it the man stode by to departe: but his father in lawe compelled him to tume agayne and to tary all nyght there. And he arose by early the fyth daye to departe. Then sayde the damoselles father, comferte thyne herte: and so made him tarye till after myddaye: & they dyd eate bothe of them together.

And then the mē arose to departe with his wyfe and his ladde. But his father in lawe the damoselles father sayde unto him, behold the daye goeth faste awaye and draweth towards nyghte, tary all nyghte: at least tarye this daye here, and let thyne herte be mery.

And to morowe get you early on your waye and get to the tent. Neuthelesse the man wolde not tary, but arose and departed, and came as ferre as Jebus, which is Ierusalem and his two asses laden, and his concubine, and his lad with him. And when they were fast by Jebus, the daye was sore spent and the yonge man sayde unto his master, come I praye the and let us tume into this cytie of Jebus and lodge all nyght there. But his master sayde unto him, we will not tume into a straunge cytie that are not of the children of Israel: we will go forth to Gabaah, and we shall come to one place or other, and shall lodge all nyghte in Gabaah or in Ramah.

And they went forth on their iourney, and the Sonne wince to wne upon them when they were fast by Gabaah which is in Beniamin. So they turned thitherward to go and lodge all nyght in Gabaah. And when they came in they sat them to wne in a strete of the cytie, for no man wolde take them in, to lodge. But beholde, there came an olde man frome his worke, out of the feldes at even which was also of mount Ephraim, and but a stranger in Gabaah, for the men of the place, were of the children of Jemini. And when he had life by his eyen, and sawe a wayefaringe man in the stretes of the cytie, he sayd: whether goest thou? And whence comest thou? And the other answered him, we come frome Bethlehem Juda towards the syde of mount Ephraim: frome thence am I, and went to Bethlehem Juda, and go now to the house of God. But there is no man that recepueth me to house: yet I have strawe and prouender for our asses and byed and wyne for me and thy handmayd and thy lad that are with thy seruante, and lacke nothinge but lodgynge.

The olde man sayde, praye with the, all that thou lackest shall thou fynde with me: A. g. only

F only remayne not in y^e streets all nyght, and he brought him into his house, and gave sod-der unto his asses. And they washed theyr feet, and dyd eate and drinke. And as they were makinge good chere, the men of the cy-tye whiche were wyched, let the house rounde aboute, and thurst at the doze, and spake to the good man of the house, sayunge: byngge forth the man that came in to thyne house, that we maye playe bugger with him.

Gen. xix. b

But the man of the house went out to the, and sayde vnto them: Oh, naye my brethren do not so wychedly, for this man is come into myne house: to not this abomination. Beholde, my daughter a mayten and this ma^s concubyne, them I will byngge out vnto you, and thow them downe, and take your plea-sure of them, but vnto this man, do not this folge against nature, I beseeche you. But the men wolde not hearken to him. Neuerthelesse the man toke his concubyne and brought her forth vnto them, and they had to do with her and enterated her shamefully, all the nyght euen vnto the morninge. And when the daye began to sprynge, they let her go.

The scripture
callith the
husband the
wyche Loze

¶ And then came the woman in the dawninge of the daye, and fell downe at the doze of the mans house, where her Loze was. And her Loze arose vp in the morninge and opened the dozes of the house, and came forth to go his waye. And beholde, his concubyne laye a- lone before the doze of the house, & her hand vpon the threshold. And he sayde vnto her: aple and let vs be goynge. But she answered not. When he toke her vp vpon an asse & rode vp, and gat him vnto his owne home. And when he was come vnto his house, he toke a chyllyng knyfe, and caught his concubyne & dyuided her thowme the bones into twelue peces, and sent her into all quarters of Israel. And all that sawe it sayd: there was no suche dede done o^r sene (sythens the chyldren of Israell came out of Egypte vnto this daye, consi-der the matter, geue counsell and save pouce aduyses.

¶ The battaye of all the Israelites agaynst the trybe of Benjamin for the Leuites wyfe kyllid.

C A P I.

X X.

Deut. x.

Then all the chyldren of Israel wente out, and there gathered a company to- gether, as it hadde ben but one man, e- uen from Dan to Bersaba, and oute of the lande of Galaad, vnto the lande of Ma- phah: and there rode folke oute of all quar- ters of all the trybes of Israel in the assem- ble of the people of God, four hundred thou- sande foot men that dyete swerdes. And the chyldren of Benjamin herde that the chy- ldren of Israel were gone vp to Maphah. Then sayd the chyldren of Israel, tell vs howe this wickednesse happened. And the Leuite the slayne womans husbnde answered and sayd: I came in to Sabaah in Benjamin to my concubyne to lodge all nyght. And the cy- tizens of Sabaah arose against me, and brek-

the house round about me by nyght, & thought to haue slayne me: but they caught my con- cubine and forced her, that she dyed. Wherefore I toke my concubine and cut her in peces, and sent her thowme out all the landes of the cy- tizens of Israel. For they haue done ab- omination and folly in Israel. Beholde, ye are all chyldren of Israel. Consydre therfore, and geue your aduys in the case. When all the people arose, as it had bene one man, say- enge: there shall not one of vs go to his tent, ne turne in to his house. And now this is a- lyke we will do to Sabaah and cast lottes against it. And we will take ten men of the hundred thowme out all the trybes of Israel, and a hundred of the thousande, and a thousande of the ten thousande, to set bycalle for the pro- ple, to make that they maye goo agaynst Sa- baah Ben Jamin, accordinge to all the folpe, that they haue wrought in Israel. And so all the men of Israel assembled vnto Sabaah, as it had bene but one man. And the trybes of Israel sent men thowme at the trybe of Ben Jamin, sayenge: What wychednesse is this, that is happened amonges you? Now ther- fore deliuer vs the men, those wyched wy- ches of Sabaah to thynke we maye sleie the and put awaye euill frome Israel.

Neuerthelesse the chyldren of Benjamin wolde not hearken vnto the voyce of their bre- thren the chyldren of Israel: but mustred out of the cyties vnto Sabaah, to come oute in battaye against the chyldren of Israel. And the chyldren of Benjamin were recommed at that tyme, oute of the cyties. xxvi. thousande men that dyete swerdes besyde the inhaby- tauntes of Sabaah, which were nombred se- uen hundred pyked men. And amonges all these folkes were seven hundred nybble han- ded men, which euery one could longe stons at an heare bycadeth, and not myste. And the chyldren of Israel besyde the chyldren of Ben Jamin, were nombred at foure hundred thou- sande men that dyete swerdes, and all men of warre.

And the chyldren of Israel arose and went vp to Bethell, and asch of God, who shuld begyn the battell against the chyldren of Ben Jamin, and the Loze sayd Juda shal be from capitayne. And the chyldren of Israel rose vp early and beseged Sabaah. And the me^s of Israel went out to battell against Ben Ja- min, and put theyr selues in aray agaynst them, to fight against Sabaah. And the chy- ldren of Benjamin came out of Sabaah and destroyed in Israel that daye. xxi. thousande men, and brought them to the grounde. And the folke of the chyldren of Israel plucked vp there bettes, and yet ekyones made battell in the same place where they dyd the first daye: but they went helle by and wepte before the Loze vnto euen, and asch of the Loze, say- enge: Shall we go agayne to battell against the chyldren of Benjamin our brethren? And the Loze sayde: go vp vnto them, when the chy- ldren of Israel were come to the chyldren of Benjamin the seconde daye, the chyldren of Benjamin went agaynst them out of Sa- baah.

baah, the seconde day, and destroyed to the ceth of the chyldren of Israel ones agayne. xxiij. thousande men that dyete swerdes euerye man of them.

Then the chyldren of Israel and all the people went vp and came vnto goddes house and wept and sat there before the Loze, and fasted the same daye vnto euen, and offered burnt offerynges and pear offerynges before the Loze. And they asch of the Loze: for there was the asche of the apoyntment of God, in those dayes. And whynches the sonne of Ele- azar, the sonne of Aaron attendinge vpon it at that tyme: and they sayd, Shall we go out any more to battell against the chyldren of Ben Jamin our brethren, o^r shall we cease? And the Loze sayde go: for to morowe I will be- lyue them into your handes. And Israel set a pyke watche against Sabaah round about. And the chyldren of Israel went agaynst the chyldren of Benjamin the thirde tyme, and put them selues in aray agaynst Sabaah, as they hadde done the first tyme. Then came the chyldren of Benjamin agaynst the people of Israel, till they were daryen a great waye frome the cytie. And they began to smyte of the people and wounded them (as they dyd the first tyme, so that Israel fled by two hye wayes of which one goeth vp to Bethell and the other to Sabaah thowme the seide) and strowe vpon a thurtye men of Israel. For the chyldren of Benjamin thought that the other had bene beaten before them, as at the first tyme. But the chyldren of Israel sayde, let vs sle and plucke them awaye frome the cytie, vnto the hygh wayes.

And then all the men of Israel rose vp out of theyr bandage, and put them selues in a- ray at Baal Thamar. And ykewise the lycers in awaye of Israel came forth oute of theyr places, out of the medowes of Sabaah, and came before Sabaah: ten thousande chosen men out of al Israel, & there was a strong bat- taye. But the other wyd not that euill was to nygh them. And the Loze plagued Ben- Jamin before Israel, so that the chyldren of Israel destroyed in Benjamin the same daye. xxv. thousande and a hundred men, that dyete swerdes euery one of them. The chyldren of Benjamin when they dyd se that they shoulde be beaten downe began to fle. And the men of Israel gaue chase to Benjamin, because they trusted vnto the layers in waye whiche they had sayd agaynst Sabaah. And the lay- ers in waye hasted and ran out of their holes vpon Sabaah, and went and smote at the ci- ty with the edge of the swerde. And they of Israel gaue the preuye watche theyr watche- word that as sone as they hadde taken the cytie they shoulde fyre it, that by the smoke they shoulde knowe that the cytie was wonne. And the men of Israel fled in the battaye. And Benjamin was a to smyte deed of the chil- dren of Israel, aboute thurtye personnes, for they had posted that the cytie had ben put to fyre before them, as in the first battell. The began to crye out o^r p^r a pillar of smoke and the Benjaminites let a dache: & beholde

the wallynge of the hole cite began to as- cende to heuen.

Then the men of Israel turned agayne, and the men of Benjamin were abashed: for they sawe that euyl approached them. And they fled before the men of Israel vnto the way that lea- deth to the wyldernes, the other following the at the harde heles. And beside that their peera- hors of their cyties aboute them were slayne in the same place. And they compassed Ben Jami and chased them to Menuah: and ouertooke them before Sabaah on the east side: and there were slayne of Benjamin. xxiij. thousande, and all men of might. And they turned and fledde towards the wyldernes, and vnto the roche of pomegranettes. And the other strowe by the waye of the ceth of them, fyue thousande men: and slycked vnto them vntill they came to Sabaah, and strowe two thousande moe of them: so that al that were slayne that same daye of Benjamin, were. xxv. thousande men that dyete swerdes: and all men of myghte; onely fyue hundred men toward and fledde to the wyldernes, vnto the roche of pomegra- nettes, and abode there foure monethes. And then the men of Israel turned backe agayne vnto the chyldren of Benjamin: and smote them with the edge of the swerde in the cyties bothe man and beaste, and all that came to hande: and moreover sette all the cyties they coude come by on fire.

¶ The trybe of Benjamin whiche was destroyed to theyr conuincation with the Leuites wyfe: is re- stoyed agayne.

C A P I.

X X I.

And the men of Israel swore in Ma- phah, saying: there shall none of vs geue his daughter vnto any of Benjamin to wyfe. And the people came to Bethel & abode there till euen before God: and yfste by the voyces, and wepte ioie, and sayd. O Loze God of Israel, why is this chaunced in Israel, that there shoulde be this daye one tribe lackynge in Israel? And on the morowe the people arose early, and made there an aulter, & offered burnt offerynges and pear offerynges.

And the chyldren of Israel asked who are they amonges al the trybes of Israel that came not with the congregacion vnto the Loze: for they had made a great othe concernynge them that came not vp to the Loze to Maphah, sayinge they shoulde surely dye. And the chyldren of Israel had pitye on Benjamin their brethren, and sayd: there is one tribe cut of from Israel this day: what shal we do vnto the rest of them, to get the wiues, for as much as we haue sworn by the Loze, that we will not geue them any of our daughters to wyues. Then they sayde: what are they of the trybes of Israel that came not vp to Maphah to the Loze? And beholde there came none of the inhabitants of Jabes Ga- laad vnto the congregacion. So when the people were betwixt beholde there were none of the inhabitants of Jabes Galaad there. And the congregacion sent thurtye. xii. thousande men of the strongest of them, and commaunded the,

And sayinge

The prayers
of the people,

*Am. xxix.

Jud. ix.

sayenge: Go and smyte the inhabitauntes of Iabes Galaad, with the edge of the swerde as well women as chyldren. * And this is that ye shall do: biterlye destroye all the males and all the women that haue lyen by men. And they founde amonge the inhabitantes of Iabes Galaad foure hundred damselles byrgynes that hadde knowen no man by lyng with any male. And they brought them vnto the hill to Siloh which is in the lande of Canaan. And the hole congregation sent a spake with the chyldren of Beniamin that were in the cocke of Pomgarnettes, and called peasa- bly vnto them, and Beniamin came agayne at that tyme, and they gaue them the women which they had saued a lyue of the women of Iabes Galaad. But they so sufficed them not. And the people had compassion on Beniamin because that God had made a gappe in the crybes of Israel. And then the elders of the congregation sayde: What shall we do to the remnant of them, to get them wyues, seeing all the wyues of Beniamin are destroyed? And they sayde there must be an enheritaunce for them that be escaped of Beniamin that a crybe be not destroyed oute of Israel: howe be it, we maye not geue them wyues of our daughters. For the chyldren of Israel hadde made an abutacion, sayeng: cursed be he that geueth a wyfe to Beniamin. When they said beholde, there is a feasse of the Lorde yerele in Siloh which is on the northsyde of Bethel and on the eastsyde of the waye that goeth frome Bethel to Sichem, and south frome Libanon. And they commaunded the chyldren of Beniamin, sayenge: go and lye in waye

in the byneyardes. And when ye se the daughters of Siloh come forth to daunce in a rewe, then come ye out of the byneyardes, & catche you euery man a wyfe of the daughters of Siloh, and get you vnto the land of Beniamin. And yf their fathers or byethren come vnto by to complayne, we will saye vnto them, haue yfthe on theym, because we reserued not to eche man his wyfe in tyme of warre, & moreouer because ye gaue them none in due tyme, ye were to blame. And the chyldren of Beniamin dyd accordyngly: and toke them wyues after the nombre of the dauncers which they caught. And that done they went and returned vnto their enheritaunce, and dwelte there cyties and dwelt in them.

And the chyldren of Israel went thence at that tyme euery one to his crybe, and to his hysred, and departed thence euery man to his enheritaunce. In those

dayes there was no kynge in Israel: but euery man dyd what semed hym good.

The ende of the booke of Judges.

THE BOOKE OF
RVTH.

Elimelec goth with his wyfe and chyldren in to the lande of Moab. After his deathe his wyfe Noemi returned agayne in to her countrey, and with her Ruth her daughter in lawe.

CAPL.

I.

In the tyme when the Judges iudged, there selle a perch in the lande. Wherfore a certayne man of Bethlehem Iuda went to sojourne in the countrey of Moab with his wyfe and two sonnes. The name of the man was Elimelec, and his wyfe Noemi: and the names of his two sonnes were Mahalon and Chilion, and were Ephraimites of Bethlehem Iuda. And when they came in to the lande of Moab, they abode there. And Elimelec Noemis husbunde dyed, and he remayned with her two sonnes, which toke them wyues of the nations of the Moabites: the ones name Ophrah, and the others Ruth. And when they had dwelled there aboute the space of ten yeres, Mahalon and Chilion dyed, so that the wyfe was bereued of her two sonnes, and of her husbunde also. Then she shode up with her daughters in lawe, and returned frome the countrey of Moab: for she had herde saye, being in the countrey of Moab, how the Lorde had visited his people, and geuen them sode. Wherfore she departed forthe of the place where she was, and her two daughters togyther with her. And as they wente by the waye returnyng vnto the lande of Iuda, Noemi sayd vnto her two daughters in lawe: Soe and returne epyther of you vnto your mothers house, the Lorde deale as kyndlye with you, as ye haue deale with the ded, and with me. And the Lorde graunte you maye fynde reste epyther of you in the house of youre husbunde: and so he kyssed them.

Then they cryed and wepte, and sayd vnto her, we will go with the vnto thy folke. But Noemi sayd, turne agayne my daughters: for what cause wolde ye goo with me? chynke you there be any more chyldren in my bowels to be your husbundes? Tourne agayne (my daughters) and go: for I am to olde to haue an husbunde: also yf I toke a man this night: yea, though I hadde alcedye bozne sonnes: wolde ye tarpe for them, tyll they were of age? or wolde ye for them so longe terryne frome takynge of husbundes? Not so, my daughters: for then ye shoulde be to olde to marre, and it greuen me moche for youre sake, that the hande of the Lorde is gone oute agaynst me.

Therewith they cryed and wepte agayne: how be it, Ophrah kyssed her mother in lawe and departed: but Ruth abode styll by her, then she sayde: ie, thy sister in lawe is gone backe agayne vnto her people, and vnto her God: retourne thou after her. But Ruth sayde: entreate me not to leaue the, and to

retourne frome the: for whither thou goest, I will goo: and where thou dwellest, there I will dwell: thy people are my people, and thy God is my God. Where thou dyest, I will dye, and there will be buryed. The Lorde too so and so to me: excepte that deache onely departe the and me asunder.

When she sawe she wolde nedes goo with her, she leste speake vnto her: and so they went bothe togyther, tyll they came to Bethlehem. And when they were come to Bethlehem, it was nolyed thowow all the cite, and the women sayde: is not this Noemi? But she sayd vnto them: call me not Noemi: call me Mara, for the almyghty hath made me berye bytter. I wente oute full, but the Lorde hath brought me home emptye. Why holde ye then call me Noemi, seinge the Lorde hath brought me low, & the almyghty hath brought me vnto aduersite. And the tyme when Noemi with Ruth the Moabitisse her daughter in lawe returned oute of the countrey of Moab and came to Bethlehem, was in the begynnyng of barley haruest.

Ruth leste ryne in the felde of Booz and founde fauoure in his syght.

CAPL.

II.

Ad Noemi had a kynsman of her husbundes, a man of myghte, of the kynred of Elimelec, named Booz. And Ruth the Moabitisse sayd vnto Noemi: let me goo to the felde and lease and gather eares, after whome so euer I fynde grace in his syghte. And she sayde vnto her: goo my daughter. And she wente, and came and gathered after the haruest men, and her chaunce was to gather in the felde that pertayned vnto Booz, which was of the kynred of Elimelec. And beholde, Booz came from Bethlehem and sayde vnto the haruest men, the Lorde be with you. And they answered him, the Lorde blesse the. Then sayd Booz vnto the yonge man that had the ouersyght of the haruest men. Whose damosell is this? And the yonge man that was set to ouerse the haruest men answered & sayd: It is the Moabitisse damosell that came with Noemi oute of the countrey of Moab: and we sayde: lette me I praye the, lease and gather after the haruest men the eares that remaine. And so he came and hadde contynued euen from the mornynge vnto now: & wente not ones home.

Then sayd Booz vnto Ruth: hearest thou my daughter: goo to none other felde to gather, neyther go frome hence, but abyde by my maydes. Thyne eyes are on a felde that shall be reed: goo after the maydens therfore, for I haue charged the yonge men that they touche the not. Wherfore when thou arte a thyrt, go vnto thy vessels and dynke of that whiche the laddes haue drawen. Then she fell on her face, and bowed her selfe to the ground

Noemi's
saye.
Mara byt-
ter.

Cobysse

Eme. xxiii.

and sayde vnto him: howe is it that I haue founde grace in thine eyes, to knowe me, sythens I am an alien.

And Booz answered and sayd vnto her: all is tolde me that thou hadst done to thy mother in lawe: for the deathe of thine husbnde, howe thou wast lefte thy father and thy mother, and the land where thou wast borne, and art come vnto a nation whiche thou knewest not in tyme past. The Lord receaue thy worke, and a full rewarde be giuen the of the Lord God of Israel, vnto whome thou art come, to reuile vnder his wynges. Then he sayde vnto hym: lette me fynde fauour in the syght (my Lord) for thou hast comforted me, and hast spoken hartely vnto thy mayde, whiche yet can not be lyke vnto one of thy maydes. And Booz when the tyme of repaite was come, sayde vnto her: come hyther and eate of the bread, and dryppe thy sopp in the bynnyng. And he late downe by the reys, and he taught her to parche corne. And so he dyd eate and was fylled, and lefte parte. And when he was rylen by to gather, Booz sayde to the ponge men, sayinge: let her gather the eares that remaine, and wo her no dellyre. And terto pull out of the sheues for her, and let it lye, that she may gather it by, and rebuke her not. And so he gathered till euen, and then they shewd that he hadde gathered, and it was vpon an Ephra of barleye. And he toke it by and went to the citye, and shewed her mothe in lawe what she hadde gathered. And terto she plucked oute and gaue to her that she had reserved when she had eaten enough. Then said her mother in lawe vnto her, where gatheredst thou to daye? and where wroughtest thou? blessed be he that haue the. And she wept her mother in lawe with whome she hadde wrought, and sayde: the mans name with whome I wrought to daye, is Booz. Then sayd Noemi vnto her daughter in lawe, blessed be he, for he receaue not to do the same goodnesse to the dead, that he did to the liuing. And Noemi sayd vnto her: the man is nye vnto vs, euen of our nexte kynne. And Ruth the Moabite said: he had me also, I wold continue with his ponge men, vntill they had ended all the harvest he hath. Then sayd Noemi vnto Ruth her daughter in lawe, it is best my daughter that thou goo oute with his maydens, and that no man mete the in anye othere felde. And so she kepte her by the maydens of Booz, to gather vnto the ende of barleye harvest, and of where harvest also, and returned to her mother in lawe.

Ruth receyeth at Booz fete, and is knowne his bynt woman.

CAPL.

III.

Then Noemi her mother in lawe sayde vnto her: my daughter I wyl seke reffe for the, that thou mayst be in better state. For nowe this Booz our kynsman, with whose maydens thou wast, knoweth his dutye to nycht in the threshynge floure:

wasthe thy selfe therfore and amorne the, and put thy payment vpon the, and gette the to the threshynge floure. But lette not the man be ware of the, till he haue leste eatynge and drynkyng. And when he goeth to slepe, make the place where he layeth hym downe, and then goo and lyfte vp the clothes that are on his feet, and laye the downe, and so shal he tel the what thou shalt do. And she answered her, all that thou bydest me, I wyl doo. So she went vnto the floure, and dyd all that her mother in lawe had bid. And when Booz hadde eaten and dronken, and made hym merye, he went and layd downe by the syde of the heap, and she came softlye and lyfte vp the clothes of his feet, and sayde her downe, and at nycht the man was asrayde and groped, and beholde, a woman laye at his feete. Then he sayd, what art thou? and she answered, I am Ruth thyne handmayde, spede thy mantell ouer thyne handmayde, for thou art the nexte of the kynne. And then he said, blessed be thou in the Lord (my daughter) for thou hast shewed more goodnesse in the latter ende, then at the begynnyng: in as moche as thou followest not ponge men, whether they were poore or ryche. And now (my daughter) seate thee, I wyl do to the all that thou requyrest, for al within the gates of this citey knowe that thou art a woman of vertue. And it is true that I am of the nexte kynne: howe be it, there is one more then I. Take all nycht, and when morning is come, if he wil mary the, wel and good: let him so do. But if he wil not haue the, as sure as the Lord lyueth, I wil haue the: I wyl geve thee the moynynge, and so she laye at his feete till morning. And she arose by before one coulde knowe an other. And he said, let no man knowe that there came any woman in to the threshynge floure. And he sayd bynne the mantell, I shal haue vpon the, and holde it by, and she helde it by. And he met in fixe measures of barleye and layde it on her. And she gat her in to the citye, and came to her mother in lawe whiche sayd: what reynes, my daughter? And she tolde her all that the man had done to her. And said mozeouer, these fixe measures of barleye gaue he me, and sayd: thou shalt not go emptye vnto thy mother in lawe. The said she, my daughter I wyl, vntill thou knowe howe the matre wyl procede. For the man wil not be in rest till he haue ended the matre this same daye.

Booz taketh Ruth to wyfe, of whome he begat Obed.

CAPL.

IIII.

Then wente Booz vnto the gate, and sat him downe there: and beholde, the kinsman of whiche Booz spake came by. And to whome he sayd: come and syt downe here, and called him by his name. And he turned in and satte downe. Then he toke tenne men of the elders of the citey, and sayd: syt ye downe here. And they sat downe. Then he sayd vnto the kinsman: Noemi that is come agayn out of the countrey of Moab, wyl sell a parcell

of lande whiche was our brother Elimelecs. And I thought to doo the to weete, and bydde the by it before the inhabytours and elders of my people: if thou be disposed to calenge it, for thou art nexte of kynned: but if thou wilt not purchase it, then tell me, that I may weete it. For there is none to calenge it, save thou, and I next the. And the other answered I wyl purchase it.

Then sayd Booz: what daye thou byest the felde of the hande of Noemi, thou must take also Ruth the Moabite the wyfe of the deed, to sette by the name of thy dead kynsman vpon his inheritaunce. Then sayd the kinsman: I can not purchase it for marrynge of my owne name: take thou my ryghte to the, for I am content to leste my ryghte here. Nowe this was the maner of olde tyme in Israel concernynge purchas and chaungynge, for to stablyshe all thyng: that a man muste plucke of his thoo and geue it his neyghboure, and this was a wynter in Israel.

And the kinsman said to Booz: bye it thou: and so byewe of his thoo. Then sayd Booz vnto the elders, and vnto all the people, ye are wytnesses this daye, that I haue boughte all that was Elimelecs, and all that was Phylons and Mahelons, of the hande of Noemi. And mozeouer Ruth the Moabite the wyfe of Mahelon, doo I take vnto me to wyfe, to sette by the name of the deed vpon his inheritaunce, that his name be not put forth among his byerthen, and frome the gate of his citey: ye are wytnesses this daye.

And all the people that were in the gate, & the elders sayd, we are wytnesses: the Lord make the woman that is come in to thine house lyke Rachel & Lea, whiche twayne did buyde

the house of Israel, that we maye wo vertuously in Ephzathab, and be famous in Bethlehem, and that thine house be lyke the house of Phares, to whome Thamar bare vnto Iuda, euen of the seed whiche the Lord shal geue the of this ponge woman. And so Booz toke Ruth, and she was his wyfe. And he lay with her, and the Lord gaue that she conceived and bare a sonne. And the women sayd vnto Noemi: blessed be the Lord, whiche hath not left the without an heyre this daye, that shal haue a name in Israel, and that shal bynne thy lyfe agayne, and cheryshe thine olde age. For the daughter in lawe which loueth the, hath boyned him that is better to the then seven sonnes. And Noemi toke the chyld and sayde it in her lappe, and became nourse vnto it. And her neyghbours gaue her a name, sayinge: there is a chyld boyned to Noemi, & called it Obed: he is the father of Iai, the father of Dauid.

This is the genealogye of Phares, Phares begat Hezron, Hezron begat Ram, Ram begat Amminadab, Amminadab begat Nahshon, Nahshon begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Iai, Iai begat Dauid.

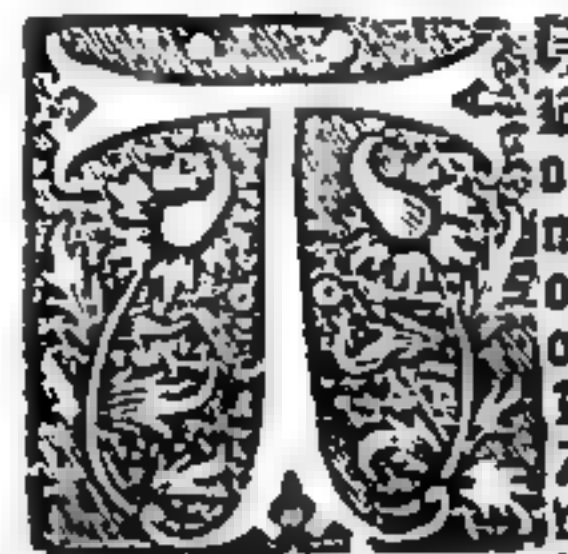
Phares genealogye.
Phares, Ram, Amminadab, Nahshon, Salmon, Booz, Obed, Iai, Dauid.

Thus endeth the booke of Ruth.

THE FIRST BOKE OF SAMUEL CALLED THE
FIRST BOKE OF THE KYNGES.

¶ Elikanah hath two wiues, Hannah and Phenennah. Phenennah vnderstandeth Hannah because she is childlesse. Hannah after prayer made to God, byngeth forth Samuel.

CAPL. I.



Here was a man of Ramathaim Zophim, of mount Ephraim named Elikanah, the son of Jeroham, the sonne of Elihu, the sonne of Eshou, the sonne of Zuph an Ephraimite, which had two wiues, the one called Hannah, the other Phenennah. And Phenennah had childre but Hannah had none. And the sayd man went out of his cite every feast daye, to praye and to offer vnto the Lord of holles: where he two sonnes of Eli (Hophni and Phinehes) were the Lordes prieres. And it fell on a daye as Elikanah had offered that he gaue to Phenennah his wyfe, and to all her sonnes and daughters portions. But vnto Hannah he gaue an honourable portion with a heape there, for he loued her: neuertheless the Lord had made her barren. And then to her enemye Phenennah becom her foe, casting her in the ceste how the Lord had made her barren. And so byd she praye as oft as she went vnto the house of the Lord. And so chafed her, wherfore Hannah wept, and ate not. Then sayd Elikanah her husbande to her.

Hannah, why wepest thou? and why eatest thou not? and why is thyne herte so troubled? am not I better to thee then ten sonnes? Then Hannah rose vp after that they had eat, and dromed in Siloh. And Eli the prier sat vpon a hole by one of the fyre postes of the temple of the Lord. And she was troubled in her spirit, and prayed vnto the Lord, and wept sore: and bowed a bowe and sayd, Lord of holles, if thou wilt loken on my wretchednesse of thyne handmayde, and walke remembre me and not forget thyne handmayde, and walke geue vnto thyne handmayde a man chyld, I will giue him vnto the Lord all the dayes of his lyfe, and there shall nether talke of weeres come vpon his head. And she continued prayenge before the Lord, Eli marked her mouth. For Hannah she spake in her herte, and her lippes byd but moue only, but her voyce was not herde. And therfore Eli toke her for dronken and sayd vnto her, howe longe wilt thou be dronken? put awaye frome the, the wyne that thou hast. Hannah answered and sayde: not so my Lord. I am a woman sorrowfull in myne herte, and haue dronke nether wyne nor anye stronge drynke: but I haue poured out my soule before the Lord. Counte not thyne handmayde to be lyke a daughter of vntychtynesse: for oute of the aboundance of my meditation and greife haue I spoken thus.

Eli answered and said: go in peace, the God

of Israel shall graunt thee thy petition that thou hast asked of him. Then she sayde, lette thy hande mayde fynde grace in thy sight. And the woman went her waye, and byd eat and loked no more so sadde. And she rose by daye and bowed them selues before the Lord, and then returned and went to their house to Ramath. And Elikanah laye by his wyfe Hannah, and the Lord remembrede her. And in processe of time she conceived and bare a son, and called his name Samuel: because she hadde asked him of the Lord. And Elikanah and all his house wente vp to offer vnto the Lord bothe the offerings due for the feasts, and also his bowes: but Hannah went not vp for the sayde vnto her husbande: I will tarpe vntill the chyld be weened, and then I will bynge him, that he may appeare before the Lord, and there abyde for euer. And Elikanah her husbande sayd to her: do what thou wilt, the better: for thou hast weened him, onely the Lord make good his sayenge. And so the women abode and gaue her sonne suck, till she weened hym. And then she toke hym with her, when she had weened hym, with the bullockes and an Ephraim of flour and a bottell of wyne, and brought hym vnto the house of the Lord in Siloh. And there the chyld was set pouenge. And they slewe the bullockes and broughte wyne chyld to Eli, then he sayd: Wherfore sayest thou as true as thy soule liueth my Lord: I am the woman that stood by the heere, prayenge vnto the Lord and for thy chyld I prayed, and the Lord hath geuen me my desyre whiche I asked of hym: and now soie I also leade him the Lord, as long as he maye be lent the Lord. And so they prayd there vnto the Lord.

¶ The songe of Hannah. The offence of the sonnes of Eli. Eli is rebuked for the vnicurable sickness of his chyldren.

CAPL. II.

And Hannah prayed and sayde: myne herte reioyseth in the Lord, myne herte is hygge in the Lord, and my mouth is open ouer myne enemyes: for I was voyce in that thou hadst deliuered me. There is none so holie as the Lord: no there is none saue thou. Neither is there any strength like vnto our God. Talker not to moche proudly, let olde thynges depart out of your mouthes, for the Lord is a God of knowledge, and he setteth forth the workes. The bowes of the stronge are broken: and the weak are enuied with strength. They that were full haue ben glad to seeke for bread, and they that were hungrye be satisfied: in so moche that the barren hath borne children: and she that hadde manye chyldren is waxed feble. The Lord killeth and maketh alius: byngeth downe to hel, and setteth vp againe. The Lord maketh poore, and maketh ryche: byngeth lowe, and

beareth vp on hye. He rayseth vp the povere out of the dust, and lyteth vp the begger from the dunge hille, to set them amonge princes, and to inherite them with the seate of glory. For the pylers of the eccle are the Lordes, and he hath sette the rounde world vpon them. He will kepe the feete of his holie, but the wicked shall kepe silence in darknesse. For in his owne myghte shall no man be stronge.

The Lordes aduersaries shall be made to stare vnto: and oute of heuen he shall thunder vpon them. The Lord shall iudge the doers of the world, and shall geue myght vnto his kyng, and exalte the horne of his anoynted. And Elikanah wente to Ramath to his house, the chyld did ministrate vnto the Lord before Eli the prier.

¶ But the sonnes of Eli were the sonnes of Belial, and knewe not the Lord. For the maner of the prieres with the people was: when so euer anye man offered anye offerings, the prieres had come while the flesch was setting, and a fleshe boke with the reche in his hande, and thurst it in to the panne, kettel, caldren, or potte. And all that the fleshe boke broughte by, they prest toke awaye. And so they byd vnto all Israel that came thither to Siloh. Yea and mozeouer before they had offered the car, the prieres had come and sayd to the man that offered: geue fleshe to vone for the prier: for he will not haue sodden flesch of the but rawe. And if any man sayd vnto hym, let the fat be offered accordyng to the custome of the daye, and then take as moche as thyne herte desireth. He had wolde answer hym, thou shalt geue me now, or els I will take it plore. And the fyne of the ponge men was beere greate before the Lord. For they bynded the peoples deuotion from offering vnto the Lord.

¶ But the chyld Samuel ministered before the Lord gydded aboute with a linnen Ephod. For his mother made him a lytle cote, and broughte it to him frome feaste to feaste when she came vp with her husbande to offer the offering of the sayde feasts. And Eli blessed Elikanah and his wyfe, and sayde: the Lord geue the seed of this woman, for that she hath lent the Lord. And they went vnto their owne house. And the Lord visited Hannah, so that she conceived and bare thre sonnes and two daughters. But the chyld Samuel grew, and dwellynge stille with the Lord.

Eli was beere olde and herde all that his sonnes byd vnto all Israel, and how they slepe with the women that waited in the doore of the tabernacle of witness, as sayd vnto them: why do ye lye these thynges? For I heare your wyrdes of al these people. Wherfore my sonnes, for it is no good rraporte that I heare, how ye make the Lordes people to trespare. Yf one man synne agaynst an other, dayemen maye make his peax: but if a man synne agaynst the Lord, who can be his dayleman? For withstandinge they hekened not vnto the voyce of their father, because the Lord wolde see theyn. The chyld Samuel profited and grew, and was in fauour bothe with

the Lord, and also with men.

¶ And there came a man of God vnto Eli, and sayd vnto hym: thus sayth the Lord. I appeared vnto the house of thy father, when they were in Egypte in Pharaos house. And I chose thy father forthe of all the trybes of Israel, to be my prier for to offer vpon myne auter, and to burne incense, and to weare an Ephod before me. And I gaue vnto the house of thy father all the offerings of the chyldren of Israel. Wherfore kepe the agaynst my sacrifice and agaynst myne offeringe whiche I commaunde in the tabernacle, and honoureth thy chyldren aboute me: and make poure selues fatte of the fyne frutes of all the offerings of Israel my people. Wherfore the Lord God of Israel sayth: I sayd that thyne house and the house of thy father wolde haue walked before me for euer. But nowe the Lord sayeth that he saure from me: for them that worshipp me, I will worshipp: and they that despye me, shall be despyed. And wholde the dayes will come that I will cut of thyne arme, and the arme of thy fathers house: that there shall not be an elder in thyne house. And thou shalt be thyne enemye in the tabernacle, in all that shall please Israel: and there shall not be an elder in thyne house while the world standeth. Wherfore I will not drepe all thy males frome my auter, to dase thy seed with all, and to make thyne herte melte. And all the multitude of thyne house shall dye ponge.

¶ And this shall be a signe vnto the, that shall come vpon thy two sonnes, Hophni and Phinehes: euen in one daye epyer of thepm shall dye. And I will sere me by a saythfull prier, that shall waite myne herte, and in my mynde: and I will burye hym a sure house: and he shall walke before myne anoynted for euer. And they that are lesse in thyne house, shall come and crouche to hym for a rytle pece of spuer, and a cake of bzeed: and shall saye: put me I praye the in one office or other amonge the prieres, that I maye care a wyrd sell of bzeed.

¶ After the Lord had left to appeare by open vision in Siloh to a lode leade: he yet callith Samuel. in synce, and sheweth hym what shalde befall on Israh.

CAPL. III.

¶ And the chyld Samuel ministered vnto the Lord before Eli: and the word of the Lord was denyed in those dayes, for there was none open vision. And it chaunced at that tyme that Eli laye in his place, and his eyes beganne to waxe dymme that he coulde not se. And at the lampe of God went out, Samuel layde hym downe to slepe in the temple of the Lord, where the arke of God was. And the Lord called Samuel: and he sayd, here am I: and he ran vnto Eli and sayd: here am I, for thou callidst me. But he sayde: I called the nor: go agayne and slepe. And he went and layde hym downe to slepe. And the Lord called onys agayne Samuel: and Samuel

Leuit. x. d
Deuter. xii. b.

iii. Reg. ii. a

iii. Reg. ii. b

iii. Reg. xii. b

i. Reg. iii. b

x

Samuel arose and went to Beth and said: I am here, thou didst call me. And he answered: I called thee not, my sonne; go again and take the ephod. But as yet Samuel knew not the Lord. And the Lord proceeded and called Samuel the third time. And he arose and went to Beth and said: I am here, for thou hast called me. Then Beth perceived that the Lord had called the child, and said unto him: go and lie down, and I will call thee again, then say unto me on what day the Lord opened his eyes upon thee. And Samuel lay down in his place. And the Lord came and stood and called as aforetime, Samuel Samuel. And Samuel said: speak on, for thy servant heareth thee. And the Lord said to Samuel: behold, I will do a thing in Israel, that the ears of as many as hear it, shall tingle. In that day I will perform to Beth all that I have spoken concerning his house: I will begin it and end it. For I have told him that I will judge his house for ever. For the wickedness wherewith he knoweth his house, his sonnes are ungracious, and he chastised them not. And therefore I have sworn unto the house of Beth, that the wickedness of his house shall not be purged with sacrifice nor offering, while the world standeth. And Samuel lay till the morning, and then opened the eyes of the house of the Lord.

But Samuel feared to shew Beth the vision. Then Beth called Samuel and said: Samuel my sonne. And he answered, here I am. And he said what is it that the Lord said unto thee? He thou hidest it not from me. The Lord said so and so to me, yf thou have any thing told me of all that he said unto thee. And Samuel told him every word, and hid it not from him. And he answered: it is the Lord, let him do what seemeth him good.

And Samuel grew, and the Lord was with him, and left none of his words unperformed. And all Israel from Dan to Berseba worshipped the faithful Samuel. And the Lord appeared again in Shiloh, for the Lord opened him self to Samuel in Shiloh, that he might shew him the words of the Lord.

The battle of the Philistines. Israel fleeth. The Ark of the Lord is taken. Elisha's children dye and he him self also.

CAPL

IIII.

And Samuel spake unto all Israel. And Israel went out against the Philistines to battle, and pitched beside the helpe stone. But the Philistines pitched in Apphek, and put their felices in array against Israel. And in the battle Israel was put to the worse before the Philistines. For the Philistines slew along by the felices, about four thousand men.

And when the people were come in to their tents, the elders of Israel said: wherfore hath the Lord beaten us this day before the

Philistines? let us fetch the ark of the appointment of the Lord out of Shiloh unto us, and let it come among us and save us out of the hands of our enemies. And the people sent to Shiloh, and fetched thence the ark of the appointment of the Lord of hosts which dwelleth between the Cherubims. And there were the two sonnes of Eli, Hophni, and Phinehes, with the ark of the appointment of God. And when the ark of the appointment of the Lord came in to the host, all Israel shouted mightily about, so that the earth rang again.

When the Philistines heard the noise of the shout, they said: What meaneth the loud of this mighty shout in the host of the Hebrews? And they understood that the ark of the Lord was come in to the host. And the Philistines were afraid, when it was told that God was come in to the host, and lay. And unto us, for it was new to us before. And unto us, who shall deliver us out of the hands of this mighty God? this is the God that smote the Egyptians with all manner of plagues in the wilderness. Be strong and fight your felices like men ye Philistines, for ye be not servants unto the Hebrews, as they have bene to you. Be men therefore and fight. And the Philistines fought, and Israel was put to the worse and fled every man into his tent. And there was a mighty great slaughter, so that there were overthrown of Israel about a thousand four hundred men. And the ark of God was taken, and the two sonnes of Eli, Hophni and Phinehes were dead. And there ran a man of Benjamin out of the camp and came to Shiloh the same day, with his clothes rent and earth upon his head. And when the man came in, Beth said upon a sole by the wayes side, wherfore is this? for his head is rent for the ark of God. And the man came in and told it in the city. And all the city cried.

When Beth heard the noise of the crying, he asked what the noise of the crying meant. And the man bawled, and came in and told Beth. Beth was sore for and righte piteous, for his sight failed him that he could not see. And the man said unto Beth, I am he that ran from the camp, and fled out of the host this day. And he said, how is it? for I am sorrowful. And the messenger answered and said: Israel is fled before the Philistines, and there is a great slaughter chaunced among the people, and thy two sonnes, Hophni and Phinehes are dead, and therto the ark of God is taken. And when he had named the ark of God, Beth fell from his seat backward, and worshipped the gate, and his necke brake, and he dyed, for he was olde and unweildy, and he judged Israel fourty years.

And his daughter in law Phinehes wife was with child, and she the birth. And when she heard these tidings of the taking of the ark of God, and that her father in law and her husband were dead, she bowed herself and travailed, for her paines came upon her. And about the time of her travail, the women that stood about her, said unto her: what now, for thou hast borne a sonne. But she answered not.

swore not, nor regarded it. And she named the child Ichabod, saying: honour is departed from Israel. Because the ark of God was taken, and her father in law and her husband were dead. And therefore she said: Israel hath lost his honour, because the ark of God was taken.

When the God of the Philistines is cast flat before the ark. The Philistines are plagued in the several places. The inhabitants of Ashdod refuse to receive the ark.

CAPL

V.

And the Philistines took the ark of God and carried it from the helpe stone unto Ashdod, and brought it in to the house of Dagon, and set it by Dagon. And when they of Ashdod were risen in the morning, behold the ark of the Lord lay upon the ephod before the ark of the Lord. And they took Dagon and set him in his place again. And when they rose by the next morning, behold Dagon lay upon the ephod before the ark of the Lord, and his head and his two hands cut off upon the threshold, that his body only was left on him. Wherfore neither the priests of Dagon, nor any man that cometh in to Dagon's house might tread on the threshold of Dagon in Ashdod, unto this day.

But the hand of the Lord was heavy upon them of Ashdod, and he destroyed them and smote them with emerodes, both Ashdod and at the coasts thereof. And when the men of Ashdod saw that so, they said: the ark of the God of Israel shall not abide here with us, for his hand is sore upon us, and upon Dagon our God. And so they sent and gathered all the Lords of the Philistines unto them and said: what shall we do with the ark of the God of Israel? Then they of Beth, let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about. And when they had carried it about, the hand of the Lord was in the city with a mighty great plague, so he smote the men of the city both small and great, and they were impotent in their secret places with the emerodes. Then they sent the ark of God to Ashdod, and as soon as the ark of God came to Ashdod, the Ashdodites cried out, saying: they have brought the ark of the God of Israel to us: so flee us and our people.

Then they sent and set all the Lords of the Philistines unto them and said: send away the ark of the God of Israel, and let it go home againe unto his owne place, that it see us not with our people. For there was a plague of death thowome out all the city, and the hand of God was exceeding sore there, in so much that they which died not, were afflicted with the emerodes: so that the cry of the city reached up to heaven.

The hepters bring home the ark with the rewards. The Bethsamites were plagued after they had seen the ark.

CAPL

VI.

And so when the ark of the Lord had ben in the countrey of the Philistines seven monethes, the Philistines called for the priests and the sooth sayers, saying: what shall we do with the ark of the Lord? tell us wherewith we shall send it home againe. They answered, yf you send the ark of the God of Israel home againe, send it not empty: but rewarde it with a trespass offering, and then ye shall be whole, and it shall be known to you why his hand departed not from you.

Then said they, what shall be the trespass offering, whiche we shall rewarde him with? And they answered: fyve golden asses with emerodes, and fyve golden mpye, according to the number of the Lords of the Philistines. For it was one manner of plague that was on you all, and on your Lordes. Wherfore ye shall make ymages like to your asses with emerodes, and ymages like to your mpye that destroyed your land, and shall give glory unto the God of Israel: that he may take his hand from you, and from your goddes, and from your land. Wherfore shoulde ye harden your heartes, as the Egyptians and Pharaon hardened thers, whiche for all that (when he was well scourged) was fayne to let the people go and depart.

Now therefore make a newe cart and take two mpye hyne, on whose necke neuer came yoke. And ye the hyne in the cart, and hepe they calves at home from them. Then take the ark of the Lord, and put it in the cart, and put the Jewels of golde, which ye rewarde him with, for a trespass offering, in a forer by the side thereof, and send it away and let it go. And make, yf he goeth by the waye that leadeth unto his own coast to Bethsamites, then it is he that byd us this great evil. But yf he be not, then it is not his hand that smote us, but it was a chance that happened us. And the men did even so: they took two hyne that gave mpye and tied them in the cart, and hepte the calves at home, and they layde the ark of the Lord upon the cart, and the forer with the mpye of golde, and the ymages of their asses with emerodes. And the hyne took the trespass offering to Bethsamites, both the one waye, and as they went, crept/turnyng neyther to the right hande ne to the left. And the Lordes of the Philistines went after them, till they came to the borders of Bethsamites.

And they of Bethsamites were reppng their whete in the vale. So they lyft by their eyes and spied the ark, and rejoyced when they saw it. And the cart came into the grove of one Joia a Bethsamite, and stood still there. There was there also a greave stone. And they clave the wood of the cart, and offered the hyne a burnt offering unto the Lord. And the Levites took downe the ark of the Lord, and the forer that was therby, wherewith the Jewels of golde were, and put them on the greave stone. And the men of Bethsamites sacrificed burnt sacrifice, and offered offerings that same daye unto the Lord. And when the true Lords of

the Philistines had sene it, they returned to
Akaron the same daie. These are the golden
arcles with Emertodes, whiche the Philistines
gaue to amencies for a trespass offeringe, to
the Lorde: for Ashdod one / for Gaza one / for
Askalon one / for Beth one / and for Akaron
one. And the golden mpre were accordynge to
the nombre of all the cityes of the Philistines
thowtwe the fyue lordshippes/ bothe of wal-
led towncs, and of towncs vnwalled, cunct
vnto the great stone wheron they sette downe
the arcke of the Lorde: whiche remaynech vnto
this daie in the felde of Josua the Berthesa-
myre. And the Lorde plagued the men of Berthesa-
myes, because they hadde sene the iewels that
were in the arcke of the Lorde. And he slewe
of the people nintye thousande, and the score
e ten persons. And the people lameded because
the Lord had made so great a slaughter of the.
And the men of Berthesames said, who is habile
to stande before the Lorde so holy a God, and
to whom wull he go from vs? And they sente
messengers to the inhabitants of Gathath Ja-
rim, sayinge: The Philistines haue broughre
home agayne the arcke of the Lorde: come
downe and set it vp to you.

The ark is brought to Kiriathjearim. The people wept, for which Samuel maketh intercession to the Lord. The Philistines are smitten.

the burnt offering / the Philistines came to
fght agaynst Israel. But the Lord thunder-
ed a greate thunder that same daye vpon the
Philistines, and turmpled them, that they
were beaten before Israel. And the men of Is-
rael issued out of Mizpah, and pursued the
Philistines, and slewe them tyl they came be-
twe Bethcar. And then Samuel toke a stone, &
pitched it betwene Mizpah and Sen, and cal-
led the name thereof the stone of help, saying,
thus saith hath the Lord holpe vs. And to the
Philistines were broughte vnder & they came
no more in to the cootes of Israel / for the hand
of the Lord was vpon the Philistines al the
dayes of Samuel. Then the cities whiche the
Philistines hadde raken frome Israel, came
agayne to Israel, from Akaron to Beth, with
the cootes of the same, whiche Israel plucked
out of the handes of the Philistines. For there
was peax betwene Israel and the Amorites.
And Samuel iudged Israel all the dayes of
his lyfe, and went aboute yere by yere to Be-
thel, Saigal, and Mizpah, and iudged Is-
rael in all those places / and came agayne to
Ramath, for there was his house / and there
he iudged Israel / and there he baptye anaw-
ter vnto the Lord.

Because Samuells sonnes dyd mynister say,
the people requyre a kynge: and to them is deli-
uered the manner of a kynge.

set them to eare his ground / and to gather in
his haruest, and to make ordinaunce of water,
and apparrell for his chaquettes. And he will
take your daughters & make them the bestes
of his apmentes, & his cookes & bakers. And
he shall take the best of your selbes / & of your
byparters, and of your oylre trees, and geue
them to his seruantes. And he shall take the
tenth of your seed, and of your vines, and geue
it to his lordes, and to his seruantes. And he
shall take the best of your menseruantes and
manseruantes, and ponge men, and of your
asses, and to his worke with them. And he
shall take the tenth of your shepe, and ye shall
be his seruantes. And when ye crye oute at
that tyme vpon youre kynge whiche ye shall
haue chosen vnto you, the Lord shal not heare
you at that daye.

¶ Neuerthelesse the people wolbe not heare the voyce of Samuel, but byd saye : naye not so : But therr shall be a kynge ouer vs, and we will be lyke all other nations. And oure kyng shall iudge vs, and go out before vs, and fight our battayles for vs. And Samuel herd all the wordes of the people, and reuerfed the in the eares of the Lorde. And the Lorde sayd to Samuel / darken vnto thyre voyce, & make them a kyng. Then sayd Samuel vnto the men of Issachar: go euery man vnto his city.

¶ Saul the sonne of Cis seeketh his Fathers Affes
and is chosen kynge.

part of a lie, that w^{ill} we g^{ive} the man of
God to tell us the way.

Before tyme in Iſrael when a man went to ſeke an anſwere of God, thus wyſe he ſpake/ come and let vs go to the ſear. for he that is now called a Pꝛophet, was in ſolde tyme called a ſear. Then ſaid Saul to his yong man, well ſaid of the/ come let vs goo. And ſo they went vnto ſ city where the man of God was. And as they were going vp in to the city, they met with damoſels that came oute to drawe water, & ſaid vnto them: is there here a ſear? And the maydens answered them/ yea, beholde he goeth before you. Make haſte now, for he came this day to the city, for the people muſt offer this day in ſ hye place. Wher ſe he come into the city, incontinent ye ſhall fynde him, & he go vp to the hyl to eate/ for the people wil not eate vntyll he come, becauſe he muſt bleſſe the offeringe. And then eate they that be reſpye to the feaſt. Now therefore get you vp, for euen now he ſhall ye fynde hym. And they wente vp in to the city/ and when they were come in to the myddes of the city/ behold Samuel came out agaynſt the, to go vp to the hye place. But the Lorde had tolde Samuel the daye before Saul came, ſayinge: to morowe this tyme I wyll ſente the a man out of the lande of Ben- Iamin, hym ſhalſe thou annoynte capſayne ouer my people Iſrael, that he maye ſaue my people from the hande of the Philistines/ for I haue looked vpon my people/ and their eyes is come vnto me. When Samuel ſawe Saul, the Lorde ſayde to him: ſe, this is the man whom I ſpake to of. This ſaue ſhall raygne ouer my people.

Then went Saul to Samuel in the middle of the gate, and said: tell me I pray the where is the Beares house? And Samuel answered Saul, and sayd: I am the Beare, go up before me vnto the hill, forye shall eate why me to dape. And to morow I wil let the go cry: and wil tel the all that is in thync heere/and as concerning thync asses that were lost thye dages a go, care not for them, for they are found. And moreover who shall vane the beautiful thinges of Iſrael: belonge they not to the, and vnto all the fathers house? But Saul answered and said: am not I the sonne of a ſeminate of the ſmalleſt tribe of Iſrael, and my kindred the leſſe of all the kindredes of the tribe of Ben Iamin? wherefore then ſpakeſt thou ſo to me?

And Samuel toke Saul and his servants
and brought them in to the parlour and made
them sette in the chiefe place amonges them
that were bydden / whiche were vpon a three-
tye perlonnes . Then sayde Samuel vnto
the cooke: Whyge forthe that meate whiche
I gaue the, and of whiche I sayde, reserue
this to an other tyme. And the cooke toke vp
the shoulder and broughte it, and set it before
Saul. And Samuel sayd: Behold, that is left
set it before the, and eate: for I kepte it for
the vnto this tyme, when I called the pro-
ple. And so Saul did eate with Samuel that
daye. And whē they were come downe from
hell in to the citie, Samuel communed with
Saul in the gallerie: and they arose stily. And
A. g. about

2. **File**
 3. **File**
 4. **File**

Sub. 11.0
1. Reg. 11.0

CAPL

VII.

And the men of Kartathiarim came and
 * 11. Reg. vi. 8
 tooke up the arcke of the Lord, & brought
 it in to the house of Abinadab in Ga-
 baah, and sanctified Eleazar his sonne to at-
 tende vpon the arcke of the Lord. And while
 the arcke abode in Kartathiarim, the dayes
 grew so, that it was twentye yeeres, and all
 Israel lamented after the Lord.

And Samucl spake vnto all Iſrael, ſayinge
 ¶ If ye be come agayne vnto the Lorde with all
 your heetes, then * put away the ſtraunge gods
 beare your heetes vnto the Lord, and ſerue him

alone, and so that he cōd put out of the hands
of the Philistines. And then the children of Is-
rael did put away Dauid and Achish, and
seued the word onely. Then said Samuel/ga-
thar all Israel to Mizpah, that I may pray

for you vnto the Lord. And they assembled at **Ekra**, and drinke water and poured it out before the Lord, and fasted the same day, and said there: we haue synned against the Lord. And Samuel iudged the causes of the children of Israel in **Ekra**. When the Philistines herde that the children of Israel were assembled at **Ekra**, the Lordes of the Philistines went vp against Israel, which when the children of Israel herde, they were afrayde of the Philistines, and said to Samuel: cease not to cry vnto the Lord oure God for vs, that he may kepe vs out of the handes of the Philistines. And Samuel toke a sucking lambe and offered it hole for a burnt offering vnto the Lord, and cryed vnto the Lord for Israel: & the Lord herde him. And as Samuel offered

CAPL.

viii

When Samuel was olde, he made his sonnes Judges ouer Iſrael. The name of his eldeſt ſonne was Joel, and the name of the ſeconde Abiath, whiche were Judges in Beſſabe. Preuerbeſſe his ſonnes ſollowed not his ſteppes; but touned aſyde after him, and * toke rewardes, and peruerſed iudgement. Then all the elders of Iſrael gathered them together and came to Samuel vnto Ramath, and ſayd vnto hym / beholde, thou art olde, and thy ſonnes ſollowe not thy wayes. Now therfore * make vs a kynge to iudge vs, as all other nations haue. But that thing diſpleaſed Samuel, when they ſayde: Gynce is a kynge to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde ſayd vnto Samuel, heare the voyce of the people in all that they ſay vnto the. For they haue not caſte thee away, but me: that I ſholde not raygne ouer them. And as they haue euer doone ſithens I brought them out of Egypt vnto this daye, I haue ſo: taken me and ſerued other goddes, & uen ſo do they vnto the. Now therfore hearkn vnto theyr voyce / howe be it yet teſtifie vnto them, and ſewe them the power of the kynge that ſhal raygne ouer them. And Samuel tolde all the wordes of the Lorde vnto the people that aſked a kynge of hym, and he ſayde: this ſhall be the * power of the kynge that ſhall raygne ouer you: he ſhall take your ſonnes and put them to his charcttes, and make his hoſtmen of them; and ther muſte runne before his charcet, and ſhal make him capitaynes of them: ouer thouſandes, and ouer hundredes, and he

CAPL.

18.

NOW there was a mā of Ben Jamin named Lis, the sonne of Abiel, the sonne of Zeror, the sonne of Berchozah, the son of Apphah, the sonne of a mā that was a Temite, a man of strengthe, the same had a sonne called Saul, a goodly yonge man, so þ among the children of Israel there was none goodlyer then he; and was thereto from the thowtens bpwarde hys then all the other people. And it chaunced þ the asses of this Lis Sauls father were strayed. Then sayde Lis to Saul his sonne, take one of the seruantes with thee, & go thy waye and seeke the asses. And they went thowow mount Ephraim, & thowow the lande of Salila, and founde them not. Then they went thowowe the lande of Salim, and there they were not. Then they went also thowowe the land of Jemim, and they found them not. Then when they were come to the lande of Zuph, Saul sayd to the yonge man that was with him: come let vs returne, lest my father leave charge for the asses, and take thowowe for vs. And he answered him/ beholde, there is in this cite a worthyfull man of God, and all that he sayth, cometh to passe. Now then let vs go thither; peradventure he shal telve vs what waye we may go. Then sayd Saul to his seruant, þ if we go, what shal we bring the man? for our heed is all spent out of our hamper, and there is none other present to bypene the man of God, what haue we? And the yonge man answered to Saul agayne and sayde: I haue founde about me the fourthe

about the springe of the dape Samuel called Saul in the galery, saying / aryle that I may sende the awaye. And Saul arose. And they went out at the wyse, bothe he and Samuel. And when they were come almost to the townes ende / Samuel sayd to Saul: byd thy seruauant go before vs, and he went / but stande thou still a lytle space, that I maye thewe the what God sayth.

Saul is anoynted kynge, and propheseth. Samuel declarerh the people theyr faulte, in that they aske a kynge. God lende the kynge lyfe.

CAPL. X.

And then Samuel toke a boxe of ople, and poured it vpon his heed, and kysed hym and sayd: the Loyde hath anoynted the to be ruler ouer his inheritaunce. And now when thou arte departed frome me, thou shalt mete two men by * Rachels sepulchre in the borders of Beniamin / euen at Zaleph. And they shal saye vnto the, the asses whiche thou wentest to sche, are rounde / but beholde thy father hath lefte the care of the asses, and so cometh for you, saying: what shal I do for my sonne? Then thou shalt go forth thence and come to the oke of Ephod. And there shalt thou mete the men going to God to Bethel / one carpenge the byddes, and othyr the loues of byddes / and the thyrde a vessel of wyne. And they shal grete the, and giue the two loues of byddes whiche thou shalt receyue of theyr handes. After this thou shalt come to the bylle of God, where the Philistines kepe theyr watche. And when thou arte come thither to the citty, thou shalt mete a compaigne of Prophetes commynge downe from the bylle, with a plecter, a tymbrell, a pype, and a harpe before them / and theyr prophesinge. And the spierre of the Loyde shall rest vpon the, and thou shalt prophesie with them, and shalt be counted in to an othyr man. And when these signes are chaunced the, then do what thou hast to do / for God is with the. And thou shalt also go before me to Galgal. And beholde I will come vnto the / for thou shalt sacrifice burnt sacrifice and pear offeringes. * Take for me seuen dayes, tyll I come and shew the what thou shalt do. And as sone as he had turned his shoulde to goo from Samuel, God gaue him an othyr maner of herte, and all those tokens toke effect that same day. When they came to the byl, beholde the compaigne of Prophetes met him, and the spierre of God came vpon him, and he prophesied amonges them. And at that herte him before, when they sawe he prophesied among the prophetes, said eche to othyr: what is hap pended vnto the sonne of Israhel? Is Saul also amonge the Prophetes? And one of the same place answered and sayd: who is the father? And therof sprang a prouerbe: is Saul also amonge the Prophetes? And whē he had made an ende of prophesinge, he came to the byll. Sauls vncle sayd vnto him and his seruauant: whye yet wente ye? And he answered:

to seke the asses, and when we sawe them no where, we went to Samuel. Then said Sauls vncle: tell me what Samuel sayde vnto you. And Saul answered his vncle: he tolde vs the asses were founde. But of the kyngdome wherof Samuel spake, tolde he him not. After that Samuel called the people together vnto the Loyde to Mizpah, and sayde vnto the chyldren of Israhel: thus sayth the Loyde God of Israhel: I brought you out of Egypt, and deliuered you forth of the hande of the Egyptians, and forth of the handes of all kyngdomes & oppressed you. And ye haue this daye cast awaye your Loyde God that by him self holpe you out of al your aduersities and tribulations / and ye haue said vnto him: make a kyng ouer vs. Now therefore stande before the Loyde by youre tribes and youre houses. And when Samuel had brought all the tribes of Israhel, the tribe of Beniamin was last by lot. When he had brought the tribe of Beniamin by their kindredes, the lot fel vpon the rebe of Merai / and so went & lot thow vnto it came to Saul & son of Israhel. And they sought him, but he could not be found. Then they asked the Loyde further, whether the man shold come thither or no. And the Loyde answered: beholde, he hath hid him self among the staffe. And they ran and fet him thence. And when he stode among the people, he was hyer then any of the people, some the shouldeers backward. And Samuel sayde to all the people: se, whome the Loyde hath chosen, and howe there is none lyke hym among all the compaignye. And the people shouted and sayde: God lende the kyng lyfe.

Then Samuel tolde the people the lawe of the realme, and wrote it in a booke / and lapd it by before the Loyde / and so sent all the people awaye, eury man to his house. And Saul also went home to Gabaah. And there went with him an hothe, such as God had touched thir hertes. But the chyldren of vnturifullnesse said: howe shall he saue vs? and despyed hym, and brought hym not presentes. And he made as though he had not herd it.

The people beinge deliuered frome the tyrannye of Nabal, reneweth the kyngdome of Saul.

CAPL. XL.

Then Nabal the Ammonyte came and beseged Iabes in Galaad. And all the people of Iabes sayde vnto Nabal: make a couenaunt with vs, and we will be thy seruantes. And Nabal the Ammonyte sayde: to this will I make a couenaunt with you, euen to thurst oute all your syght eyes, that I maye make all Israhel ashamed of you. Then sayde the elders of Iabes: Oure seuen dayes respyte, that we maye sende messengers vnto all the coses of Israhel. And then if there come no man to helpe vs, we will come oute to the. Then came the messengers to Gabaah where Saul dwelle, and tolde this tidynge in the eares of the people. And all the people lyfte by their voyces and wept.

And beholde Saul came folowynge his oxen from the felde, and asked what ayled the people to wepe. And they tolde him the tidynge of the men of Iabes. Then came the spierre of God vpon Saul, when he herde those tidynge, and he was exceeding angry. And toke a poke of oxen and hewed them in peeces, and sent them thow oute all the coses of Israhel by the handes of messengers, saying: who so euer cometh not forth after Saul and after Samuel, so shall his oxen be serued. Then the feare of the Loyde fell on the people, and they came out as it had ben but one man. And when they were nombred in Bezek, the chyldren of Israhel were thye hundred thousande / and the men of Iuda thirte thousande. And they sayde vnto the messengers that came: so saye vnto the men of Iabes in Galaad: to morowe by that tyme the sonne be boote, ye shal haue helpe. And the messengers came and shewed the men of Iabes, and they were glad. And then the men of Iabes sayd: to morowe we will come out vnto you, that ye maye doo with vs as yf please you. And on the morow Saul put the people in thye partes. And they came in vpon the boke in the morning watche, a fewe the Ammonites tyll the heat of the daye. And they that remayned, scattered: so that two of them were not lefte together. Then sayde the people to Samuel: what are they that sayde, shall Saul raygne ouer vs? byynge them that we maye see them. But Saul sayd there shal no man dye this daye / for io dape the Loyde hath saued Israhel.

Then sayd Samuel vnto his people: come and lette vs goo to Galgal, and renewe the kyngdome there. And the people went to Galgal, and made Saul kyng there before the Loyde in Galgal. And there they offered pear offeringes before the Loyde. And there Saul and all the people extoyled byghly.

Samuel beinge an innocent Judge, the people them selues to witnesse largelyth the people of vnturifullnesse because they demaunded a kyng. Hym that representeth and beleueth, God forgyue, because of his pynple.

CAPL. XL.

Then sayd Samuel vnto all Israhel: beholde, I haue obeyed youre voyce in all ye sayd vnto me, and haue made you a kyng. And loo, youre kyng goeth before you. But I am olde and greye headed: and beholde, my sonnes are with you, and I haue lured amonges you from my chyldhode vnto this daye. Beholde, here I am: and sweare me before the Loyde, and before his anoynted / whosoz haue I taken? or whosoz alle haue I taken? whome haue I wronge to? or whome haue I wronge? And of whosoz hande haue I receyued anre byde to blynde myne eyes thertym? And I will rellate it you as I can. And they sayd: thou hast done vs no wronge, nor pnyed vs in aucte: and thou hast kepte of any manne hande. Then swore he to them: the Loyde is wytnesse vnto you, and

his anoynted is wytnesse this dape, that ye haue founde noughte in my handes. And they answered: we are witnesses. Then sayde Samuel vnto the people: it is the Loyde that hath made Moses and Aaron, whiche brought your fathers oute of Egypte. Now therefore stande still / and lette me reason with you before the Loyde, of all the merces of the Loyde, whiche he shewed bothe vnto you and vnto your fathers. After that Jacob was come in to Egypt, your fathers cryed vnto the Loyde, and the Loyde sent Moses and Aaron, and brought your fathers oute of Egypte, and made them dwell in this place. Quertibelle they forgate the Loyde their God. And he solde them in to the hande of Sifara chiefe capitayne of Iabin kyng of Egipt, and in to the handes of the Philistines, and in to the handes of the kyng of Moab whiche fought agaynst them. Then they cryed vnto the Loyde and sayd: we haue synned, because we haue forsaken the Loyde, and haue serued Baalim and Ashtaroth. But now deliuer vs oute of the handes of our enemies, and we will serue the. And the Loyde sent Jerobaal & Bathan, Zephaniah, and Samuel, and deliuered you oute of the handes of your enemies on eury syde, so that ye dwelled withoute feare. And for all this when you sawe that Nabal the kyng of the chyldren of Ammon came agaynst you, ye said vnto me: not so, a kyng shal raygne ouer vs, when yet the Loyd your God was your kyng. Now therefore beholde the kyng whome ye haue chosen, and whome ye haue desired: se / the Loyde hath gyuen you a kyng. O that he wolde feare the Loyde and serue him, & heare his voyce, and not disobey the mouth of the Loyde: and that bothe ye and the kyng that raygneth ouer you wolde folowe the Loyde your God. For yf ye shall not harken vnto the voyce of the Loyde, but shall disobey the Loydes mouth, then shall the hande of the Loyd be vpon you, and on your fathers. Now also stande and se this greare thynge: whiche the Loyde will do before youre eyes: is it not nowe whete barnet? And yet for all that, I will call vnto the Loyde, and he shal sende thunder and rayne. Wherby perceyue and vnderstande, howe that youre wyckednesse is greare, whiche ye haue done in the sight of the Loyd, in aspyng you a kyng. And when Samuel called vnto the Loyde, the Loyde sente thunder and rayne the same dape. And all the people feared the Loyde and Samuel exceedingly. Then sayd all the people vnto Samuel: praye for thy seruantes vnto the Loyde thy God, that we dye not: for we haue synned in aspyng vs a kyng, besyde all the synnes that euer we dyd.

Then sayd Samuel vnto the people: feare not. And though ye haue done all this wyckednesse, yet depart not from the Loyde in any case: but serue hym truly all youre hertes. Perther turne ye after dayne thynge whiche shall not profyte you nor be habile to deliuer you, for they are but vanities. And the Loyde will not forsake his people, because of his greate names sake: because the Loyde hath begun

Esther. whiche hath magnified.

Genes. xlii. & Exod. ii. d

Judas. d

Esther. whiche hath magnified. **Judas. d** **Thais. Samion.**

1. Reg. viii. a

D

Exo. xxxiii. d. Deuter. xii. c. Josue. viii. d

15. iij. begon

begonne to make you his people. Moreover God forbid that I shoulde synne agaynste the Lorde in leauynge praynge for you, and to shewe you the good and ryghte waye. Onely feare you the Lorde and serue hym truly with all your hartes: for so, he hath done greates thynges for you. But yf ye shall do wickedlye, then shall he be to you as your kynge persynne.

The Philistines are smitten of Saul and Jonathan. Saul beyng disobedient to Goddes commaundement is shewed of Samuel that he shall not reigne.

CAPL.

XIII.

IT was now an houle yere after that Saul had begun to reigne. And when he hadde rayned two yeres ouer Israel, he chose him thre thousande men out of Israel. Two thousande were with Saul in Machmas a mount Bethell: and a thousande with Jonathan in Gabaath Beniamin. And the rest of the people he sente home, euerye man to his house. So Jonathan slew the Philistines in an hold that they had in Gabaath: and it came to the Philistines eares. And Saul caused the trumpet to be blowne throughte oute all the lande, saying: let the Philistines heare. And all Israel heard saye how that Saul had destroyed an hold of the Philistines, and that Israel shoulde aforesayd Philistines. And all the people cryed after Saul to Galgal.

Then the Philistines gathered them selues together to fighte with Israel, thre thre thousande charrettes, and sixe thousande horse men, with other people like the same by the sea side in multitude: and came by and pitched in Machmas eastward from Bethauen. And when the men of Israel sawe them selues in a strait, and that the people were discomfited, they byd them selues in caues, in perye holes, in rocks, benches, and pycces. And the Philistines went ouer Jordan vnto the lande of Gad and Galaad. But Saul was yet in Galgal: and all the people that folowed him were dismayed. And he tarped seven dayes, as Samuel had appoynted. But Samuel came not to Galgal: and the people scattered from hym. Wherefore Saul sayd, byynge me burnt sacrifice, and pear offeringes. And he offered burnt sacrifice. And as soone as he had ended his burnt offeringes, beholde Samuel came. And Saul wente agaynste him to grete hym.

Then sayde Samuel to Saul: what hast thou done? And Saul sayde, because I sawe that the people scattered from me: and that thou comest not within the dayes appoynted: and that the Philistines gathered them selues together to Machmas: then sayd I, the Philistines shall come down vpon me to Galgal: and I haue made my prayer vnto the Lorde. And therefore when they enforced me, I offered burnt offeringes. Then sayde Samuel to Saul: thou hast done folyschly, and hast not kepte the commaundement of the Lorde thy God, whiche he commaunded the whiche

thynges yf thou haddest not done at this time: wolde the Lorde haue stablished thy kyngdome vpon Israel for euer. But now the kyngdome shall neuer stablish agayne. The Lorde hath soughte him a man after his owne heart, and hath commaunded him to be a captain ouer his people: because thou hast not kepte that the Lorde commaunded the. And Samuel arose and gat him frome Galgal to Gabaath Beniamin. And Saul nombred the people that were founde with him, aboute fixe hundred men. And Saul and Jonathan his sonne, and the people that were founde with them, hadde theyr abydinge in Gabaath Beniamin. But the Philistines had pitched in Machmas. And there came out of the hold of the Philistines thre companies, to destroy one company turned vnto the waye that ledeth to Ephraim vnto the lande of Saul: another company turned the waye to Bethonai: and the thirde company turned to the waye of the code that turneth to the valeye of Zeboun towarde the wilderness. But there was no smyth throughte oute all the lande of Israel. For the Philistines were ware that the Philistines wolde not make them selues neither swordes nor speeres. And therefore made all Israel goe downe to the Philistines to mendre some man his ware, his mattocke, his axe, his sickle: as ofte as the edges of the sickles, mattockes, dongfores, and axes were blunt, and muste be had vnto the scythe to be amended. And so in tyme of battaile, there was anyther sword nor speere founde in the handes of anye of the people that were with Saul and Jonathan: save to Saul and Jonathan his sonne was there somwhat found. And the armye of the Philistines came out and stood on the other side before Machmas.

Jonathan accompanied with his esquire pursued the Philistines to night. He taketh the hony which his father unknowing to him, had hidden in the hold, for which he shoulde haue bene slayne, but the people deliuered him.

CAPL.

XIII.

And it fell on a daye that Jonathan the sonne of Saul sayde vnto his yonger man that bare his harness: come and let vs goo ouer to the watche men of the Philistines that are yonder on the other syde, and tolde not his father. But Saul tarped in the bettermoste parte of Gabaath vnder a pomogarnet tree that was in Mageon: and the people that were with him were aboute fixe hundred men. And Abiah the sonne of Abud the habodes brother, the sonne of Philistines, the sonne of Deli was the Lorde's paxell in Shiloh and bare an Ephod. But the people wylde not that Jonathan was gone.

And in the waye by which Jonathan sought to goo ouer vnto the garrison of the Philistines, were there two sharpe rockes, thone on the one syde, and another on the other: the one called Bozer, and the other Seneh. And the one leaueth northward towarde Machmas,

and the other southward towarde Gabaath. Then sayde Jonathan to the yonger man his harnessbearer: come and let vs go ouer vnto the standing of these bndcircumfenced. And he answered the Lorde will worke with vs: for the Lorde is habile to saue euer with maner or with setme. And his harnessbearer sayd vnto him do all that is in thine herte: set the forward: & se, I am with the, as thine herte iudgeth. Then sayd Jonathan: beholde, wher we go ouer vnto the men, and shewe oure selues vnto them: yf they saye on this wyse to vs: tarpe till we come to you, then we wyl stand still wher we be and not goe by vnto them. But yf they so saye vnto vs: come hyther vnto vs, then we will goo by, for the Lorde hath deliuered them into our handes. And this shall be a signe vnto vs. And when they had both shewed them selues vnto the garrison of the Philistines, the Philistines sayd: se, the Hebrewes come oute of the holes wher they had hyd them selues in. And the men of the garrison answered Jonathan and his harnessbearer and sayde: come by to vs, & we will shewe you a thyng. Then sayde Jonathan vnto his harnessbearer: come after me, for the Lorde hath deliuered them into my handes of Israel. And Jonathan clame vpon his bow and sere, and his harnessbearer after him. Then they fell before Jonathan: and his harnessbearer slewe them after him. And the harte laughter which Jonathan and his harnessbearer made, was vpon a twenty men, within the compass as it were aboute an halfe akre of lande. And there was a feare in the hold that was in the feld, and amonge all the people: as moche that they that kept the hold, and they that were gone to robbe, were afraide also: and the earth trembled, and there was a feare sente of God. And the watche men of Saul in Gabaath Beniamin, sawe. And beholde, the people scattered and ran hyther and thither. Then sayde Saul vnto the people that was with him: nobbye & se who is gone away home vs. And when they had tolde: beholde, Jonathan & his harnessbearer were not there. And then Saul sayde vnto Ahia: bringe hyther the Arke of God. For the Arke of God was at that tyme with the children of Israel. And whyle Saul talked vnto the preaste, a lowde shremyng beganne in the host of the Philistines, and it increased and was harde with a great noyse. And Saul sayde vnto the preast: nichodawe thynke hande. And Saul assembled all the people that were with him, and went to the hold. And se, euery mannes sword was agaynste his fellowe, & there was great laughter done. Moreover the Philistines that were with the Philistines before that tyme, and were come with them in all partes of the hold, turned to the children of Israel that were with Saul and Jonathan. And they also which had hyd them selues in mount Ephraim, hearing that the Philistines were fled, put them selues in pcease with Sauls men, & pursued the Philistines, and so God holpe Israel that daye. And the battaile continued till they came to Bethauen. And the men of

Israel loyned them selues together that day: and Saul adured the people saying: Cursed be he that eateth any fode vntill nyght, that I maye be auenged of myne enemyes. And so there was none of the people that tasted any fode. And all the land came to a wood, wher hony laye vpon the ground. And when the people were come into the wood: Beholde, hony dropped. Howe be it there was no man that moued his hande to his mouth, because that the people feared the curse. But Jonathan herde not when his father adured the people, wherfore he put forth the ende of the staffe that was in his hand and dypte it in an hony combe, and put his hande to his mouth and forthwith his eyen receyued their old vigour and courage. Then spake one of the people and sayde: thy father adured the people, saying: Cursed be the man that eateth any fode this daye, and yet the people were saynt. Then sayde Jonathan: my father hath troubled the lande: for beholde my eyen haue recovered their power and strength, because I tasted a lytle of this hony: betw then yf all the people had eaten of the spoyles of their enemyes which they founde, had there not bene then a moche greater slaughter amonge the Philistines? And they layde on the Philistines that daye, frome Machmas to Galalon. But the people were exceedinglye saynt.

Then the people gat them to the spoyles, & toke shepe oxen and calues, and slewe them on the ground, and byd eate with the bloud. Then men tolde Saul, saying: Beholde the people synne agaynste the Lorde, in that they eate with the bloud. And he sayde: ye haue trespassed. But comle a greate stone vnto me now, and go abrode amonge the people and byd them byynge euery man his oxe, and euery man his shepe, and slay them here, & synne not agaynste the Lorde: in eatinge with the bloud. And the people broughte euery man his oxe in his hande by nyght and slewe them there. And Saul made an aultare vnto the Lorde, and that was the first aultare that he made vnto the Lorde. And Saul sayde: Let vs go towarde after the Philistines by nyght: and let vs make hauocke amonge them till it be daye in the mornynge, and let vs not leaue one of them. And the people answered, what focure thou thinkest best. Then sayde the preast: Let vs come hyther vnto God. And Saul asked of God: Shall I goo towarde after the Philistines? and wylt thou geue them into myne handes? But he answered him not at that tyme. Then sayde Saul, let the people come hyther out of all quarters, & knowe and se, in whome this synne is chaunced this daye: for as truly as the Lorde lyueth, whiche hath saued Israel, though it be in Jonathan my sonne, he shall dye for it. But no man answered him of all the people.

Then he sayde vnto all Israel: Be ye on one syde, and I and Jonathan my sonne wyl be on another. And the people sayde vnto Saul: What thou thinkest best that do. And Saul sayde vnto the Lorde God of Israel: geue perfect knowledge. And Saul and Jonathan

Aduraton.

Deute. xlii.

Jonathas were apprehended by the lotte, and
the people escaped free. Then sayde Saul:
cast lottes betwene me and Jonathas my
sonne. Jonathas was taken by the lot. Then
Saul sayde to Jonathas: tell me what thou
hast done. And Jonathas told him and sayd:
I casted a lyric honze vpon the ende of my
staffe that was in myne hande, and so, I must
dye.

Then sayde Saul God deale so and so
with me, but yf thou dyc Jonathas. But the
people sayde vnto Saul: What Jonathas dyc
whiche hath so mightely holpe Israel? God
for byd, As trulie as the Lorde lyueth, there
shal not one heare of his hee fall to the ground:
for he hath brought with God this daye.
And so the people deliuered Jonathas, that
he dyed not. And then Saul ceased from fol-
lowinge the Philistines. And the Philistines
retourned to theyr owne place. And so Saul
toke the kingdome ouer Israel, and foughte
againg all his enemyes on every syde: againg
the Moabites: againg the children of Am-
mon: againg the Edomites: againg the kyn-
ges of Zobah, and againg the Philistines.
And wher so euer he turned him self, there
he wanne, and demeaned him selfe valiantly,
and slew the Amalechites, and yde Isra-
ell oute of the handes of theym that spoyled
them. The sonnes of Saul were Jonathas,
Jesur, and Melchishua. And his two daughters
were thus named: the elder Merob, and the
younger Michol. And the name of Saules
wyfe was Ahinoam, the daughter of Ahima-
as. And the name of his chiefe capitayne was
Abner the sonne of Ner Saules uncle. And
Ner was Saules father. And Ner the fa-
ther of Abner was the sonne of Abiel. And
there was fore warre with the Philistines, al
the dayes of Saul. For wher so euer Saul
sawe a stronge man, and an aduise, he toke
him vnto him.

Saul is commaund'd to slay Iſaiah. He is diſobedient to the voyce of God, and ſaureth the ſpoyle for whiche the Lord foſtakeh him. Samuel mour- neth 19: Saul.

C A P I. XV.

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* Cro. 11.12.
31.12.11. D
20.12.11.1

Then saide Samuel vnto Saul: ¶ Lord
sent me to annoynt the, kringe ouer his
people Israel. Nowe therefore obeye
thou the voyce of the wordes of the Lord.
Thus saith the Lord of hostes: I haue cast-
led to remembrance all that euer Amaleke
hath done to Israel: how they laye in waite
for them in the waite, as they came out of E-
gypte. Now therefore go and smyte the Ama-
lekites, and destroye ye onely all that per-
tayne vnto them, and so thou haue no compas-
sion on them. But Sarai an and woman, in-
fante and sucklinge, etc. were, camell, & alle.
And Saul gathered the people, and nombered
them in Belaiim two hundred and threescore
men, and ten thousand men of Iuda. And
Saul came vnto a crosse of the Amalekites, &
fought in a valley. But Saul and his men
were: so he kepte a gette away from the Ama-

lechites, lest I destroy you with them for
I shew mercy to Israel when they came out
of Egypt. And the Amalekites departed from
the Amalechites. And Saul knew the Ama-
lechites from Hevula to Sur that they
were to Egypt, and took Agag the king of the
Amalechites a prisoner, and utterly destroyed all
the people with the edge of the sword. But
Saul and the people spared Agag, and the
best of the sheeps and of the oxen and fat thy-
nges and the lambes and all that was good, &
would not destroy them. But all that was
nought worth and flaggie that they destroy-
ed utterly. Then came the worde of the Lord
vnto Samuel, saying: it hath bin thought me that
I haue made Saul king. For he is turned
from me and hath not fulfilled my comma-
ndementes, wherfore Samuel was rapt away
and cryed vnto the Lord, al night. And Sa-
muel arose early, to meet Saul in the mor-
ning. And it was tolde Samuel that Saul
was come to Carmel, and hadde set him by a
priser of triumph. And was turned and de-
parted and gone to Galgal.

And when Samuel was come to Saul, Saul sayde vnto him: Blessed be thou in the Lorde. I haue done the commaundment off the Lorde. And Samuel answered: What meaneth then the bleatynge of the Shepe in myne eares, and the noyse of the oxe which I heare? And Saul sayde: they haue brought them frome the Amalechites. For the people spare the best of the Shepe and of the oxen, to sacrifice vnto the Lorde thy God. And the rest we haue destroyed. But Samuel sayde to Saul: cease, and let me tell the what the Lord hath sayde to me this nyghte. And he sayde vnto hym: saye on. And Samuel sayd, when thou wast lyt in thine own sight, were thou not made the heede of the reprobis of Israel? And the Lorde annointed the, king ouer Israel. And then the Lorde sent the on a biage, and sayde vnto the, se thou vnto the Amalechites those sinners the Amalechites and fight against them, till ye haue utterly destroyed them, wherfore then hast thou not obeyed the voyce of the Lorde? But dydest turne to the praye and hast wrought wyckednesse in the sight of the Lorde?

And Saul sayde vnto Samuel: I haue
 heared the voyce of the Lorde, and wente the
 waye which the Lord sent me, & haue brought
 Agag the kynge of the Amalekites. And haue
 betterly destroyed the Amalekites. And the
 people take of the spoyle, sheepe, oren, and the
 cheifest of the thinges which shuld haue bene
 destroyed, to offer vnto the Lorde thy God
 in Gilgal. Then sayde Samuel, requirerth the
 Lorde burnt sacrifices and offerings, and not
 rather that thou shuldest obaye his voyce?
 Beholde, to obaye is better then offeringe, and
 to geue hyde, is better, then the fat of kine
 and bullocke. For rebelliousnesse is as the synne of
 witchcraft: and stubbornnesse is wyckednesse
 and idolatrye. Because therefore thou hast cast
 awaye the word of the Lorde: therefore hath
 the Lorde cast awaye the also / frome beinge
 kynge. Then sayde Saul to Samuel: I haue

DAVID IS

Loke not on his facion no; on the heyght of
his stature, for I haue refused him. Because
it is not as man seeth. For man lokech on the
outwarde apperaunce: but the Lorde behol-
deth the herte. Then Isai called Abinadab, &
made him come befoze Samuel. And he sayd:
Nether hathe the Lorde chosen this. Then
Isai made Samah come, and he sayde: ne-
ther yet hathe the Lorde chosen this. Then
made Isai seven of his sonnes come befoze Sa-
muel. And Samuel sayd, the Lorde hath cho-
sen none of these.

Then sayde Samuel to Iſai: Are here all
thy children? And he ſayde: The yongest is
yet bebynde: Beholde, he keepeth the ſhepe.
Then Samuel ſayde vnto Iſai: ſende and tell
him for we will not ſit twine to meat tyll he
be come hither. And he ſent and brought him
in, And he was ruddy and a goodly creature
of makinge, and of a pleaunt countenance.
And then the Lorde ſayde aſyle and annoynt
him: for this is he. And Samuel toke ſe hoꝛne
with the oyntment and annoynted him in ſe
prefens of his byethen. And the ſpyrite of
the Lorde came vpon Dauid, from that daye foꝛ
warde. Then Samuel aroſe vp and went to
Ramath. But the ſpyrite of the Lorde depaꝛ
ted frome Saul, and an euyl ſpyite ſent of
the Lorde, vexed him. Then ſayde his ſeruautes
vnto him: Behold, an euyl ſpyite ſent of God
vexeth the, let our Lorde therefore commaund
his ſeruautes to ſeke a mā that is a conning
player with an harpe. And then when the euyl
ſpyite ſent of God, cometh vpon the, he ma
playe with his hand, and thou ſhalt be eaſed.
And Saul ſayde vnto his ſeruautes: ſeke m
a man that can well playe, and bringe him t
me. Then answered one of his ſeruautes
ſayde: Beholde, I haue ſene a ionne of Iſra
the Bechleheemite, that can playe vpon inſtr
mentes, and is an active fellow, and a man o
warre, and wyſe, and well made, & the Lorde
is with him, wherupon Saul ſent meſſenger
vnto Iſai, and ſayde: Sende me Dauid th
ſonne which is with the ſhepe. And Iſai toke
an aſſe laden with byed, and a ſacke of wynn
and a kybde, and ſente thepm by Dauid h
ſonne vnto Saul. And Dauid went to Saul
and came befoꝛe him, and he loved him ve
well, ſo that he was made his page. And
Saul ſente to Iſai, ſayenge: Let Dauid re
mayne with me, for he hath founde fauour i
my ſight. And when the ſpyrite of God cam
vpon Saul, Dauid toke an harpe and playe
with his hande, and ſo Saul was reſcued
and dyd amende, and the euyl ſpyite depa
ted frome him.

The battayle of the Philistines agaynst Israel.
Tytell David ouercommeth great Goliath.

CAPL. XVII.

The Philistines gathered their hoste to
battayle, and assembled at Socoh in Ju
da, and pitched betwene Socoh and
Azekah, in the ende of Bomm. And Saul and
the men of Israel came and pitched in Gibe
dail

Goliath.

dale, and put them selues in arape, to fyghte agaynst the Philistines. And the Philistines stode on an hyl on the one syde, and Israel on an hyl on the other syde, and a balcy betwene them. And then came a man and stode in the myddes, out of the tentes of the Philistines named Goliath, of Geth syre cubites and an handbryd long, and had an helmet of brasse vpon his heed, and a coote of mayle aboute him. And the weyght of his coote of mayle was fyue thousande sycles of brasse. And he hadde barnesse of brasse vpon his legges, and a bylde of brasse vpon his shoulers. And the shaft of his spere was lyke a weures beame. And his spere heed wayed fyue hundred sycles of yron. And one bearynge a bylde went befoze him.

And he stode and called vnto the hoste of Israel, and sayde vnto them: what needeth that ye shuld come out in arape to battaile? am not I a Philistine, and you seruauntes to Saule? chose you a man, and lett hym come downe to me, yf he be hable to fyght with me and to beate me, then we wyll be your seruantes. But if I can ouercom hym and beate hym: ye shall be our seruantes and serue vs. And the Philistine sayde: I haue despyed the hoste of Israel this daye, gyue me a man and let vs fyght to gyther. When Saule and al Israel herd those wordes of the Philistine, they were discouraged and greatly afrayed. Now Dauid was son of an Ephraimite of Bethlehem Juda, named Iai, whiche Iai hadde eyghre sonnes. And was an olde man in the dayes of Saule amonge the people. And the thye eldest sonnes of Iai went and folowed Saule to battaile. And the names of his thye sonnes that went to battaile, were: Eliab the eldest, and the mydschull Abinadab, and the younge Samah, and Dauid was the yongest. And when the eldred were gone after Saule, Dauid went and departed from Saule, to kepe his sheeps at Bethlehem. And the Philistine came forth euer moynge and euenynge, and continued thus fouetye dayes. And Iai sayde vnto Dauid his sonne: take for thy byrthien this spha of parched cozne, and theie ten lounes, and run to the host to thy brethien, and carye theie ten fleshe chekes vnto the captayne, and loke how thy byrthien face, and see out their pledges. And Saule and al the men of Israel were in oke valye fyghting with the Philistines. And Dauid arose by elpe in the moynge, and lefte the shepe with a keeper, and toke and went as Iai had commaunded hym, and came where the hoste laye. And the hoste was goinge out in arape, & wound in battaile: for Israel & the Philistines had put them selues in arape, the one agaynst the other. Then Dauid put his panice from hym, vnto the handes of the keeper of the byllets, and ranne in to the host & came and geered his brethien. And as he talked with them, Beholde, there stode a ma in the myddes Goliath the Philistine, by name, of Geth/whiche came out of the arape of the Philistines, and spake in the maner aboutheysed,

that Dauid herde it. And all the men of Israel when they sawe the man, ranne awaye from hym, and were soze afrayed. And eueri man of Israel sayd: Se ye this ma that is come forth euen to teuple Israel is he come. And so hym that beate hym wyll the kyng gyue great riches, and wil gyue hym his daughter therefor, and make his fathers house free in Israel. Then spake Dauid to the men that stode by and sayd: What shall the man haue that beate this Philistine and take awaye the shame frome Israel? for what is this vncircumcised Philistine, that he shuld teuple the hoste of the sprynge God? And the people answered as is chersed, sayenge: thus shall he be rewarded that canne vanyquy the hym. And Eliab his eldred brother herde when he spake vnto the men, and was angere with Dauid & sayd: Why cameste thou amaye? and why whome hast thou left those shepe in the wilderness? I knowe thy pynde and the malice of thynne herte, that thou arte come to the battel. And Dauid answered, what haue I now done? is there any more saue a wege? And departed from hym into an other froue, and spake in the same maner, and the people answered hym agayne, as before. And then that herde the wordes which Dauid spake, wherled them before Saule, whiche caused hym to be fer. And Dauid sayde to Saule: Let mans herde saynt, for diebe of hym. Thy seruant will go and fight with this Philistine. And Saule sayde to Dauid agayne, thou arte not hable to go vnto this Philistine, to fight with hym. For thou arte but a childe, and he hath bene a man of warre eue from his youth. Then sayde Dauid vnto Saule, as the shepe kept his fathers shepe, there came a Lyon, & I herwyle a Beare, and toke a shepe out of the flocke. And I went out after him, and smote hym and toke it out of his mouth. And when he arose agaynst me, I caught him by the beards and smote him, and slewe him. For both a Lyon and also a Beare hadde thy seruant slayne. And this vncircumcised Philistine shalbe as one of them, for his caplynge on the hoste of the sprynge God. And Dauid spake mozeouer, the Loyde that deliuered me out of the handes of the Lyon and out of the handes of the Beare, shall deliuer me also out of the handes of the Philistine.

Then sayde Saule to Dauid goo, and the Loyde be with the. And Saule put his raiment vpon Dauid, and put an helmet of brasse vpon his heed, and put a coote of mayle vpon him, and girded Dauid with his owne swerde vpon his rapment. And he assayed howe he coude go, for he neuer pioned it. Then sayde Dauid vnto Saule: I can not go in these, for I haue not bene tised thereto, and put them of hym, & toke his staffe in his hand, and chose him fyue smoth stones out of a broke, and put them in a spegherdes bagge whiche he hadde, and toke his syngie in his hande, and went to the Philistine.

And the Philistine came and stode nere to Dauid, with the man that bare a bylde befoze

foze hym. And when the Philistine looked and sawe Dauid: he disdayned hym, for he was but a yonglinge, roudye and goodly to loke vpon. And the Philistine sayde vnto Dauid: am I a dogge, that thou comest to me with a staffe? and he cursed Dauid in the name of his Godes. And he sayd to Dauid: come to me & I wyll gyue thy fleshe vnto the fowles of the ayre, and to the beastes of the feild. Then sayd Dauid to the Philistine: thou comest to me with a swerde, a speare, and a bylde: But I come to the, in the name of the Loyde of hostes, the God of the hoste of Israel on whom thou haste rayled. This daye shall the Loyde gyue the into my hande, and I shall smyte the and take thynne hed frome the, and I wil giue the carcases of the host of the Philistines this daye vnto the fowles of the ayre, and to the beastes of the earth, and all the worlde shall knowe, that there is a God in Israel. And all this companie shall knowe, that the Loyde fawth not with the swerde and speare. For the battaile is the Loydes, and he shall gyue vs in to our handes.

And when the Philistine arose and came and stode nere to Dauid, Dauid haded a stone to fyght agaynst the Philistine. And Dauid put his hand in his poke and toke out a stone and flange it, and smote the Philistine in his forhed that the stone sonke in to his forhed, and he fell grouelinge to the earth. And so Dauid ouercom the Philistine with a sling and a stone, and smote the Philistine and slewe hym. And because Dauid had no swerde in his hande, he ran and stode vpon the Philistine, & toke his swerde and byrwe it out of his whethe and slewe hym and cut of his hed therewith. And when the Philistines sawe their champion ded, they fled. And the men of Israel and of Juda arose and howled and folowed after the Philistines, tyll they came to the valley and vnto the gares of Akaron. And the Philistines fell downe ded by the waye to Samraim euen vnto Beth and Akaron. And then the children of Israel returned from the slaye after the Philistines, and spoiled their tentes. And Dauid toke the hed of the Philistine, and broughte it to Ierusalem: But he put his armour in his tent. But when Saule sawe Dauid issue forth agaynst the Philistine, he sayd vnto Abner the captayne of his host: Abner, whose sonne is this yonge man? And Abner answered, as truly as thy soule lyueth, O kynge, I can not tell. Then sayde the kynge: Enquere thou, yf he be some noble mans sonne. And so when Dauid was returned from the slaughter of the Philistine, Abner toke him and broughte him before Saule, with the hed of the Philistine in his hande. And Saule sayde vnto him: Whose sonne arte thou, thou yonge man? And Dauid answered the sonne of thy seruante Iai the Bethlehemit.

The fowle betwene Dauid and Ionathas. Saule had a daughter that Dauid married whiche was the daughter of Saule.

And when he had made an ende of speake vnto Saule, the soule of Ionathas was knyt with the soule of Dauid. In so moche, that he loued hym, as his owne soule. And Saule toke him that daye & would let him go no moze home to his fathers house. And Ionathas and Dauid bound them selues the one to the other, for Ionathas loued him as his owne lyfe. And Ionathas put of his owne cote that was vpon him, & gaue it Dauid, and thereto his manle, his swerde, his bowe, and his gyrdle. And Dauid went out to all that Saule sent him, and behaued hym selfe myselfe. And whē Saule had set him ouer his men of warre, he pleased all the people, and especyally them that were Saules seruantes.

And it happened as they went, when Dauid was returned from the slaughter of the Philistine, that women came out of all cyties of Israel syngynge & dauncynge, agaynst Saule, with tymbrelles, with ioys, and with fyddles. And the women that played, sange thereto, and sayde: Saul hath slayne his thousande, and Dauid his ten thousande. Then was Saule excedynge wrothe and the sayenge displeased him, and he sayd: They haue ascribed vnto Dauid ten thousande, and to me but a thousande, and what can he moze haue save the kyngdome? wherfore Saule looked a wyse on Dauid frome that daye forthward. And it happened on the moztowe, that the curly spytte sent of God came vpon Saule, so that he prophesied in the myddes of the house. And Dauid played on the instrument with his hande, as he was daply wot. And Saule had a speare in his hande, and howlde it, intendinge to haue naped Dauid to the wall. But Dauid auoyded out of his presence two tymes. For Saule was afearde of Dauid, because the Loyde was with him, and was departed from Saule. And then Saule put Dauid frome him & made him a capitayne ouer a thousande, and he wot out and in before the people. And Dauid was wyse in all his wynges, and the Loyde was with him. Wherfore when Saule sawe he was so excedynge wyse, he was afrayed of him. But all Israel & Juda loued Dauid, because he went out and in before them. Then sayde Saule to Dauid. Beholde my eldred daughter Merob, her I will gyue the to wyfe: Onely play the man and fight the Loydes battailes. For Saule thought myne hande shall not be vpon hym, but the hande of the Philistines. And Dauid answered Saule: * what am I? and what is my lyfe or the hyndred of my father in Israel, that I shulde be sonne in lawe to the kynge? But when the tyme was come that Merob Saules daughter shulde haue ben gyuen to Dauid, she was gyuen vnto Achish an other of Saules daughters loued Dauid. And when it was tyme that Saule the thinge pleased him well. And he sayde: I will gyue him her, that she maye be a snare to him, & byng the hande of the Philistines vpon him. And Saule

Saul sayde to David: thou shalt this day be my sonne in law agayne. And Saul commaunded his seruantes, to comen with David secretlye and saye: Beholde the King hath a labour to the, and all his seruantes loue the, be therfore the Kinges sonne in lawe.

And Sauls seruantes spake those wordes in the eares of David. But David answered: seemeth it to you a lyght thinge to be the Kinges sonne in lawe, when I am a poore man and of small reputation? And Sauls seruantes tolde him agayne, saying: in this maner answered David. Then sayd Saul: this will saye to David: the Kinge caryeth for no other dowrye but for an hundred foreskins of the Philistines to be aduenged of the Kinges enemies. For Saul thought to make David fall in to the hands of the Philistines.

Then his seruantes tolde David these wordes, and it pleased David well to be the Kinges sonne in lawe. And shortly after Sauls arrow, with his men, and went and slew of the Philistines, two hundred men, and broughte their foreskins, and nombred them vnto the Kinge for to become his sonne in lawe.

¶ 1. Sam. xlii.

And so Saul gaue him Michol his daughter to wyfe. And when Saul sawe and vnderstode, that the Lord was with David, & that Michol his daughter loved him, he was the more afraid of David, and became Dauids enemye for euer. And when the Philistines went out to warre, David begaued him selfe more mysely then all the seruantes of Saul: so that his name was moche set by.

¶ Saul commaundeth to slea David. Michol his wyfe toucheth him by a proper feat, and receiveth her father. Saul is also amonge the Prophetes.

CAP. XIX.

¶ 1. Sam. xlii.

Then Saul communed with Jonathan his sonne, and with all his seruantes, that they shoulde kill David. ¶ But Jonathan Sauls sonne had a great fauoure to David, and tolde David sayenge: Saul my father goeth about to slea the. Now therfore take heed to thy selfe in season, and abyde in some secret place and hyde thy selfe. And I will go ouer and stande by my father in the felde where thou art, and will comen with my father of the, and if I can perceyue ought, I will tell the.

¶ 1. Sam. xlii.

And Jonathan spake good of David vnto Saul his father and sayde vnto him: let not thy kynge synne against his seruante David: for he hath not trespassed against the, and his workes are towards the very good. For he hath put his life in his hande and slewe the Philistines, and the Lord gaue a great victory to all Israel. And thou shalt see it, and thou shalt see it, wherefore thou shouldest thou synne against innocent bloude, and slea David for nought? And Saul harkened vnto the voyce of Jonathan and swaie: as truly as the Lord lyueth, he shall not dye. Then Jonathan tolde David and shewed him all those wordes,

and brought him to Saul. And he was in his presence as in times past. And the warre began agayne, and David went out and fought with the Philistines and made a great slaughter, and put them to flight. And the cup of the Lord was upon Saul as he sat in his house hawking a Fauelinge in his hande, and David played with his hande. And Saul extended to naye David to the wall with the Fauelinge: But David epe him selfe out of Sauls presence, and so he smote the spear in to the wall. But David fled and saved his selfe that nyght. Then Saul sent messengers vnto Dauids house, to sle in awaye of hym and to slea him in the morninge. But Michol his wyfe tolde it him, sayenge: If thou wilt not thy selfe this nyght, to morrow thou shalt be a deed man. And so Michol let David come thow a wyndow, and he went and fled and saved him selfe. And then he took an Image and layde it in the bed, and put a pillow of fed with goates heare vnder the head of it, & covered it with a cloth. And when Sauls messengers to slea David, they sayde that he was like: Then Saul sent the messengers: se David, sayenge: bringe him to me, dead or all, that he maye be slayne. And when the messengers were come in: Beholde, there lay an Image in the bed, with a pillow of goates heare vnder the head of it. Then sayd Saul to Michol: Why hast thou mocked me, and sent awaye myne enemye that he is dead? And Michol answered Saul: He slea vnto me, let me go, or else I will kill the. And so David fled and escaped and went to Hamath to Ramath and told him that Saul had done to him. And he, and Samuel went and dwelt in Ramoth.

And it was told Saul sayenge: Beholde, David is at Ramoth in Ramath, then Saul sent messengers to sle David. And when they saw a compaignie of Prophetes prophesying, and Samuel teachinge them, the spirit of God fell vpon the messengers of Saul, & they prophesied to. And when it was tolde Saul, he sent other messengers, and they prophesied lyke wyse. And Saul sent messengers yet agayne the thirde tyme whiche prophesied also. Then went he him selfe to Ramath, and when he came to a greete well that is in Ramoth, he asked and sayde: Where are Samuel and David? And they sayde: Se they be at Ramoth in Ramath, and as he wente thither to Ramoth in Ramath the spirit of God cam vpon hym also, and he wente prophesying, till he came to Ramoth in Ramath. And he slewe of his clothes and prophesied before Samuel in lyke maner, and fell naked all that daye and all that nyght, wherefore it is a women sayenge: Is Saul also amonges the Prophetes?

¶ David beyng in lecherous complacency with Jonathan Jonathan despyereth him. A polye was used betwene them: by which David quitted the intent of Saul.

CAP. XX.

XX.

And David fled from Ramoth in Ramath and went before Jonathan, and sayd: What haue I done? wherein am I faulted? what is the synne that I haue committed agaynst thy father that he seeketh my life? And Jonathan answered hym: God forbid, thou shalt not dye. For se, my father will do nothinge neyther great ne small, but that he will shewe me. For why shoulde my father hyde this thinge frome me? I knowe not. And David swaie agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes and therfore he thyndeth, Jonathan shall not knowe it, lest he be sorry. For in dede, as truly as the Lord lyueth, and as truly as thy soule lyueth, there is but a step betwene me and death. Then sayde Jonathan to David, what so euer thy soule desireth, I will do vnto the. And David sayde vnto Jonathan: Beholde, to morrow be the Kalendes, and I shoulde sit with the Kinge at meat. But let me go that I maye hyde my selfe in the felde vnto this daye the dayes at euen.

¶ If thy father myse me, saye: David asked leaue of me, that he myght go to Bethlehe to his own cytie, for there is holden a pelye feast for all his kynne. And if thy father say thus: It is well done, then thy seruant shall haue praye. But if he be angrye: be sure, thykednesse to thyselfe concluded of hym. And then thou shalt shewe mercy vnto thy seruant, for thou hast made with me thy seruant a bond in the Lord. Notwithstandinge if there be in me any trespass, slep me thy selfe, for what art thou to bringe me to thy father? And Jonathan answered: God kepe frome the, that I shoulde knowe, that thykednesse were concluded of my father, to come vpon the: and shoulde not tell it the. Then sayde David, who shall tell me, if thy father answer cruelly? Jonathan sayde to David: Come and let vs go forth into the felde. And they went both of them into the felde. Then Jonathan sayde vnto David: O Lord God of Israel, when I haue groped my fathers mynde, at any tyme or other, with this thre dayes, that it stande well with David: and I then slea not vnto the, and shew it the, the Lord be so and so vnto Jonathan. And in lyke maner, I will shew the, and sende the away: that thou mayst go in praye. And the Lord be with the, as he hath bene with my father.

And thou shalt performe vnto me the mercy of the Lord, not onely whyle I lyue, but also when I am deed, plucke not the mercye awaye frome my house for euer. No, not whyle the Lord hath destroyed the enemies of David euer one frome the face of the earth. And so Jonathan made a bonde with the house of David, despying that the Lord shoulde sle out of the hands of Dauids enemies their wykednesse. And with other wordes Jonathan adured David, because he loued him. For as his owne soule he loued hym.

¶ Then sayde Jonathan to David: to morrowe shall be the Kalendes. And thou shalt be safe, because the place shall appeare emptye.

But on the thirde daye come in any wyse vnto the place where thou shalt hyde thy selfe, when it is morcheday: euen by the stone wall. And I will shote thre arrowes by the one syde therof, as though I shoute at a marke, and will sende after, a lad, and byd him goe seke the arrowes. If I saye vnto the lad: Se the arrowes are on this syde the, bringe them: then come thou: for it is praye, and nothinge to woe, as sure as the Lord lyueth. But if I saye thus vnto the ladde, Beholde, the arrowes are beyonde the, then flee, for the Lord hath sent the awaye. And of this which thou and I haue spoken: beholde, the Lord is witness betwene the and me for euer. And so David byd him selfe in the felde. And when the Kalendes came, the King sat hym downe at meate, to thynke to eate. And the Kinge sat him downe after the accustomed maner, in his seate by the wall. And Jonathan arose, & Abner late by Sauls syde, and Dauids place was emptye, but yet Saul sayde nothinge at all that daye. For he thought, some thinge hadde chaunced him, wherby he was not cleane. But on the morrowe after the Kalendes, when Dauids place appeared emptye, Saul sayde vnto Jonathan his sonne, wherfore cometh not the sonne of Isai to meate, neyther yesterdaye nor to day. And Jonathan answered vnto Saul. David asked licence of me to go to Bethlehem sayenge: let me go I praye the, for our kynde holdeth an offering in the cytie, and my brother hath sent for me. Howe therfore if I haue founde fauoure in thyne eyes, let me go, and se my brethren. And for this cause he cometh not vnto the Kinges table. Then was Saul angrye with Jonathan and sayde vnto him: O Jonathan, and rebellious childe, thinkest thou I knowe not how thou hast chosen the sonne of Isai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother? For as long as I liue of Isai lyueth vnto the earth, thou shalt not be established, nor yet thy kyngdome, wherfore now sende and fet him vnto me, & for he is the childe of death.

¶ 1. Sam. xlii.

But Jonathan answered Saul his father and sayde to him: wherfore shoulde he dye? what hath he done? When Saul cast a spear at him to bye him, wherby Jonathan wiste well, that it was vtterlye determined of his father, to sle David. Then Jonathan arose frome the table in a great anger, and byd eate no meate the seconde daye of the Kalendes, for he was sorry for David, because his father had done him shame. On the nexte morninge Jonathan wente oute in to the felde, at the tyme appointed with David, and a lytle lad with hym. And he sayde vnto the boye, run and sende oute myne arrowes whiche I wrote. And as the boye ranne, he wrote an arrowe beyonde him. And when the ladde was come to the place whether Jonathan hadde shote the arrowe, Jonathan cryed after him, & sayd: the arrowe is beyonde the. And he cryed after the lad / haste, make speede and stande not still. And Jonathan laded gathered by the arrowe and came to his master. But the lad wiste nothinge.

things of the matter: Onely Jonathas and David told it. Then Jonathas gaue his weapons vnto the Lab, and sayd vnto him: goe and care them to the towne. And as sone as the lab was gone, David arose out of a place that was toward the south and fel on his face to the ground, and bowed him selfe thre tymes. And they kyssed eether other and wept together, but David more abundantly. And Jonathas sayde to David: go in fear of suche thinges as we haue sworne eether of vs in the name of the Lorde, sayenge: The Lorde be betwene the and me, and betwene thy seide and myne for euer. And he arose and departed. And Jonathas wente in to the towne.

David flieth in to Nob to Achimelech the prest, and getteth the euerbread to satisfye his hunger. After he flieth to kynge Achis, and there sayneth him selfe mad.

CAP. I.

XXI.

Then came David to Nob to Achimelech the prest: And Achimelech was astonied at his comminge and went to meete David and sayde vnto him: Why comest thou thy selfe alone, and no man with thee? And David sayde to Achimelech the prest: The kynge hath commaunded me to do a certayne thing and sayde vnto me, lette no man knowe whereabout I send the and what I haue commaunded the to do. And therefore I haue appointed my seruantes to such places. And nowe what haue thou vnder thyne hande? geue me fyue loaves of vnes or what cometh to hande. And the prest answered David and sayde: There is no vne bread vnder myne hande, but there is halowen bread, for the younge men haue aduoynted onely to come to me. And David answered the prest and sayd vnto him: O a truthe women hath bene looked by some be about a thre dayes, when we came out: and the vessels of the younge men were helpe. How be it if we haue taken anye breche by the waye this daye, it shall be halowen in the vessels. And so the prest gaue him halowen bread, for there was none other bread there save them breads, that were taken frome before the Lorde, to put freewe bread there.

And there was the same daye a certen man of the seruantes of Saul within the tabernacle of the Lorde named Doeg an Edomite, the chyke of Sauls herde men. And David sayde vnto Achimelech: is not here vnder thyne hande eether speare or swerde? for I haue neede thereof, because the kynge's busynes requyred hath. Then the prest answered: the swerde of Goliath the Philistine whome thou slewest in the vale of Berach, that is here waped in a cloth behynd the Ephod. If thou wilt take that, take it: for there is none other save that here. And David sayde: there is none to that, geue it me. And David arose and fledde the same daye from the presence of Saul, and went to Achis

the kynge of Geth. And the seruantes of Achis sayde of him: Is not this David the kynge of the lande? vnder whose hande this felowe in daunces, sayenge: Saul hath slayne his thousande, and David hath slayne his thousande? And David put those wordes into his heart and was sore aspayde of Achis the kynge of Geth. And he chaunged his countenance before them, and rauid in their handes, and scrabled on the wyres of the gate, and let his spittell fall downe vpon his bearde. The sayd Achis vnto his seruant. Lo ye sawe that this man was besyde him selfe, wherfore the Lorde hath brought him to me? lacke I mad men, that ye haue brought this felowe to playe the mad man in my presence? he shal not come into my house.

David flieth in to the caue of Hollam, and thence in to Gath to the kynge of Moab, and thence in to Gath. Doeg betrayeth David. Achimelech is accused of treason and slayne, and some saye and foure preastes mo with him: because they refused David. Nob is destroyed of Saul. The char flieth to David.

CAP. II.

XXII.

So David departed thence and escaped, and came vnto the caue of Hollam, wher he hid his breche: and all his fathers house knew of, they went thither to him. And there they vnto him all such as were in distress and in der and troubled in their heertes, & he made their capitayne, and there were with him aboute foure hundred men. And David went thence to Gath in the land of Moab, and sayde vnto the kynge of Moab: Let my father and mother (I pray the) haue their abydinge with you, till I knowe what the Lorde will to with me. And he brought them vnto the kynge of Moab, and they dwelte with him all the whyle that David kept him selfe in holdes. And the prophete Gad, sayde vnto David: Abyde not in holdes, but departe and go to the lande of Iuda. Then David departed and came into the forrest of Hareth. And Saul herde of it: for David was knowne and all the men that were with him. And as Saul sat in Gabaah vnder a groue vpon an hyll bancke with his speare in his hande, and all his men round about him, he sayde vnto his seruantes that were about him. Heare ye, ye sonnes of Beniamin: Wylle the sonne of Iai also geue euerie one of you felde and bynye parces, and make you all graunde capitaynes and petre capitaynes, that ye haue all conspired agaynst me, so that there is none that shal helpe me any thinge, in so moche that myn hath made a confederacie with the sonne of Iai? There is none of you that betrayeth my chaunce? Weweth it in myne eare: because my sonne hath set vp my seruant to speare me agaynst me, as appeareth this daye. Then answered Doeg the Edomite, which he was chyefe of the seruantes of Saul, and sayde: I sawe the sonne of Iai, wher he

came to Nob, to Achimelech the sonne of Achitob, whiche sought counsell of the Lorde for him, and gaue him byracles, & the swerde of Goliath & Philistine also. Then the kynge sent to call Achimelech the prest the sonne of Achitob, and all his fathers house: that is to saye, the preastes that were in Nob. And they came all to the kynge. Then Saul sayde: heare thou sonne of Achitob. And he sayde: here I am my Lorde. Then sayd Saul to him: why haue ye conspired agaynst me, thou and the sonne of Iai, in so moche that thou hast geue him byracles and a swerde, & hast sought counsell of God for him, that he shoulde aryse agaynst me, and be as my enemy as appeareth this daye? And Achimelech answered the kynge & sayd: who is amonge all thy seruantes as the faythfull David and the kynge's sonne in lawe, and goeth at thy byddenge, and is had in honoure in thyne house? haue I this daye begone to aske counsell of God for him? he is my face some me: lette not the kynge suspect agaynst his seruant anye such thinge in all the house of my father. For thy seruant knoweth nothinge of all this, eether lytle or moche.

But the kynge sayde: thou shalt surely dye Achimelech, bothe thou and all thy fathers house. Then sayde the kynge vnto his souldiers that stood about him: euerie and sleie the preastes of the Lorde, bothe because their hande is with David, and because they kene me when David fled and shewed it not to me. But the seruantes of the kynge wolde not moue their handes, to run vpon the preastes of the Lorde. Then sayde the kynge to Doeg: tourne thou and sleie the preastes. And Doeg the Edomite turned and ranne vpon the preastes and slewe that same daye foure shote and fyue pre somes that dyd weare eche man a linnen Ephod. And Nob the cite of the preastes he smote with the edge of the swerde, both man and woman, chylde and suckylinge, with ore alle and wepe. Yet one of the sonnes of Achimelech the sonne of Achitob, named Abiathar escaped and fled to David, and shewed hym that Saul had slayne the Lorde's preastes. The David sayde vnto Abiathar: I wylle if I same daye, that wher Doeg the Edomite was there, he wolde surely tell it Saul. I am canse of the death of all the soules of thy fathers house. Abyde with me and feare not: he that seeketh thy soule, shall see myne, and with me thou shalt be in sauegarde.

David deliuereth Keilah, and flieth in to the wilderness of Ziph. He is comforted of Jonathas. The Ziphites wolde haue betrayed him.

CAP. III.

XXIII.

Then they tolde David, sayenge: Beholde, the Philistines fight agaynst Keilah, and spoyle the barnes. David there fore asked the Lorde aduple, sayenge: Shall I goe and sleie the Philistines? And the Lorde sayde vnto David: Go and sleie the

Philistines, and saue Keilah. Then sayd David vnto his men: Se, we be aspayde here in Iuda. What shall we then be, when we come to Keilah, to the host of the Philistines? Then David asked the Lorde agayne. And the Lorde answered him and sayde, aryse, and go to Keilah, for I wylle geue the Philistines into thyne handes. So David and his men went to Keilah, and fought with the Philistines: and dyde awaye thre catel and made a great slaughter of them. And so David saued the inhabitants of Keilah. Nowe it chaunced, when Abiathar the sonne of Achimelech, had fled to David to Keilah, that he broughte an Ephod in his hande.

And it was tolde Saul, that David was come to Keilah. Then sayd Saul: God hath geuen him into myne hande. For he is shut in: for he is come into a towne where be bothe gates and barres. And Saul called all his people to warre, for to goe to Keilah, to besyge David and his men. But David had knoweledge that Saul purely imagined mischief against him, and sayde to Abiathar the prest: * Wyng the Ephod. Then sayde David, O Lorde God of Israel, thy seruant heareth, that Saul is about to come to Keilah to destroye the cite for my sake: wylle the elders of Keilah deliuer me into his hande? or wylle Saul come as thy seruante heareth saye? Lorde God of Israel tell thy seruant. And the Lorde sayde: He will come. Then sayde David: Wylle the men of Keilah deliuer me and my men into the hande of Saul? & the Lorde sayd: they will deliuer you.

Then David and his men which were by a fire handied, arose and departed out of Keilah, and went here and there, they knew not togethere. And when it was tolde Saul, that David was fled frome Keilah, and so in sauegarde, he let the tourneye alone. And David abode in the wilderness in stronge holdes, & in a mountayne in the wilderness of Ziph. And Saul sought him all his lyfe, but God deliuered him not into his hande. And David sawe that Saul was come out, to seke his lyfe but David was in the wilderness of Ziph in a covert. And Jonathas Sauls sonne arose & went to David to the covert, and strenghted him in God, and sayde vnto him: Feare not, for the hand of Saul my father shal not fynd the, but thou shalt be kynge ouer Israel, and I muste be next vnto the. Yea, and Saul my father knoweth that it shall be so. And they made a bonde together before the Lorde, & David sayed syl in the wood, but Jonathas went to his house.

Then came the Ziphites to Saul vnto Gabaah, sayenge: David hydeh him selfe saue by vs in stronge holdes that are in a covert in the hill of Hachilah on the eyghteside of the wilderness. Nowe therefore sye kynge, come downe with all the lust that thy soule hath to come. And if we haue our partes to deliuer him into the handes of thy kynge. Then sayd Saul: Blessed are ye in the Lorde: for ye haue compassion on me. God, I praye you, and make more natowly, and knowe and se his haunte, S. G. whers

Where his fote hath bene, and wto hath fene him there: for it is tolde me he is very wylly. He therfore and knowe all the loyngne places where he loutheth, and come agayne to me with the certentye. And I will goo with you. Yea and if he will byde him selfe in the grounde, yet I will hunt him out, with all the thousandes of Iuda. And they arose and went to Ziph before Saul. But David and his men were in the wilderness of Maon, in the wyld felde, on the ryght hande of the wilderness. For when Saul was gone with his men to seke, it was tolde David. And therfore he went unto a rocke and dwelt in the wilderness of Maon, whiche when Saul hearde, he pursued after David in to the wilderness of Maon. But Saul and his men went one the one syde of the mountayne, and David and his men on the other. And David as a man amf ard, made haste to gette frome Saul. For Saul and his men had compassed David & his men round about, to take them. Then there came a messenger to Saul, sayinge: Haste the and come, for the Philistines haue invaded & do dispoyle the lande. Wherfore Saul returned frome persecutinge David, and made agayne the Philistines. And therfore the place is called * Seia Waphelecorth. And then David went thence and dwelt in stronge holdes at Engaddi.

* That is the rock of pynne

David fleyth into Engaddi and there hideth him. Saul cometh in thyt her to do his caliments and David cutteth off the border of his miter. David goeth out of the caue after Saul and speaketh to him.

CAP. XXIIII

When Saul was come agayne frome the Philistines, there were that tolde him, sayinge: behold, David is in the wilderness of Engaddi. Then Saul tooketh three thousand chosen men out of all Israel, and went to seke David and his men in the rockes, where nothinge haunted but wyld geasses. And he came to the flockes of Shepe, by a wayes syde where was a caue. And Saul wote in couer his fete. And David and his men sat a longe by the sydes of the caue. And the men of David sayde vnto him, the daye is come of which the Lorde sayde vnto the: Behold, I will deliuer thyne enemye into thyne hand, and thou shalt doo with him what it pleaseth the. Then David arose and cut of a lappe of Sauls cote pynely. And forthwith Davids herf smote him, because he had cut of a lappe of Sauls cote. And he sayde vnto his men: The Lorde kepe me frome wyng that thinge vnto my master that is the Lorde: as annoynted, so laye myne hande vpon him, for he is the Lorde annoynted. And so David kept of his seruantes with wordes, and suffered them not to set vpon Saul. And when Saul was risen out of the caue, and went forward on his iourney, David arose and went out of the caue and cryed after Saul, sayinge: My lord kyng. And Saul looked behynde him. And David clouped to the earth and bowed him self, and

sayd to Saul: Wherfore gnest thou an eare to mens wordes, that saye, David seeketh the euill? Beholde, this daye thyne eyes haue fene, that the Lorde had deliuered the, into myne hande in the caue. And when they had kylled the, thyne eye had compassion on the. And I sayde: I will not lay my handes on my master, for he is the Lorde annoynted, but rather my father, se yet and acknowledge this the lap of the cote in my hande. And in almoste as I kylled the not also, when I cut of the of thy cote, vnderstande and se, that thine neyther euill ne rebellion in me, and that I haue not spinned agaynst the. And yet thou wilt after my soule to destroye it. The Lorde be iudge betwene the and me, and the Lorde auenge me of the. But myne hand be not vpon the. Accordyng to the oide Prouerbe: Wpkebnelle shall pcedde out of the wycked: but myne hande shall not be vpon the. After which arte thou come out, thou kyng of Israel? What is he whome thou chasest? Certes euen a deede wyge, and a flee. The Lorde be iudge, and let him seme betwene the and me, and let iudge my cause, and deliuer me out of thyne hande. When David had made ende of speakyng all these wordes to Saul, Saul sayde: Is this thy voyce my sonne David? And he lyfte vp his voyce and wepte, and sayde to David: Thou arte ryghteouser then I, for thou hast rewarded me with good, & I haue requyted the with euill. And thou hast shewed this daye how lounyngly thou hast dealt with me, that when the Lorde had looked me in thyne handes, thou shewest me not. For when he shall fynde his enemye wote let him departe in a good waye. Wherfore the Lorde reward the with good, for that thou hast done vnto me this daye. And nowe farewell, as I knowe assuredly that thou shalt be king, and that the kyngdome of Israel shall be thyne. And thou shalt be blessed in thyne hande: Swere vnto me, my the Lorde, that thou shalt not destroy my name out of my fathers house: & David swore vnto Saul, So Saul went home, but David and his men gat them vp vnto an holde.

Samuel dyeth. David fleyth to the wilderness of Maon. He is angrye with Nabal: but repayed by the wysdome of Abigail. Nabal dyeth, and David marryeth Abigail.

CAP. XXV

Then Samuel dyed, and all Israel stoned and lamented him and buried him in his owne house at Ramath. But David arose & gat him to the wilderness of Maon. And there was a man in Maon / whose cattell was in Carmel, & the man was called Nabal, & he had three thousande shepe & a thousande golles. And he was dwelling his wyfe in Carmel. The name of the man was Nabal, & the name of his wyfe was Abigail, and was a woman of good wysdome & bewtyfull. But the man was churly & of thynkeless diuions, & was a Calbute. And when David

herde in the wilderness, that Nabal shate his shepe, he sent out ten of his younge men, and sayd vnto them: get you vp to Carmel and go to Nabal and grete him in my name. And thus wile saye vnto my frinde: pear be to the, pear be to thine house, and praye be vnto all that thou hast. I haue herde saye thou hast shepers. Now, thy sheperdes were with vs, & we did them no despite ne villanye, neyther was there ought missyng vnto them, all the while they were with vs in Carmel: aske the seruantes, & they will shewe the. Wherfore let these yonge men fynde fauour in thine eyes: for we come in a good season. & giue (I praye the) whatsoeuer cometh to thine hande, vnto thy seruantes and to thy sonne David. So Davids younge men came and tolde Nabal all those wordes in the behalfe of David and then stopped. Then Nabal answered Davids seruantes and sayde: what is David? and what is the sonne of Israhel? there is plenty of seruantes now a dayes, that breake away from their masters. Shuld I take my breed, my water and my flesch that I haue kylled for my shepers, and giue it vnto men which I wote not whence they be? The Davids seruantes turned their waye / and went agayne, and came and tolde him accordyng to all those sayenges. Then David said vnto his men: gyde euery man his swerde aboute him. And they gyrd euery man his swerde on him, and David thereto gyrd on his swerde. And so there folowid David aboute foure hundred men, and two hundred aboue by the staffe. But one of the seruantes tolde Abigail Nabals wyfe, sayenge: Se David sent messengers vnto our master out of the wilderness to salute him, & he caryed them. And yet the men were very good vnto vs and dyd vs no displeasure, neyther mysd we any thinge, as longe as we were conuersant w them, when we were in the felde. Yea they were a wall of defence vnto vs, both by night and by daye, all the while we were with the shepe. Nowe take hede and se, what thou hast to do, for my chiefe is concluded to be done vnto our master and to all his household. And he is vngracious to speake to. The Abigail marre had and took two hundred loaves and two botelles of wyne and foure shepe wyde dressed, and foure measures of parched corne, and an hundred bondelles of rekings, & two hundred trayles of egges, and laded them on asses, and sayde vnto her yonge men: go before me, and so I come after you, & tolde her husbande Nabal nothinge therof. And as he rode on her asse, & was commyng wtowne in a shade of the hyll, David and his men came wtowne agaynst her, and she met them. And David sayde: in daye haue I kept all that this felowe hadde in the wilderness: so that nought was mysd that percapned vnto him, for he hath acquyted me with euill for good. So and so God too vnto the enemyes of David, as I will not leaue of all that percapne to him, by the dawninge of the daye, ought that pisseth agaynst the wall. When Abigail sawe David, she halted and byd a

lyte of her asse, and fell before David on her face, and bowed her selfe to the grounde, and fell at his fete and sayde: Let this unhappye dede be accompted myne, my Lorde, and let thyne handemayde speake in thyne audience, and heare the wordes of thy handemayde. Let not my Lorde regarde this vnchastyt ma Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I thyne handemayde sawe not the younge men of my Lorde which thou sendest. And now my Lorde as truly as the Lorde lyueth, and as thy soule lyueth, the Lorde hath withholden the frome rompyng to wode bloude, and frome anengyng thy selfe with thyne owne hande. Furthemore I praye God that thyne enemyes and they that intende to doo my Lorde euill, maye be as Nabal. And now take this blessinge, whiche thyne handemayde hath brought to the my Lorde, let it be gyren vnto the younge men that folowme my Lorde. For gyue the trespass of thyne handemayde that the Lorde maye make my Lorde a sure house because my Lorde sighteth the battelles of the Lorde, and there could no euill be founde in the, in all thy lyfe. And yf any man arse to persecute the, and to seke thy soule, the soule of my Lorde mought be persecuted as it were in a bondell of luyngge thinges, with the Lorde thy God. And the soules of thy enemyes be longe in the myddle of a spyng. And when the Lorde shall haue woe to my Lorde all the good that he hath promysed the, and shall haue made the, ruler ouer Israel: then shall it be no grudge of conscience vnto the or discouraige of herte vnto my Lorde, that thou widdest bloude causelesse, and bydest auenge thy selfe.

And when the Lorde shall haue dealt well with my Lorde, thinke on thyne handemayde. Then sayde David to Abigail: blessed be the Lorde God of Israel which sent the this day to mete me. And blessed be thy behauiour, and blessed be thou which hast kept me this daye frome bloudsheddinge, and frome anengyng my selfe with myne owne hande. For in deede as surely as the Lorde God of Israel lyueth, who hath kept me backe frome huryng the, excepte thou haddest halld and met me, there hadde not bene left vnto Nabal by the dawninge of the daye, a pisset agaynst the wall. And so David receyued of her hande that she brought, and sayd to her: go in praye to thyne house. So I haue obeyed thy voyce and haue receyued the to grace.

And when Abigail returned to Nabal: behold, he helde a feast in his house lyke a feast of a kyng, and Nabals herte was merry with in him, for he was well dyonke. Wherfore she tolde him naught neyther lyte nor morbe tyll the morowe. But in the moynyng, when Nabal hadde dygged the wyne, his wyfe tolde him these wordes, and his herte dreyd wnt in him, and he became as a stone, and vpon a ten dayes after the Lorde smote Nabal, that he dyed. Whiche when David herde that Nabal was ded, sayde: Blessed be the Lorde that hath wged the cause of my rebuke.

So. id. of the

of the hande of Nabal, and hath kept his seruauunt from euill, and hath turned the wickednesse of Nabal vpon his owne heed. So Dauid sent to comen with Abigail, to thin- tent to take her to his wife. And when the seruantes of Dauid were come to Abigail to Carmel, they spake vnto her, sayinge: Dauid sent vs vnto the, to take the to his wyfe. And she arose and fell on her face to the erthe and sayde: Beholde, thy hand maye be a ser- uauunt to waite the fete of the seruantes of my Lorde. And Abigail hastened and arose and gat her vpon an Asse, with. v. damoselles of hers that went at her fete, and went after the messengers of Dauid and was his wyfe. Dauid also take Abinoan of Jezrahel, and they were both his wiues. But Saul gaue Michol his daughter Dauids wife to Phalt the sonne of Laish of Gallim.

C Saul cleareth in his tent, And Dauid taketh a way his speare and a cruise of water, that stode at his heade.

CAPL.

XXVI.

After that came 3 Ziphites vnto Saul to Gabaah, sayinge: Dauid hyeth hym self in 3 hill of Bachilah before 3 wil- dernesse. Then Saul arose and went to the wilderness of Ziph and thre thousand cho- sen men of Israel with him, to take Dauid in the wilderness of Ziph. And Saul pitched in the hill of Bachilah whiche lyeth before the wilderness, by the wayes syde. But Dauid dwelt in the wilderness. And when he sawe that Saul pursued him into the wilderness, he sent forth spyes and vnderstode that Saul was come in thre.

Wherefore Dauid arose and went to the place where Saul had pitched, and behelde the place where Saul lay with Abner the son of Ner, his chiefe captayne. For Saul laye within a counte banke, and the people py- ched round about him. Then answered Dauid and spake to Abimelech the Bethite and to Abisai the sonne of Zeruiah and brother to Joab, sayinge: Who will go towne with me to Saul to the hoste? and Abisai sayde: I will goo towne with the. And so Dauid and Abisai came to the people by nyght. And be- holde, Saul laye slepyng within a rounde banke, and his speare pyched in the ground at his heade, Abner & the people spenge round about him. Then sayde Abisai to Dauid: God hath inclosed thynne enemy vnto thynne hand this daye. Now therefore let me smyte him I pray the with my speare to the earth, but one stroke, and it shall neede no more. But Dauid sayde to Abisai: destroy him not, for who can laye his hande on the Lordes annointed and be guiltlesse? And Dauid sayde furthermore: as truly as the Lord lyueth, oncles 3 Lord shall smyte him, or his daye shall come to dye or he shall descende into battell and there per- rysh: the Lord kepe me from laying myne hande vpon the Lordes annointed. Now the take the speare that is at his heade, and the

cruise of water, and let vs goo. And Dauid toke the speare and the cruise of water that was at Sauls heade, and they gat them away and no man sawe or wist it or awoke. For they were all a slepe, because the Lord had smit a slumber vpon them. Then Dauid went ouer to chocher syde and stode on the topp of a hill a farr of (a great space beyng betwene them) and cryed to the people and to Abner the sonne of Ner, sayinge: Answerest thou not Abner? and Abner answered and sayd: What art thou that cryest to the kynge? and Dauid sayde to Abner: art not thou a man, and who is lyke the in Israel? But wherfore hast thou not kept thy Lorde the kynge? for there came one of the folke to destroy the kynge thy Lord. It is not good that thou hast done. As truly as the Lord lyueth ye are worthy to dye, be- cause ye haue no better kepte the Lordes an- nointed. And now se where the kynge lyeth is, and the cruise of water, that was at his heade.

Then Saul hearde Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lorde kynge. And he sayd further wherfore doest thou thus? what euill is in myne hande? Nowe haue therfore my Lorde kynge the wordes of thy seruauunt. If the Lorde haue swared the by a gainst me, let him smell the sacrifice. But if they be the children of men, cursed be they be- fore the Lorde. For they haue caste me out so that I can not dwell in the inheritance of 3 Lord, sayinge: hence & go serue other Gobbes. And yet I hope my bloude shall not fall to the earth before the face of the Lorde, though the kynge of Israel be come out to hunt one like as men hunt the partridge in the mountayns. Then spake Saul: I haue sinned: come agayne my sonne Dauid for I will do the no more harme, because my soule was precious in thynne eyes this daye. Beholde, I haue playd the foile and haue erred exceedinge moche. And Dauid answered and sayde: Beholde the kyn- ges speare, let one of the younge men come ouer and set it. The Lord requarde euery man rightwysnesse and faith: for the Lorde dis- tressed the into my hand this day, but I wold not laye myne hande vpon the Lordes annointed. And as thy lyfe was moche set bye thynne eyes in myne eyes: so be my lyfe set bye thynne eyes of the Lorde, that he deliuer me out of all tribulations. And Saul sayde to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a war and also habile to bringe to an ende. And so Dauid went his way, and Saul turned to his place agayne.

Dauid fleeth to Achis kynge of Geth, which enueth him zikeleg to dwell in the hillside the Philistines. And when Achis demaund agaynst him what he had done, he pteyth him a libyell and warr and deceyueyth hym properlye.

CAP.

XXVII.

Then thought Dauid in his heart: I maye perishe at one daye or other by the handes of Saul. There is no better thing for me

then to flee in to the lande of the Philistines, that Saul of verie dyspayre to fynde me, maye cease to charge me any more in all the coostes of Israel: for so I may escape his hand. And Dauid arose, and he and the sixe hundred men that were with him went vnto Achis the sonne of Maach kynge of Geth. And Dauid dwelte in Achis at Geth, bothe he & his men, every man with his household, and Dauid with his two wyues: Abinoan the Jezrahelite and Abigail Sabals wife of Carmel. So whē it was told Saul 3 Dauid was fled to Geth, he soughte no more for him. And Dauid sayd vnto Achis: If I haue founde grace in thynne eyes, let me haue a place in some towne in the feldest, that I maye dwell there. For what wolde thy ser- uauunt dwell in the heed cipe of the kingdome with the? Then Achis gaue him Zikeleg the same daye for which cause Zikeleg perceyueyth vnto the kynge of Iuda vnto this daye. And the tyme that Dauid dwelte in the countrey of the Philistines, was a yere and foure mo- nethes. And Dauid and his men went and ran vpon the Getherites, the Geryites, and the Ama- lechites, whiche nacions were from the be- gynnynge the inhabitantes of the lande, as men go to Sur, and so forth to Egypt. And Dauid smote the lande, and leste neither man ne woman alyue, and toke the shepe, the oxen, the asses, camels, and clothes, and remoued & came to Achis. And Achis sayde: haue ye not bene a waying this daye? And Dauid answered, yes in the southe of Iuda, and in the southe of the Jezrahelytes, and in the south of the Kenites. And Dauid saued neither man nor woman a- lyue to byng to Geth, sayinge lest they wold speake agaynst vs: Thus oyd Dauid, and so was his maner all the while he dwelte in the countrey of the Philistines. And Achis bileded Dauid, sayinge: He hath wrought moche mi- chiefe agaynst his people Israel, and therfore he shall be my seruauunt for euer.

The Philistines moue warre agaynst Saul and the Israelites. Saul requyeth counsell of God but hath no answer: and then seeketh after an enchaun- ter, who capteth vp the spyrte of Samuel.

CAPL.

XXVIII.

It chanced in those dayes that the Philistines gathered their host together to war, intendinge to fight with Israel. And Achis sayd to Dauid: We lurre thou walte goo oute with me in the host, and thy men also. And Dauid said agayne to Achis: then thou shalt knowe what thy seruauunt can do. And Achis sayde to Dauid: Then I will make the keeper of my herd for euer. Samuel was then deed, and all Israel had lamented him, and buried hym in Ramath his owne cite. And Saul had put the women that had spyrtes of prophesie and the soothsayers out of the lande. And the Philistines gathered together, and came & pitched in Su- dam, and Saul and all Israel gathered toge- ther and pitched in Gelboe. When Saul sawe the host of the Philistines, he was afrayde, & his hearte was sore assayed. And Saul asked counsell of the Lord: But the Lord answered

him not, neither by dreame, nor by pyccles, nor yet by the Prophetes.

Then said Saul vnto his seruantes: seke me a woman hauing a spyrte of prophesie, that I maye goo to her and aske of her. And his ser- uantes sayd to hym: se, there is a wyfe that hath a spyrte of prophesie at Endor. And Saul chynge his clothes, and put on other ray- ment, and then went he & two men with him, and they came to the wyfe by nyght, and he sayde: prophesie vnto me by the spyrte, and byng me hym by whom I shall name vnto the. And the wyfe sayde vnto him: Beholde thou knowest what Saul hath done, how he hath destroyed the women that hadde prophesyinge spyrtes, & the soothsayers out of the land. Where- fore then layest thou a net for my soule to kyll me? And Saul swoze to her by the Lord, say- inge: as surely as the Lord lyueth, there shall no harme chaunce the for this thynge. Then sayd the wyfe: whome shall I ferche by vnto the? and he sayd: byng me by Samuel. When the woman sawe Samuel, she cryed to a loude voyce and spake to Saul, sayinge: why hast thou mocked me? for thou arte Saul. And the kynge said vnto her, be not afrayde: But what seest thou? And the wyfe sayd vnto Saul: I se a God ascendyng by out of the erth. And he sayde: what facion is he of? And the woman sayde: there cometh by an olde man with a mantel vpon him. And Saul perceyued that it was Samuel, and shouped with his face to the grounde and bowed hym selfe. And Samuel said to Saul: why hast thou vniquested me, to make me brought vp? And Saul answered: I am sore encombyred. For the Philistines make warre agaynst me, and God is departed from me, and answered me no more, neyther by pro- phetes, neyther by dreames, & therfore I haue called the, to tell me what I shall doo. Then said Samuel: wherfore dost thou aske of me? whyle the Lorde is gone from the, & is thynne enemye, the Lorde will do to the as he sayde by my hand. For the Lord wil cut the kynge- dome oute of thynne hande, and geue it thy neighbour Dauid, because thou obeydest not the voyce of the Lord, nor executedst his scarce wath vnto the Amalechites. Wherefore hath the Lord done this vnto the this daye. And further the Lorde will deliuer Israel with the in to the handes of 3 Philistines, & to morow shall thou and thy sonnes be with me, and 3 Lord shall geue the host of Israel in to the handes of the Philistines. Then Saul fell forth with flatte on the erth, and was sore a dyrbie of the wordes of Samuel.

And thereto there was no strength in him, for he hadde not eaten all the daye before. And the woman came vnto Saul, & sawe he was sore troubled, and sayd vnto him. Se, thynne dau- mayde hath obeyed thy voyce, and haue put my soule in my hande, & haue harkened vnto thy wordes, whiche thou saydest vnto me. Nowe therefore harken thou also vnto the voyce of thynne handmayde, and let me set a mouell of bread before the, and eate and get the strength to go thy iourneye. But he refused it and sayd: I wil not eate. But his seruantes & the wyfe togithers

together compelled him, that he herde they hope. And so he arole from the erthe and late him on a bed. The woman had a fat calfe in the house, and that he had and killed, and toke flour & kneit it, and did bake him sweet cakes, and brought them before Saul, and before his seruantes; and when they had eaten, they rose up, and went awaye the same nyght.

David going with kynge Achis to fight agaynst Saul is sent agayne by the meanes of the Lordes of the Philistines.

CAPL. XXIX.

The Philistines gathered all theyr hostes together vnto Aphek; and Israel pitched by a tounsayn in Jezrahel. And the Lordes of the Philistines were forty by hundredes and by thousandes. But David and his men came beyonde with Achis. Then sayd the Lordes of the Philistines: what wyl ponder we byes? And Achis said vnto the Lordes of the Philistines: Is not this David the seruant of Saul the king of Israel, which hath ben with me dayes of yeres, and I haue found no fault in him? Achis he led vnto me vnto this daye.

¶ *Parall. xi. d* Achis he led vnto me vnto this daye. ¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

CAPL. XXX.

But ite David and his men wente come to Zikeleg the thirde daye, the Amalekites had made assault in the fourth part vpon Zikeleg, and had smytten Zikeleg & burnt it with fyre; and had taken the women three persons, both smal & great, but slew not a man, but caried them with them & departed. When David and his men came to the ciste/beholde it was burnt with fyre; and their wyues, theyr sonnes and theyr daughters were taken prisoners. Then David and the people that was with hym lyfte by theyr hopyes and wept, for they coulde wepe no more. And Davids wyues were taken prisoners also: Achis the Jezrahelite; and Abigail the wyfe of Nabal the Carmelite. And David was sore troubled; for the people intended to stone him, because the herites of all the people were bred for theyr sonnes and theyr daughters. But David toke a good herte to him in the Lorde his God, and sayd to Abithar the priest Achimelech's sonne: bypunge me the Ephod. And Abithar brought the Ephod to David. And David asked the Lorde, sayinge: Shall I pursue this company? and shall I ouertake them? And he sayd to him: followe, for thou shalt ouertake them and recouer the praye. So he wente with the sixe hundred men that were with him, and they came to the ryuer Besor, where a part of them abode. ¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

CAPL. XXXI.

As David and his men wente to the ryuer Besor, they founde an Egyptian in the felde, and brought him to David and gave him bread to eat, and water to drinke; & gave him a fewe sygges, and two clusters of reasynge, and when he had eaten, his spirit was gayne to him, for he had eaten no bread, nor dronke no water in the dayes and the nyghtes. Then David sayde vnto him: to whome belongeth thou, and whence art thou? And he lad answered: I am an Egyptian, and seruant to an Amalekite: & my master lette me be brunt because it is thy dayes a gone that I sell thee. ¶ *Reg. xiii. a* Achis he led vnto me vnto this daye. ¶ *End. xli. d* Achis he led vnto me vnto this daye. ¶ *Exil. xli. d* Achis he led vnto me vnto this daye.

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¶ Paral. 12.

with hym in to the cite of David, but caried it in to the house of Obed Edom a Bethite. And the arke of the Lorde continued in the house of Obed Edom the Bethite thre monethes / and the Lorde blessed Obed Edom, and all his householde. And when it was tolde kynge David that the Lorde hadde blessed the house of Obed Edom, and al that belongeth unto hym, because of the arke of God, he went and broughte the arke of God frome the house of Obed Edom, unto the cite of David with gladnesse. And euer when they that bare the arke of the Lorde hadde gone fforthe, he offered an oxe and a fforthe wepe. And David daunced before the Lorde with al his myghte in a linnen Ephod gyde unto hym. And David and all the house of Israel broughte the arke of the Lorde with shouting and trumpet blowinge.

¶ Michol.

And as the arke of the Lorde came in to the cite of David, Michol Sauls daughter looked thowme a wyndow and sawe kynge David dancynge and daunce before the Lorde, and therfore dyspleyd hym in her herte. And when they hadde broughte in the arke of the Lorde, and had set it in his place, euen in the tabernacle that David hadde prepared for it: David offered burntofferings and prayofferings before the Lorde; and as soone as David had made an ende of offeringe burnt offeringes and prayofferings, he blessed the people in the name of the Lorde of hostes, and gaue amonge all the folke, euen amonge the hole multitude of Israel, as well to the women as men euerie one a cake of bred, and a peece of fleshe and a bakete of wyne. And so the people departed euerie man to his house. Then David returned to salute his householde. And Michol the daughter of Saul came oute agaynste hym and sayde. Whi how glorious was the kynge of Israel to daye, whiche sturpe hym selfe this daye before the eyes of the maydens of his seruantes, as a lycht byapned felowc is wont to sturpe hym selfe. But David sayde agayne to Michol, I will make spoyle before the Lorde, whiche chose me before thy father, and before all his kynne, commaundynge me to be euerie ouer all his people Israel. And I will be yet moze vile then so, and wil be meke in myne owne sight: and shall neuerthelesse that of the berpe same maye seruantes whiche thou speakest of, be hadde in honoure. But the sayde Michol daughter to Saul, hadde no chyldre unto the daye of her liff.

¶ David of a good purpose entredynge to buyde an house unto the Lorde, is forbidden of God the praye that the prayyses of God may be fulfilled.

CAPL.

VII.

¶ Paral. 12.

¶ As in processe as the kynge dwelte in his house after that the Lorde had gyuen hym rest aboute frome all his enemyes, he sayd unto Nathan the prophet: beholde, I dwell in an house of cedarres, but the arke of God dwelleth in the

myddes of curtaynes. Then sayd Nathan unto the kynge: go and doo all that is in thine herte, for the Lorde is with the.

But that same nyght the worde of the Lorde came vnto Nathan, sayinge: goo and tell my seruante David, thus sayth the Lorde. Make thou go buyde me an house to dwell in: for I have not dwelte in any house sithens the tyme I broughte the chyldren of Israel out of Egypte, vnto this daye: but haue walked in a tent and in a tabernacle. In any way where I wente amonge all the chyldren of Israel, spake I one worde with anye of the kynges of Israel, whiche I commaunded to bide my people Israel, sayinge: why buyde ye me an house of cedarres? Nowe therfore, saye vnto my seruantes David: thus sayth the Lorde of hostes, I toke the out of a shep cote from folowynge shepe, to be a ruler ouer my people Israel. And I was with the in all thou wentest to, and haue destroyed all thy enemyes oute of thy syghte, and haue made the a greates name, lyke vnto the renowne of the greates men of the worlde. And I will appoynt a place for my people Israel, and will plant it, and they shall continue in one place and shall make no moze, neyther shall I wold people trouble them any moze as they dyd of the begynnynge, and sithens the tyme I commaunded Judges to be ouer my people Israel, and I will gyue the rest from all thyne enemyes. And the Lorde reuellet the that he will buyde the an householde.

And when the dayes be fulfilled, and thou saydest to rest with thy fathers, then I will set by thy seed after the, whiche shall proceede out of thy body, and will establish his house, he shall buyde an house for my name, and I will establish the seate of his house. What be my sonne: in so moche that yf he saye I will but rebuke hym with such a rebuke as the chyldren of men be plagued with. But my mercye will I not take awaye frome hym, as I toke it from Saul, whom I put downe before the and thynne house, and thy kynge shall endure without ende after the, and the seate shall be established for euer. When Nathan hadde tolde David all these wordes, all this vision, then went David and layd downe before the Lorde and sayde: what am I, Lorde almyghty, and what is my house, that thou shouldest haue brought me this fforthe sayd? And is this a small thyng in my sight? Lorde almyghty, but that thou shouldest speake also of thy seruantes house for a great whylle to come? Is this a lath amonge the Lorde almyghty? And what can David say moze vnto the, if he thou knowest thy seruante Lorde almyghty? Euen for thy worde, and accordynge to thynne owne herte hast thou done all these greates thynges to make them knowe vnto thy seruante.

Wherfore thou art great, O Lorde God, and there is none lyke the, neither is there anye save thou, accordynge to all that we haue heard with our eares. And what one people maye

earthe is lyke vnto the people Israel, whiche God deliuered to be his people / and to make him a name / and to shew them great and terrible thynges in the earthe, before the people whiche thou redeemedst to the, out of Egypte / euen from the people and from theyr goddes. And thou hast ordeyned thy people Israel to be thy people for euer / and thou Lorde arte the God. And nowe, Lorde God, the thyng thou hast sayd of thy seruante & of his house, make it good for euer, and so as thou hast sayd. And lette thy name be great for euer / that men maye saye: the Lorde of hostes is the God of Israel: and lette the house of thy seruante David be assured before the. For thou Lorde of hostes, God of Israel hast tolde in the care of thy seruante, sayinge: I will buyde the an house. And therfore hath thy seruante founde in his herte to praye this praye vnto the. And now Lorde almyghty thou arte the God, & thy wordes muste be true / for thou hast tolde this goodnesse vnto thy seruante. Now therfore go to, and blesse the householde of thy seruante, that it may continue for euer before the. For thou Lorde almyghty hast said that of thy blessinge, the house of thy seruante shall be blessed for euer.

¶ David overcometh the Philistines and maketh the tributaryes. He ordaineth and appoynteth his officers.

CAPL.

VIII.

¶ After that, David beat the Philistines, and subdued them, and toke the byrdell of bondage oute of their handes. And he beat the Moabites, and measured them with a lyne, makinge them lye alonge on the erth / and then measurynge the length of two lyres to ser, and the length of one lyne to saue a lyne. And so became the Moabites Davids seruantes, and payde tribute. David smote also Adadzer the sonne of Rehob kynge of Zobah, as he wente to make the ende of his coffes at the tract Capharates. And David toke a thousand and seven hundred horsemen of his, a twenty thousande ffor men, and despoiled all his chawettes, reserpyng one hundred of them. Then came the Syrians of Damascus to succoure Adadzer kynge of Zobah. And David slew of them. xiiij thousande men, and put souldyours in Siria Damascus. And the Syrians became seruantes to David, payinge tribute. And thus the Lorde saved David in all that he wente to. And David toke the whybes of golde that were vpon the seruantes of Adadzer, and broughte them to Jerusalem. And thence oute of Betah and Beraht cities of Adadzer, he broughte exceedinge great aboundance of blasse.

¶ When Thoi kynge of Hamath hadde heerde howe David hadde discomfited all the hostes of Adadzer, he sente Joab his sonne vnto kynge David, to salute him with pear, and to blesse hym because he hadde foughte agaynste Adadzer, and beaten him: for Thoi kepte waite with Adadzer, whiche sonne broughte

bestelles of syluer, golde, and of brasse with him. And them also kynge David byd present vnto the Lorde the syluer and golde that he halowed sacrally of all nations whiche he subdued: of the Syrians: the Moabites, the chyldren of Ammon, the Philistines, the Amalchites, and of the spoyle of Adadzer son of Rehob kynge of Zobah. And David made him a name after he returned from the slaughter of the Syrians in the valeye of salt where he slew eightene thousande men. And he put keepers in Edom, euen thowme oute all Edom put he souldyours / and all Edom became his subiectes. And the Lorde kepte David what so euer he toke in hande. And David raygned ouer all Israel, and executed ryghte and iustice vnto all his people. And * Joab sonne of Zarad was ouer the hoste / and Josaphat, the sonne of Ahilub was recorder. And Sadoch the sonne of Ahitob and Achimelech the sonne of Abiathar were the prestes / and Saraiab was the scribe. And Banaiab the son of Jethada was ouer the Cherethites and the Phelethites, but Davids sounes were chiefe rulers.

¶ David receiveth al the feltes of Seir, to Miphioseth, becometh the sonne of Jonathas.

CAPL.

IX.

¶ Then sayd David: is there yet any man left of the house of Saul, that I maye shewe hym mercye / for Jonathas sake? And there was of the householde of Saul a seruante named Zibab, who was tolde vnto David. And the kynge sayde vnto hym: art thou Zibab? And he sayd: thy seruante is he. Then sayde the kynge: remaineth yet anye man of the kynrede of Saul, whome I maye shewe the mercye of God vpon? And Zibab sayde vnto the kynge: Jonathas hath yet a sonne whiche is lame on bothe secte. And the kynge sayde vnto hym: where is he? And Zibab sayd vnto the kynge: beholde he is in the house of Machir the sonne of Amiel in Lodabar. Then king David sent and set him out of the house of Machir the sonne of Amiel out of Lodabar. Now, when Miphioseth the sonne of Jonathas the sonne of Saul was come to David, he bowed hym selfe, and fell on his face. Then sayde David: Miphioseth? And he answered. Beholde thy seruante. And David sayde: feare not, for I will surely shewe the kyndnesse for Jonathas sake / and will restore the all the landes of Saul thy father / and thou shalt eate meate on myne owne table alwayes. And the other bowed hym selfe and sayde: what is thy seruante, that thou shouldest voucheface to take vpon suche a feed dog as I am? Then the king called Zibab Davids younge man, sayinge vnto hym: I gyue vnto thy masters sonne all that pertayneth to Saul and to all his kynne. Se therfore thou and thy sonnes and thy seruantes lye in the lande for him, and byngge in, that thy masters sonne maye haue foode to eate. For Miphioseth thy masters sonne shall eate meate as thoue

upon my table. For this Zibah hadde fyfene sonnes, and twente seruauntes. Then sayde Zibah vnto the kyng: All that my lord hath sayde vnto his seruaunte, thy seruaunte shall doo. For (sayde the kyng) Wherfore muste eate vpon my table, as one of the kynges sonnes. This Wherfore hadde a sonne that was ponge, named Micha; and all that dwelled in the house of Zibah, were seruauntes vnto Wherfore. So Wherfore dwelle in Jerusalem; for he ate euer at the kynges table; and was there haulte on bothe legges.

The messengers of David are spitefully entreated of the kyng. Wherfore which thynge David auengeseth.

CAPL.

X.

It happened after this, that the kyng of the chyldren of Ammon dyed; and Hanon his sonne raygned in his stede. Then sayde David: I wyl seme kyndnesse vnto Hanon the son of Nabal, as his father seme kyndnesse vnto me. And thereupon David sente to comforte him by the hande of his seruauntes ouer the dede of his father. Nowe, when Davids seruauntes were come in to the lande of the chyldren of Ammon; the lordes of the chyldren of Ammon sayd vnto Hanon this word: Wherfore thou that David dothe honour thy father, because he hath sent to comforte thee; saye he hath rather sente his seruauntes vnto the to seeke the cite and to rype it out, so thynke to ouertrowe it. Wherfore Hanon toke Davids seruauntes, and waite at the one halfe of euery mans berde, and cut of hys garments euen in the myddle yerde by the buttockes of them, & sent them away. Which thing when it was told David, he sent agaynst them (for they were men exceedingly ashamed) and sayd: Take at Jericho yll pour berdes be gromen, and then retorne. And when the chyldren of Ammon sawe that, they wronged Hanon, and of the Syrians of Zobab, xx. thousande fote men, and of kyng Maacah a thousande men; of Iob twelue thousande men; and when David herd of it, he sente Joab and all the hoste of stronge men. And the chyldren of Ammon came out and gaue battayle before the gate; and the Syrians of Zobab, of Rechab, of Iob, and Maacah, were them selues in the felde. When Joab sawe that the front of the battayle was before and after, he chose of all the best of Israel and put them in aray agaynst the Syrians. And the rest of the people he deliuered in to the hande of Abisai his brother, which put them in aray agaynst the chyldren of Ammon. And he sayd: If the Syrians overcome me, then succour me. But if the chyldren of Ammon be to good for the, I wil come and succour the; quyte the lyke a man, and let vs fyght lustily for our people, and for the restes of our God. And the Lord do what semeth best in vis eyes. And forthwith Joab proceeded and the people that was with him in to

battayle agaynst the Syrians, which fled before him. Whiche when the chyldren of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred in to the cite. And so Joab returned from the chyldren of Ammon, and came to Jerusalem. And when the Syrians sawe that they were put to the worse before Israel, they gathered them together. And he badeser sente and broughte oute the Syrians that were beyonde the ryuer. And the hoste of them came, and Sobah capitayne of the hoste of Hadadeser before them.

And when it was thowen David, he gathered all Israel and passed ouer Jordan & came to Helam: where the Syrians put them selues in aray agaynst David, and fought with him: howebeit the Syrians fled before Israel. And David despoiled seven hundred carttes of them, and fourty thousande horsemen; and smote Sobah the capitayne of his hoste, so that he there dyed. And when all the kynges that were seruauntes to Hadadeser sawe they were put to the worse before Israel, they made pray with them and serued them. And so the Syrians feared to helpe the chyldren of Ammon any further.

The aduourty of David with Bethshabe the daughter of Urias. Urias is spitefully slayne. After that David taketh Bethshabe to wyfe.

CAPL.

XI.

It came to passe in the begynnyng of the newe yere, in the tymes when kynges go to the temple to praye, that David sente Joab and his seruauntes with hym to all Israel. And they destroyed the chyldren of Ammon, and besieged Rabab. But David rested still at Jerusalem. And it chanced in eueryng, that David arose from his couch and walked vpon the house of the kynges place, and from the house sawe a very beautifull woman washyng her selfe. And he enquired what woman it shold be. And it was answered agayne, that she was Bethshabe the daughter of Eliam, and wyfe to Urias the Hethite. And David sent messengers and let her, and she came vnto him, and he laye with her. And she was forthwith cledned from her uncleannes, & returned vnto her house. And when the woman had perceyued that she had conceived, she sent and tolde David, and sayd: I am with chyld. Then David sent to Joab to say vnto hym Urias the Hethite. And Joab sent Urias to David. So when Urias was come to hym, he demaunded howe Joab dyd; and how the people lated, and how the warre prospered. And David sayde moresouer to Urias: go home to thynne house, and washe thy face. And Urias departed out of the kynges palace and there folowed him a seruite from the kynges table. But Urias slepte at the more of the kynges palace with all the seruauntes of the Lord, and met not downe to his house. Then they tolde David sayinge: Urias went not in to his house. Then said David vnto Urias: loke as thou art come from iourneying,

why dost thou not go downe vnto thynne house? And Urias sayd vnto David: the archer and Israel and Iuda; dwelt in paylions; and my lord Joab and the seruauntes of my lord lye in tentes vpon the fatte earth; and sholde I go in to myne house, to eate and drynke and to lye with my wyfe? * By the lyfe; and as sure as the soule lyueth, I wyl not do that thynge. Then sayd David vnto Urias: tarpe here this daye also, and to morowe I wyl let the departe. And so Urias abode in Jerusalem that daye and on the morowe. And David called hym, and he ate and drynke before hym; and he made hym drynke. And at euen he wente oute to lye on his couche with the seruauntes of his lord, and wente not downe to his house. Wherfore on the morowe David wrote a letter to Joab, and sente it by Urias. And he wrote in the letter, sayinge: put Urias in the fore fronte of the battayle where it is mooste stronge, and come backe home hym, that he maye be smytten to deeth. So when Joab besieged the cite, he appoynted Urias to a place, where he wold that strong men were. And the men of the cite came out and foughte with Joab. And there were certayne outebowmen of the people, and of the seruauntes of David, and Urias the Hethite dyed also.

Then Joab sente and tolde David all the proceedings of the warre, and charged the messengers, sayinge: When thou shalt make an ende of tellynge the thynges of the warre vnto the kyng, if he begyn to sume and saye vnto the: wherfore approachedst thou vnto the cite to fyghte? wylle ye not that men wolde dwelle and dwelle frome the walles? Who smote Abimelech sonne of Jerobeser? Dyed not a woman calde a pece of a myllstone vpon him frome of the walles, that he dyed in the best wher then went ye nye the wallest? Then saye thou, thy seruaunt Urias the Hethite is dede also.

And the messengers wente, and came and thowen David all that Joab hadde sente hym with; and sayde vnto David: the men preyde agaynst vs, and came forth vnto vs in to the felde, and we slake vnto them vnto the entrynge of the gate, and shoters shot from the walles, and some of the seruauntes of the kyng be dede. And thy seruaunt Urias the Hethite is dede also. Then sayd David vnto the messenger: thus wyfe laye vnto Joab; let not the thynge trouble the. For the swerde dreueth one as well as an other: make thy battayle moze stronge agaynst the cite, and despoyle it; and se thou encourage Joab. And when the wyfe of Urias herde that her husbande was dede, she mourned for hym; and as soone as the mourninge was ended, David sente and sette her to his house, and she was his wyfe and bare hym a sonne. But the dede that David hadde committed, displeased the Lord.

David is repproved for the slaughter of Urias, and repeneth. The chyldre conceived in aduourtyng Bethshabe. After it, is Salomon borne.

CAPL.

XII.

And the Lord sente Nathan vnto David. And he came vnto hym and sayd vnto hym: there were tyme men in one cite, a ryche and a poore. And the ryche had grete grete aboundance of shepe and oxen. But the poore hadde notynge saue one lytle lambe, which he boughte and nourished vp. And it grewe vp with him and his chyldren, and dyd eat of his owne meat and drynke of his owne cuppe, and slepte in his bosom, and was as deere vnto him as his daughter. And there came a straunger vnto the ryche man. And he coulde not fynde in his herde to make of his owne shepe nor of his beestes to prepare for the straunger that was come vnto hym. But toke the poore mannes lambe, and dyled it for the man that was come to hym. And David was exceeding moze with the man, and sayde to Nathan: as surely as the Lord lyueth the felow that hath done this thynge is worthy of deathe and shall restore the lambe foure folde, because he dyd this thing and had no pye. Then Nathan said to David: thou art the selfe man. This sayd the Lord God of Israel: I annoynted the kyng ouer Israel and ryd the out of the handes of Saul; and I gaue the thy masters house, and thy masters wyues in to thy bosom, and gaue the the house of Israel and of Iuda, and woldest that hadde bene to lytle: haue greun the wyfe to moze moze. Wherfore halt thou despyled the commandment of the Lord, to do wickednesse in his syghetion; hath kylled Urias the Hethite with the swerde and hath taken his wyfe to thy wyfe, & hath slayne hym with the swerde of the chyldren of Ammon. Nowe therefore the swerde shall neuer depart from thyne house, because (sayeth the Lord) thou hast despyled me and taken the wyfe of Urias the Hethite, to be thy wyfe. Thus sayeth the Lord: beholde I wyl lere vp euill agaynst the euen of thynne owne house and wyl take thy wyues before thyne eyes, and gyue them vnto thy neyghboure, which shall slepe with them in the syghte of the sonne. And thou dydest it secretly, yet wil I do this thynge before all Israel and in the open sonne syghte.

Then sayde David vnto Nathan: I haue synned agaynst the Lord. And Nathan sayde agayne to David: the Lord hath put away thy synne, thou shalt not dye. Howbeit because in doyng this dede thou haddest gyuen the enemyes of the Lord a cause to raple, the chyldre that is borne the, shall surely dye. And Nathan departed vnto his house. Then the Lord stroke the chyldre that Urias wyfe bare David, and it sickened. David besoughte God for the chyldre, and fasted and went and lay all night vpon the erth; and the eldres of his house arose and wente to him, to take him vp frome the erth. But he wold not; neyther yet eate meat with them. It happened the seventh day that the chyldre dyed. But the seruauntes of David durst not tel him the chyldre was dede. For they sayde: se, whyle the chyldre was yet aliv, we spake vnto hym, and he wold not beken vnto

Exij. out

our voyce. Howe moche more wyl be bere hym selfe, pt we tel him the chylde is deed? But Dauid sawe his seruantes whysperinge, and thether perceived that the chylde was deed, and sayde vnto his seruantes: is the chylde deed? And they sayde, yea. Then Dauid arose frome the erthe, and washed, and annoynted hym selfe, and chaunged his apparell / and went in to the house of the Lord, and prayed / and after came to his owne house, and badde they sholde set meate before him, and he dyd eate. Then sayde his seruantes vnto him: what is this that thou hast doone? Thou fastedest and wepest for the chylde whyle it was aloue, but as soone as it was deed, thou diddest eate and care meate. And he answered: whyle the chylde was aloue, I fasted & wepte. For I this thoughte: who can tell whether God wyl haue mercy on me that the chylde maye lyue? But nowe siche it is deed, wherfore sholde I faste? can I byrge him agayne anye more? I shall goo to hym, but he shall not come agayne to me. And Dauid comforted Bethsabe his wyfe / and wente in vnto her and laye with her, and she bare a sonne whose name was called Salomon / and the Lord blessed him. And he sent by the hande of Nathan the prophete, and called his name Jediah, on the Lordes behalfe.

Heb. Sa-
lomoh.
Par. i.

And as Joab soughte agaynst Abab, the cytye of the chyldren of Amnon, he toke the kynges Tourne and sente messengers to Dauid, sayinge: I haue made assaunte to Abab / and also haue taken the castell frome whence they hadde theyr water. Nowe therefore gather the reste of the people / and come and besiege the cytye, and take it / lech pt I take it, the virope be ascribed to me. And Dauid gathered all the people together, and went to Abab and assaunted it, and gate it. * And he toke the kynges crowne frome of his heed, whiche wayed an hundred weight of golde, and was sette with precious stones / and Dauid ware it on his heed. And he broughte out the spoyle of the cytye in excydinge greate aboundance. And he broughte out the people that was therein, and sawed them, and dytwe hartowes of pyon vpon them, and shredde some of them with shredynge knyues of pyon, and thynne some in to fornares. And so he scrued all the cytyes of the chyldren of Amnon. And then Dauid and all the people returned vnto Jerusalem.

Amnon Dauids sonne despyth his syster Thamar. Abalom therefore killeth Amnon and after flyeth for feare of his father.

CAPL XIII.

Amnon.

As it chaunced that Abalom Dauids sonne hadde a saye syster named Thamar, whome afterwarde Amnon another sonne of Dauid loued. And this Amnon was so bereed that he fell speke for the loue of his syster Thamar: for it thoughte him harde to come by his purpose of her, siche she was yet a virgyn. But Amnon hadde a companion

called Jonadab the sonne of Samah the brother of Dauid: whiche Jonadab was a very wyse man. And he sayd vnto hym, howe cometh it, that thou bring the kynges sonne at thus consumed euerie moynge? maydest thou not tell it me? And Amnon answered him: I loue Thamar my brother Abaloms syster. Then sayd Jonadab vnto him: lye on thy bedde and sayne thy selfe sicke / and when thy father is come to se the, saye vnto hym: let my syster Thamar come and geue me meate, and dwelle in my syght, that I maye see it, and eate of her hande. So Amnon laye downe and made hym selfe sicke / and when the kyng was come to se hym / Amnon sayde vnto hym: let Thamar my syster come and make me a couple of fructers in my syght, I maye eate of her hand. Then Dauid sente home to Thamar, sayinge: goo to thy brother Ammons house, and geue hym meate. When Thamar came to her brother Ammons house, he laye / & she toke some and made pade, and made fructers in his sight and dyd bake them / and toke a platter and powred them oute before hym. And Amnon wolde not eate, but commaunded to haue all men frome hym / and they wente all oute from hym. Then sayd Amnon vnto Thamar: byrge the meate in to the chamber, that I maye eate of thyne hande. And Thamar toke the fructers which she had made, and brought them in to the chambrie to Amnon her brother, and set them before hym to eate. And he toke her and sayd vnto her: Come lye with me my syster. And she answered hym: nay my brother doo not insoyce me: for it ought not to be in Israel / doo not this folly. * For wherfore shal I goo with my shame? And thou shalt be one of the foolles in Israel. But speake thou to the kyng, and he shall not denye me vnto the. Howe be it he wolde not harken vnto her but was to strong for her, and * forced her and laye with her. And then Amnon hated her exceedingly: so that the hate wherewith he hated her, was greater then the loue wherewith he had before loued her. And he sayd vnto her: arise and awaye. Then she sayde vnto hym: thou great cruelte that thou puttest me awaye, seest thou the other that thou diddest vnto me. For neuertheless he wolde not beate her, but calld his lads that waited vpon him and sayd: put her out at the doores frome me, and bolde the doore after her. And she hadde a byrill of dyuers colours vpon her: for with such was the kynges daughters that were virgyns apparelled, made strapte vnto them. Then his seruante broughte her oute at the doores, and locked the doores after her. And Thamar went on her heed, and rente her gape brail that was on her and put her hand on her heed and so went / and as she went, cried. Then Abalom her brother said vnto her: hath Amnon thy brother ben with the? Nowe then be still my syster, for he is thy brother and let not thy thyng geue thine heere. And so Thamar was mapned discomfited in her brother Abaloms house. And kyng Dauid herde of all this thynges, and was very wrothe. And Abalom sayde vnto his brother Amnon, neyther good

nor badde. Howe be it Abalom hated Amnon because he had forced his syster Thamar.

And it happened two yere after that, Abalom hadde a thepewyng in Baal Hazor: besides the tyepe of Ephraim, and had all the kynges sonnes and he came to the kyng and sayd: beholde thy seruante hath a thepewyng, let the kyng and his seruantes come with thy seruante. And the kyng sayde vnto Abalom: whynape my sonne, lette vs not goo cury one of vs, that we be not chargeable vnto the. And Abalom laye soze vpon him / howe be it he wolde not goo, but blessed him. Then said Abalom, then let my brother Amnon go with vs. And the kyng answered, what needeth it that he goo with the? But Abalom made such instance, that he let Amnon goo with hym, and all the kynges chyldren.

Then Abalom commaunded his younge men, sayinge: marke when Ammons heere is myrre with wyne, and when I bid you smyte Amnon, then kyll him: feare not, for it is I that byd you, be bold therfore and playe the ludy bloudes. And the yonge men of Abalom serued Amnon euen as Abalom commaunded the. And all the kynges sonnes arose and roke eche man his mule and fledde. And whyl they were yet in the waye, tidinges came to Dauid that Abalom hadde slayne all the kynges sonnes, so that nowe was lefte aloue. Then the kyng arose and tare his garmentes, and laye alonge on the earthe / and all his seruantes rode by, with theyr clothes rente.

Then Jonadab the sonne of Samah Dauids brother answered and sayd: let not my lord suppose, that they haue slayne all the younge men the kynges sonnes, saue Amnon onely is deed, for that hath ben euer in Abaloms mouth, sychens he forced his syster Thamar. Nowe therefore lette not my lord be the kyng eate the thyng so greuouly, to thynke that all the kynges sonnes be deed, when Amnon onely is deed. But Abalom fled, and the yonge man that kepte the watche lyste by his eyn and looked aboute / and beholde, there came moche people by awaye that was behynde his backe alonge by an hylls syde. Then said Jonadab vnto the kyng: beholde, the kynges sonnes are come / and as thy seruante said, so it is. And as sone as he had leste speake, he beholde the kynges sonnes came and lyte by theyr bowes and wepte. And cherto the kyng and all his seruantes wepte exceedingly. But Abalom escaped and went to Tholmat the sonne of Amihud kyng of Gesur. And the kyng mourned for his sonne continuallye. And so Abalom escaped and went to Gesur, and was there thre yeres. And by that tyme the kyng turned his mynde from purshynge Abalom: for he had leste mournynge for the deeth of Amnon.

Cherto the woman of Thekoa Abalom is slain. For comynge and boushe of Abalom Thamar syster Joabs wyfe. His father kylled hym.

CAPL XIII.

When Joab the sonne of Zeruiah perceived that the kynges heere was turned agayne to Abalom, he sente to Thekoa, and set thence a wyse woman, and sayd vnto her: seyn thy selfe to be mourner, and put on mournynge apparell. And anoynt not thy selfe with oyle. But be as a woman that hadde longe tyme mourned for the deeth of some body. And go to the kyng and speake on this maner vnto him. And Joab taughte her what she sholde saye. Nowe when the wyse of Thekoa was come to speake with the kyng, she fell on her face to the ground and byd obeyssaunce and sayde: helpe me O kyng. And the kyng sayde vnto her, what ayleth the? she answered. I am a wyddowe, and myne husbande is deed. And thy handmayde hadde two sonnes whiche soughte to gyther in the felde where was no man to go betwene them, & the one slewe the other. And beholde, the hole kynde arose agaynst the handmayde, and sayde: despuce vs him that smote his brother: that we maye kyll him for the soule of his brother whome he slewe, for we wyl destoye the heere also. And so they shall quenche my sparkle whiche is lefte, tyll there remayne neyther name ne issue vpon the erth vnto my husbande. The kyng sayde vnto the wyse: goo home to thyne house, and I wyl geue a charge for the. Then the woman of Thekoa sayde vnto the kyng: My lord be kyng, the trespase be on me and on my fathers house, and the kyng and his seate be gylllesse. And then sayd the kyng: yf any man saye ought vnto the, byrge him to me / and he shall no more trouble the. Then saide she, let the kyng remembre his Loyde God, that the nexte of the bloude gather not an heape together to destoye, and yf they see not my sonne. And he sayd: as truly as the Loyde lyueth, there shall not one heere of thy sonnes heere fall to the erthe.

Then the woman sayde: let thyne handmayde speake one woide more to my lord the kyng, and he sayd, saye on. And the woman sayde: wherfore then hast thou determined on this same maner agaynst the people of God: that the kyng sholde speake this thyng and be faurpe therein, so that the kyng sholde not set home agayne his banished? For we must nedes dye and perishe, as water spylt on the grounde, whiche can not be gathered by agayne / and God wyl not take awaye the life, but fynde the meanes that the banished be not vnterly expelled from hym. And now comynge that I am come to speake of this thyng vnto the kyng my lord / for I rode in feare of the people / thy handmayde thought surely I wyl speake vnto the kyng / preadventure the kyng wyl heare the request of his handmayde. And the kyng shall beare his handmayde and despuce her forch of the hande of the man that wolde haue destoyed me and my sonne also, oute of the enheritaunce of God. Then thine handmayde sayd: I praye God that the woide of my lord the kyng maye be vnchaungeable. For my lord the kyng is an aungell of God in hearyng of good

good or badde: and therfore the Loide thy God be with the.

Then the kyng answered and sayde to the woman: hye nor frome me I praye the: the thinge that I shall aske the. And the woman sayde: let my Loide the kyng saye on. Then sayde the kyng. Is not the hande of Ioab w^{ch} is in all this matter? And the woman answered and sayde: as surely as thy soule lyueth, my Loide the kyng, it is neyther on the right hande nor on the left, that my Loide the kyng hath spoken. For thy seruant Ioab had me, & he put at these wordes in the mouth of thyne handmaide. And that I woulde thus turne my tale an other waye, woulde me thy seruant Ioab. And so I se that my Loide is wyle, even as an Angell of God, to vnderstande all thinges that are in the earth. Then sayde the kyng to Ioab, beholde, I am content to do this thinge. So therfore set home the pongeman Absalom. And Ioab fell to the grounde on his face, and bowed him selfe, & blessed the kyng, and sayde: now thy seruant knoweth that I haue founde grace in thy sight of my Loide the kyng in that he hath fulfilled the request of his seruante. And so Ioab arose and went to Geth, and brought Absalom to Jerusalem. Then sayde the kyng: let him tume to his owne house, and se he come not in my presence. And so Absalom went to his owne house, but came not in the kynges presence. Wherefore in all Israel there was not so goodly a man as Absalom, or so greatly praiised, from the sole of his foote to the top of his heed, was no blemish in him. And w^{ch} he wauld his heed (for at every yere ende he wauld it because it was heuie on him, & therfore he wauld it) the heaue therof wayed two hundred sheles weyght of the kynges weyght. And this Absalom had three sonnes bozne him and one daughter named Thamar, whiche was a fayre woman to loke vpon. When Absalom had dwelt two yere in Jerusalem with out commynge into the kynges presence, he sent for Ioab, to thynke, to haue sent him to the kyng. But he woulde not come to him. And he sent agayne, & yet he woulde not come. Then he sayde vnto his seruantes: behold, Ioab hath a parcell of lande sad by myne: & hath barley therein. Go and set it on fyre. And Absaloms seruantes went and set it on fire.

Then Ioab arose and came to Absalom vnto his house, and sayde vnto him: Wherefore haue thy seruantes burnt my felde with fyre? And Absalom sayde to Ioab: beholde, I sent for the, desyring the to come, because I wold haue sent the to the kyng, for to say: wherefore am I come frome Geth? It had bene as good for me to haue byden there still. Nowe therfore let me come to the kynges presence, & elles yf there be any trespase in me, kil me. And Ioab went to the kyng and tolde him. And he sent for Absalom: which when he was come, fell to the grounde on his face before the kyng. And the kyng kysed him.

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¶ Absalom maketh insurrection agaynst his father, David is fayne to flic for feare of him.

After this, Absalom gat him chariottes and hoies, and sette men to watche him. And thereto he bled to arse by early in the mornynge, and to stande by wayes side that led to the gate of the cite. And all the men of Israel that had complaints and came to the kyng for iudgement, he called vnto him and sayde: of what cause art thou? And when the other answered: thy seruant is of such a tye of Israel. Then sayd Absalom vnto him: se, me thynekyr thy matter is good and ryghteous, and yet no man is appointed of the kyng, to heare the. Then Absalom sayde further: Oh, that I were iudge in the lande, and that all men whiche haue lutes and waiters in lawe, wuld come to me. For I woulde do them iustice. And all when any man came vnto him to do hym obediens, he put forth his hande and kysed him to him, and kysed him. And on this manner byd Absalom to all Israel that came to the kyng for iudgement, and thus he wanne the hertes of the men of Israel. And at seuerall yeres came Absalom to the kyng: and he went to Hebron, and paye my bowe whiche I haue bowed, vnto the Loide: for thy seruant bowed a bowe when I was in Geth in the lande of Syria, sayinge: yf the Loide shall brynge me agayne to Jerusalem, I will sette the Loide. And the kyng sayde: good peace. And so he arose and went to Hebron. Then Absalom sent spyers thorow out all the tribes of Israel, sayinge: as sone as ye here the voyce of the trompe blowe, saye: Absalom raggeth kyng in Hebron. And with Absalom went two hundred men forth of Jerusalem: were called. And they went with pure hertes knowinge nothinge of the matter. Absalom sent also for Achitophel the Gilonite Dauids counsellour, and set him out of his cite Geth, when he sacrificed sacrifices, whiche he wrought wronge reason. And the people came to Absalom in great thronges. And there was a messenger to David and sayde: The helms of the men of Israel are to folow Absalom. Then sayde David to all his seruantes that were with him at Jerusalem: arse and let vs see, for we shall not otherwyle escape. Absalom. Make spede to depart: lest he come suddenly and catch vs, and bringe some of these vpon vs, & smyte the cite with the sword of the sword. And the kynges seruantes sayd to him: beholde, thy seruantes are ready to whatsoeuer my Loide the kyng shall appoint. Then the kyng & all his household departed a fote. And he left behynde him ten women: were his concubynes, to kepe the house. And so the kyng & all the people went forth a fote & camped farre frome the house, & all his seruantes went by his syde. And all the Cherites & all the Phlethites, & all the Druites even. vi. hundred men w^{ch} were come a fote frome Geth, went before the kyng. Then sayde the kyng to Ethai the Gethite, whiche wouldest thou go with vs also? Retourne and abyde with the kyng, for thou art a stranger.

and art removed frome thyne owne place. Thou camst out yesterdape, and wouldest thou saye: the to daye to go with vs? I will go whether I go. But retorne thou and cary agayne thy brethren. Mercy & trauel be with the. And Ethai answered the kyng and sayde: as surely as the Loide lyueth, and as surely as my Loide the kyng lyueth, in what place so lyfe, there will thy seruant be. Then sayd the kyng to Ethai, come and go forthwyle. And Ethai the Gethite wente forth, and all his men, and all the chylde that were with him. And all the countrey wept with a loude voyce. So all the people went forthwyle the straight waye to the wilderness. And behold Samch and all the Reuites were with him, and bare the arke of the testamēt of God. And when they hadde set wtowne the arke of God, Abiathar came vp, vntill the people were all come ouer, out of the cite. Then sayd the kyng vnto Samch. Carpe the arke of God agayne into the cite. Yf I shall fynde fauour in the eyes of the Loide, he will bring me agayne, and shewe me both it and the tabernacle therof also. But yf the Loide thus saye: I haue no lust vnto the. Beholde, here am I, let him w^{ch} will me what semeth good in his eyes. The kyng sayde also vnto Samch the preste, thou arte a Deu. Retourne therfore into the cite in peax. And take your two sonnes with you: Ahimaaz thy sonne, & Jonathan the sonne of Abi. thar. And se, I will byde me in the sides of the wilderness till there come some worde frome you to be tolde me. And so Samch and Abiathar carped the arke of God agayne to Jerusalem, and they caried there. And Dauid wente vp on mount Oly., and wept as he went, and had his heed couered, and went barefote. And all the people that was with him, had euery mans heed couered, and as they went wept also. And one tolde Dauid, sayinge: Achitophel is one of them that haue conspired with Absalom. Then sayde Dauid: O Loide, turne the curse of Achitophel in to stones. W^{ch} Dauid was come to the topp of the mount and adbrued him selfe vnto God: beholde, he & Achitophel came agaynst him with his armye & catch vpon his heed. Vnto whiche Dauid sayd: yf thou go with me, thou shalt be a burthen vnto me. But yf thou retorne to the cite: then shalt thou saye vnto Absalom: I will be thy seruant & kyng: thus longe haue I bene thy fathers seruante, and nowe I am thyne. And shalt disclose the counsel of Achitophel. And thou shalt therewith the Samch and Abiathar the prestes, to whom thou shalt shewe all thou canst heare out of the thier two sonnes: Ahimaaz Samches sonne, and Jonathan Abiathars sonne, by whome I shall sende me all ye can heare. And so Dauid & his frende gat him to the cite. And Absalom also entred into Jerusalem.

¶ Ziba hyngagge presentes to Dauid, both fallowes aruse & phiboseth. Semet ursethe David and howlerth stones at him. Absalom by thadaple or Achitophel lyeth with his fathers concubynes.

When Dauid was a lyffe passe the topp of the hyll: beholde Ziba the seruant of Achitophel came agaynst him with a couple of asses ladeled, and vpon them two hundred loaves, and one hundred banches of refiges, and an hundred stayles of dyed figges, and a bottell of wyne. Then sayde the kyng to Ziba: What hast thou there? And Ziba sayde: Asses for the kynges household to ryde on, and byed and frate for the young men to eate, and wyne to drinke, yf any man saynt in the wilderness. Then sayde the kyng: Where is thy masters sonne? and Ziba sayd vnto the kyng: beholde, he tarreth still at Jerusalem. For he sayde: This daye shall the house of Israel testify me the kyngdome of my father. Then sayd the kyng to Ziba: beholde thyne are all that pertayned vnto Achitophel. And Ziba answered: I beseeche the that I may fynde grace in thy sight my Loide the kyng.

And when kyng Dauid came to Bahurim beholde, thence came oute a man of the kyngs rebe of the house of Saul named Semet the sonne of Gea, and he came out cursing. And thereto he cast stones at Dauid and at all the seruantes of kyng Dauid, all the people and all the men of warre gorynge part on his ryght hande, and part on his left. And thus sayde this Semet, when he cursed the kyng, walke, walke, thou bloudshedder, and thou bndhyper man. The Loide hath brought vpon the, al the bloud of the house of Saul, in whose place thou hast ragged, and he hath bespyered the kyngdome into the hande of Absalom thy sonne. And thou art wapped about with thyn owne myschese, because thou art a bloud shedder.

Then sayde Absal the son of Zarnah vnto the kyng: Why with this deed wyge curse my Loide the kyng? let me go and styke of his heed. And the kyng sayd: What haue I to do with you, ye sonnes of Zarnah? Let him curse: for the Loide hath bydden him curse Dauid. And who dare presume to saye wherefore with he so? And Dauid sayde to Absal, & to all his seruantes: behold, my sonne whiche came out of myne owne bowelles seketh my lyfe. Do w^{ch} moche more then may this son of Zarnah do it? Suffre him therfore to curse for the Loide hath bydden him: happily the Loide will loke on my wretchednesse, and do me good for his cursinge this daye. And thus as Dauid and his men went by the way, Semet wente alonge on the hylls syde, ouer agaynst him, and rayled as he went, and thierw^{ch} stones at him, and cast dust. And the kyng & all that were with him came very wepy, and refreshed them selues there.

And Absalom and all the people of the men of Israel came to Jerusalem and Achitophel with him. And as sone as he was come / Dauid the Achitophel Dauides frende wente vnto Absalom.

Abalom and sayd vnto him: God saue the kynge, God saue the kynge. And Abalom sayd agayne to Hushai: is this thy kindnesse thou owest to thy frende? Why wentest thou not wth hym? And Hushai sayd vnto Abalom: naye not so, but whome the Lorde and this people and all the men of Israel chose, his will I be, and with hym will I dwell. And furthermore, vnto whome will I do service but to his sonne? And as I was seruante before to thy father, so will I be to thy sonne. Then spake Abalom to Achitophel, gyue counsell what is best for vs to do. Achitophel sayd to Abalom: get the in to thy fathers concubines whiche he hath left to kepe the house. For when all Israel shall heare that thou hast toyed thy father, then shall I handes of all that are wth the, be strange. And so they pitched Abalom a tent vpon the top of the house. And he went in vnto his fathers concubines in the sight of all Israel. And the counsell of Achitophel whiche he counseled in those dayes, euen as a man had asked counsell of God: so was all the counsell of Achitophel, both vnto Dauid and also vnto Abalom.

Achitophel apperceyving his counsell disallowed of Hushai and Iobab, hangeth him selfe.

CAP.

XVII.

Then Achitophel sayd vnto Abalom: let me chose out twelue thousand men. And I will followe and followe after Dauid by night, and come vpon him whyle he is weary and weake handed, and will slay him, that all the people that are wth him shall see. And to all I impite the kynge iuroument, I will bring agayne al the people vnto the, for thou shalt see but after one man, and all the people shall haue rich. And the sayenge pleased Abalom well, and al the elders of Israel. Then sayd Abalom: call also Hushai the Gathite and let vs heare his aduise. When Hushai was come to Abalom, Abalom spake vnto him, sayenge: Achitophel hath gyuen suche counsell, whether it be best we to after his sayenge or not, tell thou. Then sayd Hushai to Abalom: the counsell that Achitophel hath gyuen is not good at this tyme. For (sayd Hushai) thou knowest thy father and the men that see wth him, how they be strong men. And they be chafed in their myndes, as a Beare robbed of her whelpes. And moreover thy father is a man p^{er}suaded in warre, and wil not be a p^{er}uicacious amonges the comen people. Wherevnto he is not surerly in some cause or in some other place. And though some of his men be ouerthrewen at the first bunt, yet they that heare it will thinke the people that followe Abalom, be put to the worse. By reason wherof see the best men thou hast whose bettes are as the bettes of Lyons, shall hymn therat. For all Israel knowe that thy father is a wyse man, and that they which be wth him be valyaune men. And my counsell is that all Israel be gathered vnto the, from Dan

to Bersheba, as the sande of the see in nombre, and that thou goo to battayle in thyne owne personne. And we shall come vpon him in one place or other, where we shall fynde him, and we shall p^{er}chase a felde agaynst him, such as thicke as the dewe falleth on the grounde. And there shall not one of them be left, neyther be ne anye of all that were wth him. Moreover if he take a towne, then shall all the men of Israel compasse that cite rounde about with ropes, and we will beate it wth the stones, vntill there be not one stone found vpon another. And Abalom and all the men of Israel sayd: that the counsell of Hushai the Gathite was better then the counsell of Achitophel. For it was euen the Lorde intended to destroye the counsell of Achitophel: which was good, that the Lorde myght bring red vpon Abalom. Then sayd Hushai vnto Dauid and Iobab the p^{er}uicacious: on this manner byd Achitophel and the elders of Israel counsell Abalom. And thus and thus him I counseled. Now therefore sende quickly and bidde Dauid, sayenge: saye not all nyght in the felde of the wilderness, but get the out lest the kynge be deuoured, and all the people that are wth him. Now Jonathas and Ahimaas abode by the well Rogel: for they might not be sene to come into the cite. And a wyf went and tolde them. And they to goo and bidde kynge Dauid. Wherefore they three went and tolde him whiche tolde it to Abalom. But they went both of them awaye quickly, and came to a mans house in Bahurim, whiche had a well in his yerde, into whiche they went downe. And the wyf toke and shewed a couerlet on the top of the well, and shewed thereon shapen barres to bype. And the thynge was not espyed. So when Abalom sent his messengers to the wyf, to the house and shew where one Ahimaas and Jonathas were, the wyf sayde vnto them: they be gone out the lytle brooke of water. And when they had sought them and coulde not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the well and went and tolde kynge Dauid, and sayd vnto him: as ye and get you quickly out of water, for suche counsell hath Achitophel gyuen. The Dauid arose and all the people that were wth him, and they were come out of Dan by day light so that there lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsell was not folowed, he labelled his asse, and arose, and gat him home, to his owne cite, and set his householde in order and hanged him selfe and dyed, and was huried in the buryall of his father. Then Dauid came to Mahanaim. And Abalom passed ouer Jordan, both he and all the men of Israel wth him. Then Abalom made Amasa capytayne of the hoste in stead of Iobab which Amasa was a man some named. Iechia a Jezebelite that went in to Abigails the wighthe of Naab, sister to Zarahab Jeabs mother. And Israel and Abalom pitched in the lande of Galaad. And wher Dauid was come to Mahanaim, whiche the sonne of

Ab of Kabath the cytye of the chyldren of Simmon, and Achit the sonne of Amiel of Lodabar, and Bersaiet the Galaadite of Kogelim, brought beddes, basens and erthen vessels: and also coyne, barley, flour, and parched coyne, beens, and rice, hony, butter, shepe and cheefe of kyne, for Dauid and all the people that were wth him to eat. For they supposed that the people wth him be hungry, faine, and thursty in the wilderness.

Abalom is overcome in battayle. He hangeth by the heare on an Oke. He is pylled and put in a dryche. Dauid is so p^{er}uicacious for the death of Abalom that he wepeth.

CAP.

XVIII.

And the kynge nombred the people that were wth him, and set ground capytaynes and p^{er}ty capytaynes ouer them. And he sent one part of them wth Joab, and an other parte wth Abisai the sonne of Zeruiah Joabs brother, and the thirde part wth Ethai the Gethite. And the kynge sayde to the people: Shall I go wth you? And the people answered: naye, for yf we see, our aduersaries will not care for vs: neyther thoughte half of vs were sayne, shall they regard vs. But when were worth ten thousande of vs. And furthermore it is that thou be redy to succour vs out of the cite. Then sayde the kynge: what semeth you best, that will I do. And the kynge stode by the gates syde, and al the people came out by hundredes and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayenge: se that ye saue my sonne Abalom. And all the people herde when the kynge gaue all the capytaynes charge vpon Abalom. And the people went out into the felde agaynst Israel, and the battell was in the wood of Ephraim. Wher the people of Israel were put to the worse before the seruantes of Dauid and there was a great slaughter that daye, euen of twenty thousande men. And the felde was fought in diuers places, all about vpon the earth. And the woodes trauered inco people that day, than byd the sword. And it chaunced Abalom to come before the seruantes of Dauid bydinge vpon a Quile whiche carped him vnder the thicke bowes of a great Oke. And he herd caught in the Oke, so that he hange betwene heauen and earth, and the Quile that was vnder him went awaye. And one that sawe it tolde Joab sayenge: behold, I sawe Abalom hange in an Oke: and Joab sayd vnto him that tolde him: lo, sawest thou him? And why dydest thou there smyte him to the grounde, that I woulde haue gyuen the ten thycces of siluer and a souldpours grebe.

And the man answered Joab: thoughte I hadde a thousande speies of siluer tolde in my hande, yet wold I not steeche out myne hand agaynst the kynges sonne. For we heede with our eares when the kynge charged the, Abisai, and Ethai, sayenge: se that ye laye no handes vpon my sonne Abalom. Moreover thoughte I had jeopardised my lyfe, and wone

fall, yet coulde nought of al the matter haue bene byd frome the kynge: yea and thou thy selfe wouldest be agaynst me. Then sayd Joab: I may not stande sayenge with the, I wil vpo him before thy face.

And therewith he toke three speeres in his hande and thrust them into the hart of Abalom whyle he was yet alpye on the body of a tree. And ten seruantes that bare Joabs weapens, turned and smote Abalom and slue him. The Joab blew a trompet, and the people returned frome persuyng Israel: for Joab spared the people. And they toke Abalom, and caste him into a great pye that was in the wood, & cast a myghy great heape of stones vpon him. Then all Israel fled euery man to his tent. And this Abalom yet in his lyfe tyme, created by a pylle, which is yet in kynses daie. For he sayd: I haue no male chyld. And they to kepe my name in remembrance wth it. And he called the pylle after his owne name. And it is called vnto this daye, Abaloms pylle.

Then sayd Ahimaas the sonne of Sadock: let me runne and beare the kynge tydings, how the Lorde hath gyue him iugement for the of the handes of his enemyes. Joab sayd to him: thou arte no man to beare tydings to day: thou shalt beare tydings another tyme but to daye thou shalt beare none, because the kynses sonne is dead. The sayd Joab to Ahimaas go and tell the kynge what thou hast sene. And Ahimaas bowed him selfe vnto Joab and ranne. Then sayd Ahimaas the sonne of Sadock agayne to Joab: come what come will, let me runne I praye the after Ahimaas. And Joab sayd: Wherefore wouldest thou runne my sonne? for al be it thou runne thou gettest no reward: but he sayd, Well, come what wil let me runne. And he sayd vnto him: runne. Then Ahimaas ranne by the playne and ouer ranne Ahimaas.

Dauid sat betwene the two gates. And the watchman went vnto the rouse ouer the gate vnto the wall, and lyfte vp his eyes and sawe: and beholde, there came a man runnyng alone. And the watchman called and tolde the kynge. And the kynge sayde, yf he come alone, there is tidings in his mouth. And he came and byde nye. And the watchman sawe another man runnyng, and called vnto the porter and sayd: beholde, there cometh a nother runnyng alone. And the kynge answered, he is also a tydings byngre. And the watchman sayd: me thinketh the runnyng of the formost is lyke the runnyng of Ahimaas the sonne of Sadock. And the kynge sayd: he is a good man, and cometh with good tydings. And Ahimaas called and sayd to the kynge: good tydings, and bowed him selfe to the erth vpon his face before the king and sayd: blessed be the Lorde thy God whiche hath put by al the men that lyft vp their handes agaynst my Lorde the kynge. And the kynge sayd, is the lad Abalom safe? And Ahimaas answered, I sawe a great hurle buelce when the kynses seruante Joab sent me thy seruante. But I wote not what it was. And the

Abaloms death.

Abaloms pylle.

the kyng sayde: turne and stande here. And he turned and stode. And beholde Abiathar came and sayde, Good tydynge my liege lord kyng, the Loide hath quyetted this daye out of the handes of all that arose agaynst the. And the kyng sayde to Abiathar, is the lad Absalom safe? And Abiathar answered, the enemyes of my Loide the kyng and all that ryle agaynst the, to haue the, be as thy sonne is. And the kyng was moued and went vp to a chamber ouer the gate and wepte, And as he went thus he sayde: my sonne Absalom, my sonne, my sonne, my sonne Absalom, wolde to God I hadde dyed for the Absalom, my sonne, my sonne.

David is restored to his kyndome, and brought agayne to Jerusalem.

CAP. XIX.

It was tolde Joab, that the kyng wepte and mourned for Absalom. And the victor was turned that daye into mourning vnto all the people. For the people herde that daye, howe the kyng sorowed for his sonne, and the people went asynge in to the citty, euen as people consounded do scale awaye, when they see in battell. And the kyng byd his face and cryed with a loude voyce: my son Absalom Absalom my sonne my sonne. Joab therfore went into the house to the kyng & sayde: thou hast abashed this daye the faces of all thy seruantes, whiche this daye haue saued thy lyfe, and the lyues of thy sonnes & daughters, and the lyues of thy wyues & concubynes, in that thou loudest thine enemyes and hated thy frends. Thou hast declared this daye that thou carest nether for thy cappytayne nor seruantes. For now I coudenly perceyue, if Absalom had lyued, and all we dyed this daye, then it had pleased the well.

Now therfore aske and come aboide, & speke kindly vnto thy seruantes. I sweere by the Loide ones thou come oute, there will not scape one man with the this nighte, whiche thinge will be worse vnto the, then all the euill that fell on the frome thy youthe vnto this houre. Then the kyng arose & sat wone in the Gate. And it was tolde vnto all the people, howe the kyng sat in the Gate. And then all the people came before the kyng, but Ithai the Gethi came before the kyng, & all the people were at steppe thowout ouer all the kyngdomes of Israel, sayenge: the kyng deliuered vs out of the hande of our enemyes, and he deliuered vs out of the hande of the Philistines. And now he is fled out of the land for Absalom. But Absalom whome we annoynted ouer vs is dead in battell. Nowe therfore why are ye so still, that ye byng not to hyng agayne? And kyng David sent to Shimeah & Abiathar the priests, sayenge: Speake vnto the elders of Juda and saye: why should ye be the last that shoulde byng agayne to hyng to his house, by the suche tydings is come fro all Israel vnto the kyng euen to his house? ye are my brethren, my bones and my fleshe:

wherefore then should ye be the last that shoulde come to byng the kyng home agayne? And saye to Amasa: art thou not my bone and my fleshe? And God be so to me and so, onles thou be capteyne of the hoste to me for euer in the towne of Joab. And he bowed the heere of all the men of Juda, as a man wolde bowe to the kyng, that he shoulde retorne with all his seruantes. And the kyng returned and came to Jordan. And Juda came to Galgal to thynke to mete the kyng and conuerse ouer Jordan. And Shimei the sonne of Gei the sonne of Jemini whiche was of Beth-rum, hasted and came with the men of Juda to mete kyng David, and a thousand men of Ben Jamin with him, and a thousand men of the house of Saul, and his. xv. women, and twenty seruantes with him. And they wyppet ouer Jordan before the kyng. And there went ouer a Boite to carry out the kynges household, and to do him pleasure. And Shimei the sonne of Gei fell before the kyng, as he was come ouer Jordan, & sayd to him: let not my lord accompt wickednes vnto me, ne let him not remember the wickednesse that thy seruant dyd, when my lord the kyng departed forthe of Jerusalem: for the kyng shoulde take it to herte. For thy seruant both knowe his offence. And thine beholde, I am the laste this daye of all the house of Israel: that am come to mete my lord the kyng. But Abiathar the sonne of Zarahab sunned and sayde: Shall Shimei curse for these wordes that he cursed the Loide our God? And the kyng sayde: What matter is betwene you and me, ye sonnes of Zarahab, that ye shoulde curse this daye he curse me? Where shall no man byt his daye in Israel: for I knowe I am made this daye kyng ouer Israel. And the kyng sayd vnto Shimei: thou shalt not dye, and shalt vnto him.

And Abiathar the sonne of Zarahab also to mete the kyng, and had nether shod his fete, ne shauen his bearde, ne washed his clothes, frome the tyme the kyng departed, tyll he came agayne in pear. And whyle was come to Jerusalem towarde the kyng, the kyng sayde vnto him: Wherefore wast thou not with me Abiathar? And he sayd, My Loide kyng, my seruant deceyued me. For thy seruante sayde: that I wolde be myne alle (sabled to epe theron, for to go to the kyng, because thy seruante is lame. And he hath thereto complained on thy seruante vnto my Loide the kyng. But my lord the kyng is as an angel of God: doo therefore what semeth best in thine eyes. For all my chers house were but dead men vnto my lord the kyng: & yet dydest thou put me among them that eate at thyne owne table. What eight therfore haue I yet, to crye any more vnto the kyng? And the kyng sayde: It is deris the not to speake any more, for I haue sayde: that thou and Ziba shall diuide the betwene you. And Abiathar sayd to the kyng: yet let him take all: for so me

as my lord the kyng is come in pear to his owne house.

And Bersai the Galaadite came frome Rogitim, and went ouer Jordan with the kyng, to accompanye him ouer Jordan: whiche Bersai was a very aged man, but foure thow piers olde, and had proued the kyng of Iudamance to hye he laye at Madanaim: for he was a man of very great substance. And the kyng sayde vnto Bersai: come thou with me, that I maye see the with me in Jerusalem. But Bersai sayde vnto the kyng, Of what age am I, that I shoulde go with the kyng into Jerusalem? I am this daye foure thow piers olde: and therefore can not deerne saurye frome Iudamance, neyther hath thy seruante pleasure in that he cathe of dyne: but in per delectacion in the songes of me & women. It is no mede that thy seruante be a burthen vnto my Loide the kyng: let thy seruante goo a lytle waye ouer Jordan with the kyng, for why shoulde the kyng yeld me such a reward? But let thy seruante turne backe agayne, that I maye dye in myne owne cite, and be buried by the grane of my father and mother. But loo, here is thy seruante Chamaam, let him goo with my Loide the kyng, and do to him, what shall please the. And the kyng answered, Chamaam shall go with me. And I will do to hym what thou shalt be content with. Yea and whatsaue thou shalt requyre of me, that shall I do for the. And all the people went ouer Jordan. And when the kyng was come ouer Jordan, he byked Bersai and blessed hym, and he went backe agayne vnto his owne place. And then the kyng went to Galgal, and Chamaam went with hym. Some, all the men of Juda were at the byngng ouer of the kyng, and but halfe the men of Israel.

Wherefore all the men of Israel came to the kyng and sayde vnto him: why haue our brethren the men of Juda stolen the waye, and haue brought the kyng and his household and all Davids men with hym ouer Jordan? And all the men of Juda answered the men of Israel: for the kyng is nere of hyne to vs: wherefore be ye angry for that matter? speake ye that we eate of the kynges cosse, or that the kyng giueth vs any gyfte? And the men of Israel answered the men of Juda and sayde: we haue ten parties in the kyng and haue thereto moze right to David the kyng. Why then dyd ye despyce vs, that our aduersarye had not bene by the hadde to restorenge oure kyng agayne? And the wordes of the men of Juda were seuerer then the wordes of the men of Israel.

Seba the sonne of Rechab sayeth Israel against David. Seba killeth Amasa traye counsellor. The herd of Seba is deliuered to Joab. Davids receyues are nombred.

CAP. XX.

There happened also to be an unthyrsty person named Seba, the son of Rechab, a man of Gath, whiche blew a troyet

& sayde: we haue no part in David, nor libertye saunce in the sonne of Ioseph, & Seba, let vs depart thence: euer man to his tent. And all Israel went from David and followed Seba the sonne of Rechab. But the men of Juda claued false vnto the kyng, frome Jordan to Jerusalem. And when David was come to his house to Jerusalem, he toke the xx. women his concubynes that he had left beyonde him to kepe the house, and put them in wards and mpyndred all thynges vnto them: but laye no moze with them. And so they were closed vnto the daye of the death of them, and issued a wydowes lyfe.

Then sayde the kyng to Amasa: assemble me the men of Juda within the dayes & present thy selfe here. And Amasa went to assemble the men of Juda: but tarped longer then the tyme appointed him. Wherefore the kyng sayde to Abiathar the son of Zarahab: thou shalt be wyse to vs the Absalom. Take thou therfore thy maisters seruantes and fellows with thee: and he gettyn walked cryes and escape vs. And there went out after hym Joab and the Gethites and the Ishmaelites and men of strength. And they departed out of Jerusalem to pursue Seba the sonne of Rechab. And when they were come to the great stone in Gabaon, Amasa met hym. And Joab hasted his garment that he had about him, and he byt to him, and hadde gyfte theron a knyfe ioynted fast to his loynes in a wythe out of wythe it myght easily come forthe. And Joab sayd to Amasa: all at thynges in rest and pear my brother? And Joab reth Amasa by the cyppe to the right hande, as though he wolde haue liffed him. And Amasa toke no hede to the knyfe that was in Joabs hande, with whiche Joab smote him in the wost rybbes, and dreyd ouer his bowelles to the grounde, and smote hym but one stroke, and he dyed. And then Joab and Abiathar his brother pursued Seba the son of Rechab. And one of Joabs men that stode by the dead corpe of Amasa sayd: What is he that he wolde be as Joab, and what is he that wolde be vnto David in stede of Joab? And Amasa laye walowynge in bloude in the middes of the waye. And there was a man that saw howe all the people stode. And he gat vpon hym, and he rowled Amasa out of the way in to the felde, and cast a clothe vpon him. And as sone as he was combed oute of the waye all the people went after Joab, to pursue Seba the sonne of Rechab.

And he went thowout al the tribes of Israel vnto Abiel Bethmaach and all Baran. And the people gathered vnto him and went also after him. And they came & besieged him in Abiel Bethmaach. And they cast up a bank against the cite. And it was besieged. All the people that was in it: Joab labored busily to smyth thowt the wall. And he made a wythe two enan out of the citty, harken, harken, and Joab that he come hyther, to smyth I maye speake with him. When Joab was come, the woman sayde: art thou Joab? And Joab answered, I am. And she sayd to him: heare the wordes of thy handmayde, and he sayd: I am ready.

Seba

B

C

Joab killeth Amasa.

D

II. Samuel.

E

I wote no man.

F

redy

redy to heare. And she sayde: it hath bene a common sayinge in olde tyme / men muste aske in Abel: & the it come to good passe. Abel is one of the quyetest and saythfuller cities that are in Israel. And thou goest aboute to destroye a ctyte that is a mother in Israel. Why becomest thou the inheritance of the Lorde? And Joab answered and sayde: God forbidde, God forbidde it me, that I shoulde either destroye or destroye it. The thyng is not so: But there is a man of mount Ephraim, Seba the sonne of Bichai by name, who hath left by his hande agaynst kynge Davyd. Delivere vs him only, and I will depart from the ctyte. And the woman sayde unto Joab: Beholde, his heed shall be throwen overowe the wall to the. And then the woman went unto all the people in her wyldome. And they smote of the heed of Seba the sonne of Bichai, and cast it to Joab. And he blew the trompe, and they scattered from the ctyte every man to his tent. So Joab returned to Jerusalem unto the kynge.

And Joab was the graund captayne over all the host of Israel, and Banaiab the sonne of Joab was over the Cherethites & the Phelites. Aduram was officer over the troupe. And Josaphat the sonne of Asub was recorder. Seua was scribe. Samach and Abiathar were the prelates. But Jea the Javite was counsellour even to David self.

The deare peres. The vengeance of the synnes of Saul lyghthe on his seven sonnes, whiche are hangyd. Four great batailles, whiche David fought agaynst the Philistines.

CAPL.

XXI.

Then there fell an hongre in the dayes of David thre peres inlewynge, and David enquired of the Lorde. And the Lorde answered: it is for Sauls sake and the house of bloud, because he slew the Gabaonites. And the kynge called the Gabaonites, and sayde unto them. (Some these Gabaonites were not of the children of Israel, but a remnant of the Amorites, for the children of Israel had sworne unto them, & yet Saul sought to sleigh them, of a jels he had to children of Israel and of Juda.) David therefore sayd unto the Gabaonites: What shall I do for you? and wherewith shall I content you, that ye may blesse the inheritance of the Lorde? The Gabaonites sayde unto him: Our matter is not upon silver & gold but agaynst Saul and agaynst his house: neyther have we any man that we wolde kyll in Israel. The he sayd: What then will ye I do for you? And they sayde unto the kynge: the man that consumed and magned to bringe us to nought, hym we ought to destroy, that not one of his stock be left: all the coastes of Israel, let the seven of his sonnes be delivred unto us, that we may hange them by unto the Lorde, in Gath, of Saul sometime the Lordes cleere.

David sayde: I will grue them you. And the kynge had compassion on Giphiboiab the sonne of Jonathan, the son of Saul,

because of the Lordes oth that was betwene David and Jonathan the son of Saul. But he toke the two sonnes of Kishphah & daughter of Achish which he bare unto Saul, Amnon and Hiphiboiab, and the four sonnes of Michol the daughter of Saul which he bare to Adriel the son of Barzilai the Gileadite: & delivred them unto the handes of the Gabaonites, and they hanged them in the hill before the Lorde. These seven were all slayne at once in the first dayes of herust: even in the beginninge of warre herust.

And Kishphah the daughter of Achish toke sack clothe and spred it under her upon the rock, even from the beginninge of herust, until rayne dropped upon them out of heauen and suffered neyther the byrdes of the ayre to fall on them by daye, nor beastes of the feld by night. When it was tolde David what Kishphah the daughter of Achish the concubine of Saul had done, he went and toke the bones of Saul & of Jonathan his sonne, of the men of Jabes in Galaad, whiche they had stolen from the sterre of Bethsan, where the Philistines had hanged them in the dayes when they brought thence the bones of Saul and the bones of Jonathan his son, and they set away the bones of them that were hanged, and byed them with the bones of Saul and Jonathan his sonne in the countrey of Benjamyn, in Zela, in the sepulchre of his father.

And when they hadde performed all that the kynge commaunded, God was appeald to the lande. And the Philistines had yet againe warre with Israel. David therefore went with his servants with him, and fought with the Philistines. And David waxed famous, & Jelsai of Rob one of the sonnes of Haraphah whose speare hed wayed thre hundred spithes of Masse, and was gyde with a new wythe thought to have slayne David. But Abisai sonne of Zeruiah succoured him and smote the Philistine and kyled him. Then the servants of David swore unto him sayinge: Thou shalt go no more forth with us to battel, that the lyght of Israel be not put out. And there was yet after this, battel with the Philistines at Rob, in whiche Soborhah the Hushathite slew Saph one of the sonnes of Haraphah. And there was yet the thirde battel with God, with the Philistines, where Eliab the son of the Jaccr Ogim, a Bethlehemite, slew one Goliath a Gethite: & staffe of whole speare was as greet as a weavers cloth beam.

And there was yet battel in Geth, where was a man of a great heghyt, who had on every hande sixe fingers, and on every fote five toes. xxiij. in all. And was also of the kynne of Haraphah, and despyed Israel. And Jonathan the sonne of Samach the brother of David slew him. These four were of the sonnes of Haraphah in Geth, and were overthrowed by the hande of David and his servants.

The songe of David for his delivrye from his enemies.

CAP.

XXII.

And David spake the wordes of this balade unto the Lorde, what tyme the Lorde had delivred hym oute of the handes of all his enemies, and out of the handes of Saul. And he sayde: the Lorde is my rocke, my castell and my sauyour. God is my strength, and in hym will I truste: my hynde & the home that defendeth me: myne hynde holde and refuge, my sauyour, saue me frome mynednesse.

I will prayse and call on the Lorde and so shall he saue me frome myne enemies. For I knowe of death have closed me about, and the foudres of Bethai have feared me. The cordes of hell have enuironed me, and the snares of death have overtaken me. In my tribulation I called to the Lorde, and cryed to my God. And he herde my voyce out of his temple, and my crye entred into his eares. The earth trembled and quoke, and the foundations of heauen moved and shoke, because he was angry.

Smoke went out of his nostrilles, and consuminge fyre oute of his mouth, that it kyned coles. He bowed heauen & came towne, and deckenille under nethe his feete. And he went upon Cherubim and flew: and appeared upon the wynges of the wynde. And he made deckenille a tabernacle rounde about him, whiche water congeled in thre clowdes. Of hyghte that was before him, coles were set on hye. The Lorde thundred frome heauen, and the most hygge put out his voyce. He shotte arrows and scattered them, and hurled lyghtninge and turmoiled them. And the bottom of the see appeared, and the foundations of the world were sent, by reason of the rebuynge of the Lorde, and thow the blastinge of the wynde of his nostrilles. He sent frome about and let me, & plucked me out of myghy waters. He delivred me from my myghty enemy, and frome them that hated me, and wrote stronge for me. When they had beseged me in the daye of my affliction, the Lorde shapd me by. And he brought me out at large and delivred me, because he delyped in me.

The Lorde rewarded me after my rightwysenesse, and accordyng to the purenesse of my handes he requyred me. For I kept the wayes of the Lorde, and committed no wykednesse by forgettinge my God. But I had all his lawes in my sight, neyther I turned my face frome any of his ordinaunces. But was pure unto huntwarde, and kept my selfe frome ungodlynesse.

And the Lorde dyd to me agayne, accordyng to my rightwysenesse, and after my purenesse I had in my sight. With the help thou shalt be hoie, and with the man that is uncorrupt, thou shalt be uncorrupt. With the pure thou shalt be pure, & with the troward thou shalt be troward also. And the people that are in abundance, thou shalt helpe. And on the proud thou shalt cast thine eyes, to pull the towne. Thou art my light (O Lorde,) and the Lorde shall lyght my deckenille. With thy helpe I will run thowarde an hoke of men, and by the ayde of my God will I pryng over a wall. The

wayes of God is bntefyled, and the word of the Lorde fyned as gold, and he a wyldbe to all that trust in him.

Who is a God saue the Lorde, who myghty saue our God? God is my strength in war, and rydderth the waye cleare before me. And maketh my feete as swyfte as an hynde, and setteth me fast upon my hygge holdes.

And teacheth my handes to fighte, that a bowe of brasse is to weake for myne armes.

And thou hast saued me with thy wynde, & thy gentylnes hath multiplied me. Thou madest me space to walke in, that my feete shoulde not stagger. I followed myne ennemyes and destroyed them, and turned not agayne tyll I had consumed them. I wasted them & so browed them, that they coude not aryse: but fell under my feete.

And thou dyddest compasse me about with myght to battell, and madest them that rose agaynst me, to stoupe under me. Thou madest myne ennemyes to turne their backs to me, & them that hated me, & I destroyed the. They looked for helpe: but none came to saue them. Unto the Lorde they cryed, but he orde the not. I will beate them as smal as the dust of the earth, and will stampe them as the byrte of the sterre, and will spredde them abroad.

Thou delivredst me frome the dissencion of my people, and keptst me to be an hed over nations, for the people whiche I knewe not became my servants.

And the straungers shall make resistance agaynst me, and shall obeye me at a word.

And the alpenes that shalke awaye shall tremble for feare in thre bentred places.

The Lorde lyue, and blessed be he that is my strength: and exalted be God the strength that saueth me. It is God that auengeth me, and bringeth towne the people under me. And delivred me from myne ennemyes, thou leftest me by on hygge frome them that aryse agaynst me, and delivredst me frome the wyked men.

And therefore I will prayse the (O Lorde) amonge the Hepten, and will synge vnto thy name, for thy great and manyfolde sauyng of thy kynge, and thy myghty mercy vnto thyne annoynted, even to David, and his seede for euer.

The last communication of David, and the bescreyngon of the myghy men to hym belongynge.

CAPL.

XXIII.

These be the last sayenges of David the sonne of Isai. The man which is made the hygge annoynted of the God of Jacob and pleasaunt Psalmist of Israel sayde: & spak of the Lorde spake in me, & his wordes were on my tonge. The God of Israel spake vnto me, and the strength of Israel sayde: he that beareth rule over men, he that ruleth iustlye in the feare of God, shall be as the morninge sterre when the soune syneth in a morninge in whiche are no clowdes to lette the byghenesse, and as the grasse of the cress.

by herbe of the rayne. And is not myne house
so with God? in that he hath made with me
an euelladenge couenaunt perfect in all poin-
tes: and in that he shall fulfill all that is
healthsome vnto me, & al my desires thereto.
Where as the vnturouse men are al as thorn-
es taken south of their places, whiche can-
not be taken with handes: but the man that
shall touche them, must be armed with iron
on a longe helme: And then shall they be vnto
with fire, so he therby.

These be the names of the myghty men &
were aboute Dauid: Ioseb of Shebeth the
Ephraimite, first of thye, otherwyle called
Adino the Ezonite, which slew. viij. hundred
at one tyme. And next to him Eleazar the son
of Dohi the sonne of Abiathar, one of the thye
principal that were with Dauid, which whē
they besyged the Philistines that were there ga-
thered in battell (and the men of Israel were
gone by) arose and layd on the Philistines tyl
his hande ached and claued vnto the sword. And
the Lozde made a great victory the same daye.
And the people returned and went after hym
on to spoyle. After him was Shama the sonne
of Ageb the Hararite (which when the Phi-
listines were gathered in Lahata where was
a parcell of land full of tye, and the people
were fled for feare of the Philistines) stode in
the myddes of the grounde, and defended it &
slew the Philistines. And the Lozde gaue him
a great victory.

And these thye of the thietye of the lordes
went towarde and came to Dauid in Haruete
tyme vnto the caue of Hachish. And the host of
the Philistines had pitched their pavilions in
the valey of geantes. And Dauid was then
in a stronge holde. And the souldiours of the
Philistines were then in Bethlehēm. And Da-
uid longed and sayde: Oh, that I had of the
water that is in the wel in the gate of Beth-
lehēm to drinke. And anone the thye myghty
broke thowm the host of the Philistines and
fer water out of the Wel of Bethlehēm that
was in the gate, and toke and broughe it to
Dauid: neuertheless he wolde not drinke ther-
of, but offered it vnto the Lozde, and sayde: the
Lozde forbyd that I shuld do so, shuld I drinke
the bloude of men that were in jeopardy of
their lyues? and so he wolde not drinke it.
These thinges dyd these thye myghty me. The
Abiathar the brother of Joab, the sonne of Sa-
ruiath: he was captayne ouer thye, and he lyft
up his speare against thye hundred and slewe
them, and was named with the thye. For he
was nobler man then the thye and was their
captayne. Howe be it he attained not vnto
these thye in acts. Then Banaiab the sonne
of Joiada the sonne of a lusher man valyaunt
in acts of hardyete, he slewe thye Lyons of
Moab. He went towarde and slew a Lyon in a
pyl in tyme of snow. And he slew an Egyp-
tian a goodly man, which hadde a speare in his
hande. And Banaiab went down to him with
a flasse, and plucked the speare out of the E-
gyptians hande and slewe him with his owne
speare: Suche thinges dyd Banaiab the son
of Joiada and was the nobler of thietye: But

not lyke to any of the thye in feates of warre.
And Dauid made him of his counsell. Abiathar
the brother of Joab was one of the thietye.
Then Elichanan the sonne of Dohi of Beth-
lehēm: Semah the Hararite: Eliezer the Har-
arite: Heli the Pallite: Ita the sonne of
Akes the Thickette: Abiezer of Anathoth: Ho-
bonai the Busathite: Zelmon an Ephraimite:
Maharai the Netophathite: Heleb the sonne
of Banah an Ephraimite: Itai the sonne
of Ribai of Gabaah a cyte of the children of
Beniamin: Banaiab the Pharaithite: He-
dat of the race of Gaas: Abiathar the Ara-
thite: Shmauth a Berthomite: Elhabaas Sa-
labonite: Of the ionnes of Israhel Jonathan:
Semah the Hararite: Abiam the sonne of Sa-
rar an Ararite: Eliphelet the sonne of Achisai
the sonne of a Maachathite: Elam the sonne
of Achitophel the Gilonite: Heral the La-
melite: Pharaai the Arbure: Igaal the sonne
of Nathan of Zobab: Banaie the Gadite: Zi-
ler an Amomite: Naharai a Berthomite the be-
necherer of Joab the sonne of Zaruah: Itai
the Jechite: Gareb the Jechite: Urias the
Hebrite: In all thietye and seuen.

¶ Because Dauid caused the people to be nombred,
Israel is plagued with pestilence: so that in thye dayes
dyed. lxx. thousande.

CAP. XXIII.

As the Lozde was moche estonied
against Israel, & doted vpon Dauid against
them, sayenge: Go and nombre bothe
Israel and Juda. And forthwith the kyng sad
to Joab the captayne of his host: goo about
I praye the, thowm our all the tribes of Is-
rahel, & then from Dan to Bersabe & nombre the
people: I maye knowe the nombre of them.
And Joab sayde vnto the kyng: I beseeche
the Lozde thy God make the people as many
mo as they be: pea and an hundred tymes so
many mo, and that the eyes of my Lozde the
kyng maye se them. But howe is it that my
Lozde the kyng hath a lust in this thinge?
Notwithstanding the kynges wordes persua-
sed against Joab and against al the captaynes
of the host. Then Joab and the captaynes of
the host went out from the kyng, to beweech
the people of Israel. And they passed ouer Ier-
icho and pitched in Arce on the right syde of the
cyte that lyeth in the myddes of the valye
of Gad and so forth to Jazer. And then they
went to Galaad & to the nether lande of Mo-
rab, and thence to Dan Jaan, & aboute
to Sion, and came to the stronge towne of
Tyre, and to all the cyties of the Druites, &
of the Cananites, and then went out to the
south of Juda, even to Bersabe. And so when
they had bene aboute thowm out al the lade,
they returned to Jerusalem at the ende of
thye monethes and twenty dayes. And then
Joab deliuered vnto the kyng the rekeninge of the num-
ber of the people vnto the kyng. And there
were found in Israel thye hundred thousand
men of might that drew swordes. And thye
of Juda were thye hundred thousand men.

And Dauides heart smote him after that he
had nombred the people. And he sayde vnto
the Lozde: I haue synned exceedingly in that I
haue done. And now Lozde take away the tref-
pace of thy seruant: for I haue done folysly.
And when Dauid was risen in a morninge, &
thye of the Lozde came vnto the prophet
Sad Dauides heart, sayenge: Go and say to
Dauid, this sayeth the Lozde. I offer the thye
thinges, chose which of them I shall do to the.
And Sad came to Dauid and shewed him, &
sayde vnto him: whether wilt thou haue. viij.
monethes hunger in thy lande, or that thou see the
monethes before thye ennemyes and they so-
lowunge the, or that there be thye dayes pesti-
lence in thy land. Nowe aulde the and se, what
woyle I shall bringe agayne to him that sent
me. When sayde Dauid vnto Sad: I am in a
tyme of great strait. But better it is to fall into
the hande of the Lozde, for much is his mercy, the
to fall in to the handes of men. And the Lozde
sent a pestilence in Israel fro the morning vnto
the ende of the tyme appointed. And there dy-
ed of the people betwene Dan and Bersabe,
lxx. thousande men. And when the angell stret-
ched out his hande vnto Jerusalem to have de-
stroyed it, the Lozde repented vpon the scourge
and sayde to the angell that destroyed the peo-
ple: It is sufficient, let thye hand cease. And
the angell was at the thietyinge place of A-
reunah the Jebusite. Then spake Dauid vnto
the Lozde when he sawe the angell that smote
the people, and sayde: Lozde, it is I that haue
sinned, and I that haue done wickedly. But
these thye what haue they done? let I praye
the hande be on me & on my fathers house,
and Gad came the same daye to Dauid, and
sayde vnto him: Go vp an altare vnto
the Lozde in the thietyinge house of A-
reunah the Jebusite. And Dauid accordinge to the

sayenge of Gad, wente vp as the Lozde com-
maunded. And when Acreunah looked and sawe
the kyng and his seruantes comminge to-
warde him, he went out: and bowed hym self
to the kyng flat on his face to the grounde, &
sayde: Wherefore is my Lozde the kyng come
to his seruant? And Dauid sayde: to bye the
thietyinge house of the, for to make an altare
vnto the Lozde that the plage may cease
from the people. And Acreunah sayde vnto the
kyng: Let my Lozde the kyng take and offer
what semeth him good in his eyes: Beholde,
oren for sacrifice, and steades and the other in-
strumetes of the oren for woode. And Acreu-
nah the kynges frende gaue all to the kyng,
and sayd moreover vnto the kyng: the Lozde
the Lozde thy God accept the. But the kyng
sayde vnto Acreunah: nat so, but I will bye it
of the at a pyce, and wil not offer sacrifice vnto
the Lozde my God that shall cost me nought.
And so Dauid bought the thietyinge house,
and the oren, for thye cycles of silver.

And Dauid buyt there an altare
vnto the Lozde, and offered
burntsacrifices and pray-
erings. And so the
Lozde was ap-
peased in
the
lande. And the plage ceased
frome Israel.

¶ The ende of the seconde boke
of Samuel: commonly cal-
led the seconde of the
Kynges.

THE THYRDE BOKE OF KYNGES, BUT AFTER
THE HEBREVES, THE FYRST OF
THE KYNGES.

The younge virgin Thilag kepeth David in his
carnall age. Adonias occupieth the realme by
tyranny to his father. Salomon is annoynted kynge
and then Adonias dyeth.

CAPL.

I.

When Kinge David
was waken olde & dry-
hen in yeres, though
they covered hym with
clothes, yet he caught
no heate. Wherefore his
servauntes sayde unto
him: let there be sought
for my Lorde the kynge, a younge mayden to
stande before him and to cherysh hym. And let
her lye in thy bosome, that my Lorde the kynge
may get heate. And so they sought for a fayre
damoyselle thowout all the coostes of Israel
and founde one Abisag, a Sunamite, and
brought her to the kynge. And the damoyselle
was exceeding fayre, and cheryshed the kynge
and ministered to him: But the kynge had not
to do with her.

Adonias.

But Adonias the sonne of Hagith exalted
him selfe sayinge: I will be kynge. And he
gat him a charret, and horsemen, and fifty men
to runne before him. And his father rebuked
him not at any tyme nor sayd so much to him
as why wast thou so. And he was therto a
goodly man and his mother bare him next af-
ter Absalom. And he communed with Joab
sonne of Zeruiah, a worthy Abiathar the pries-
te. And they holpe Adonias. But Sadock the pries-
te, and Nathan the prophet, Semai and Rei the men of mighte
which were with David favoured not Adonias
And Adonias sacrificed shepe and oxen and fat
lynges at the stone of Zohelith, which is fast
by the wel of Rogel: and bad thither all his
brethren the kynges sonnes, and all the men
of Juda the kynges servauntes. But Nathan
the prophete and Banaiab and the myghty
men and Salomon his brother he bad not.
Whereupon Nathan spake unto Bethsabe the
mother of Salomon, sayinge: hast thou not
heard how Adonias the sonne of Hagith hath
raigned byntweringe unto our master David?
Some therefore come that I maye geue the
counsel, how to save thyne owne lyfe, and
lyfe of the sonne Salomon. Hence and get
thou unto kynge David, and saye unto him: dy-
dest thou not my Lorde kynge swere unto thy
handmayde, sayinge? Salomon thy son shall
reigne after me, and he shall sitte upon my
seate, whyle thou yet talkest there with the kynge
I will come in after the and will ende the
wordes.

Nathan.

So Bethsabe entered unto the kynge into
the chambere. And the kynge was very olde &
Abisag the Sunamite ministered unto him.

And Bethsabe knouped and made obsequence
unto the kynge. And the kynge sayde: what
is thy matter? She answered and sayde: my
Lorde, thou swarest by the Lorde thy God to
thyne handmayde: Salomon thy sonne
shall reigne after me, and shall sitte upon
my seate. But now se, Adonias is kynge and
thou my Lorde kynge wotest it not, & he hath
offered oxen, fatlynges, and shepe abundant-
ly, and hath called all the sonnes of the kynge
and Abiathar the pries-ke, and Joab the capi-
taine of the host, but Salomon thy servaunt
hath he not bydden. And now (my Lorde kynge)
the eyes of all Israel waite on the, to tell
them who shall sitte on the seate of my Lorde
the kynge after hym. For elles when my
Lorde the kynge is layde to rest with his fa-
thers, I and my sonne Salomon shall be
knyghtes.

And behold, whyle we yet talked with the
kynge, Nathan the prophete was come. And
they tolde the kynge, sayinge: here cometh
Nathan the prophete. And when he was come
before the kynge, he made obsequence unto
the kynge upon his face unto the ground, & say-
de: My Lorde kynge, hast thou sayde, Adonias
shall reigne after me, and he shall sitte upon my
seate? For he is gone wyne this day and hath
offered oxen, fatlynges, and shepe plentifully
and hath called all the kynges sonnes and the
captaynes of the host, and Abiathar the pries-
te. And se, they cate and drinke before hym & say-
de: God save kynge Adonias. But me thy servaunt
Sadock the pries-ke and Banaiab the sonne of
Zeruiah, and thy servaunt Salomon he hath
not called. Is this thinge doone of my Lorde
the kynge and yet wotest thou not? We me thy
servaunt, who shal sitte on the seate of my
Lorde the kynge after hym?

Then kynge David answered and sayde:
Call me Bethsabe. And she came in and stood
before him. And the kynge swaie, sayinge:
As sure as the Lorde (that hath gyfte my
soule out of all aduersite) lyveth: euen as I
swaie unto the by the Lorde God of Israel,
sayinge: Salomon shall reigne after me,
and he shall sitte upon my seate for me, so will
I doo this daye. And Bethsabe bowed on her
face to the earth, and dyd obsequence unto
the kynge, and sayde: I praye God my Lorde
kynge David maye lyue euer. Then sayde
kynge David call me Sadock the pries-ke and
Nathan the prophete, and Banaiab the
sonne of Zeruiah. And when they came before
the kynge, the kynge sayde unto them:
Take ye by you the servauntes of your Lorde,
and let Salomon my sonne upon myne owne
Mule, and carye hym downe to Gihon. And
lette Sadock the pries-ke, and Nathan the
prophete annointe hym there: to be kynge
over Israel. And then blowe ye with a troupe
pette, and saye: God save kynge Salomon.
And then come up after hym, and let hym
come

LOXON IS

III. KYNGES

ANOYNTED.

CXVIII.

come and sitte upon my seate. For he shall be
kynge in my stede. And hym I have commaun-
ded to be leader over Israel and Juda. And
Banaiab the sonne of Zeruiah answered the
kynge, and sayde: Amen. And so I praye God
that the Lorde God of my Lorde the kynge
saye so. And as the Lorde hath ben with
my Lorde the kynge: so I praye God he maye
be with Salomon, and that he make his seate
more glorious then the seate of my Lorde kynge
David. So Sadock the pries-ke, and Nathan the
prophete, and Banaiab the sonne of Zeruiah,
and the Levites and the phelithites wente
downe, and sette Salomon upon kynge Da-
vids Mule, and ledde him to Gihon. And Sa-
dock the pries-ke took an hoine of oyle out of
the tabernacle, and annointed Salomon. And
they blew a trompet: and all they sayde: God
save kynge Salomon. And all the people came
up after hym ppyngge with ppyes, and cry-
ngge greatly, so that the erth rang with the
sounde of them.

And Adonias and all the gesses that were
with hym herde it, euen as they hadde made
ende of eatynge. And when Joab herde
the sounde of the trompet, he sayde: how hap-
peneth it that there is such a noyse in the cy-
tye? And as he yet spake: se, Jonathan the
sonne of Abiathar the pries-ke came. And Ado-
nias sayde: come for thou arte a lusty bloude,
and byngest good tynges. And Jonathan
answered and sayde to Adonias: Verily oure
Lorde kynge David hath made Salomon
kynge. And the kynge sent with him, Sadock
the pries-ke, and Nathan the prophete: and
Banaiab the sonne of Zeruiah, and the Le-
vites and the phelithites, and they have set
hym upon the kynges Mule. And Sadock the
pries-ke, and Nathan the prophete have an-
noynted hym kynge in Gihon. And as they
came by agayne, they cryed that the cytye
shd sounde agayne. And that is the noyse that
ye have herde. And therto Salomon sprecth
on the seate of the kyngdome. And moreouer
the kynges servauntes wente in to blisse oure
Lorde kynge David, sayinge: the God make
the name of Salomon more full of fauoure
then thyne: and his seate more glorious then
thyne. And the kynge bowed hym selfe upon
the bedde. And latte of all thus sayde the
kynge: blessed be the Lorde God of Israel,
who hath made one to sitte on my seate & is
happie, myne eyes seynge it. Then all the gesses
that were with Adonias were afraide, and
rose up and wente euerie man his waye. But
Adonias fearinge Salomon, arose, and went
and caught hold on the hornes of the altare.
And it was tolde Salomon that Adonias for-
sooke of kynge Salomon, hath caught holde
by the hornes of the altare, sayinge: let kynge
Salomon swere unto me this day, that he wil
not sle this servaunt with the swerde. And Sa-
lomon sayd: if he will be a good man, there
shal not an heere of hym fall to the erth. But
if he wyll be otherwise, he shall dye for it.
And therupon kynge Salo-
mon sent and set him downe from the altare.
And he came and dyd obsequence unto kynge

Salomon. And Salomon sayde to hym: get
the to thyne house.

David dyeth. Adonias requyeth to have Thilag
to his concubine, and therfore Salomon commaun-
deth to slep hym. Abiathar is put from his pries-
thode. Semai and Joab are slayne.

CAPL.

II.

When the dayes of David were drawen
naye that he sholde dye, he charged Sa-
lomon his sonne, sayinge: I must walke
by the waye of all the world, neuertheless
be stronge, and quyte thy selfe manfully. And
se thou kepe the appoyntment of the Lorde
thy God, that thou walke in his wayes, and
kepe his commaundementes, ordinaunces, la-
wes and testimoynes: as it is written in the
lawe of Moyses, that thou mayest understande
all that thou oughtest to do: and all that thou
shouldest medle with, that the Lorde maye
make good his promesse, which he hath pro-
myssed me, sayinge: if thy chyldren shall take
hede to thy wayes, that they walke before
me in trueth with all theyr heartes, and with
all theyr soules: * then thou shalt walke neu-
er withoute one synne on the seate of Is-
rael.

* Moreover thou wotest howe Joab the
sonne of Zeruiah hath seced me, and what
he hath done to the two captaynes of the
host of Israel: unto Abner the sonne of Ner,
and unto Amasa the sonne of Jether: how he
slew them, and shedde the bloude of warre in
tyme of peax, and put the bloude of warre
upon his gyble that was aboute his loynes,
and in his shoes that were on his feet. Deale
with hym therefore accordynge to thy wysdom
and se thou bynne nor his graye hebd downe
to the graue in peax. * And wele kyndnesse
unto the sonnes of Bersaiel the Galaadite,
and let them be amonge them that cate at thy
table, because they so claue to me when I fled
from Absalom thy brother. * And lo thou hast
with thee, Semai the sonne of Gera the sonne
of Gemin of Bahurim, which cursed me with
a bytter curse, what tyme I wente to Mahaba-
naim. But he came agaynst me to Jordan /
and I swaie to hym by the Lorde, sayinge. I
wyl not sle the with the swerde. But pardon
thou hym not. Thou art a man of wysdome,
and shalt knowe what to do to hym: se there-
fore thou bynne his graye hebd to the graue
with bloude. And so David rested with his fa-
thers, and was buried in the cytye of David.
And the dayes whiche David reigned upon
Israel were fouretye yeres: seven yeres in He-
bron, and thretye and thre yeres in Ierusalem.
* So Salomon saie upon the seate of David
his father. And his kynzdom was stablished
myghtily.

After this, Adonias the sonne of Hagith
came to Bethsabe the mother of Salomon.
And he sayd: beokeneth thy commynge peax?
And he sayde: beokeneth peax. Then sayde
he, I have a marrie to shewe the. And he said:
saye on. And he sayde: thou knowest that the
kyngdome

* III. Reg. 1. 6

* II. Reg. 11. 6
and 21. 6

B

* II. Reg. 1. 6

* II. Reg. 1. 6

* II. Par. 1. 6

* II. Reg. 1. 6

kyngdome was myne, and that all Israel set
thyr eyes on me that I wolde raigne. how
be it the kyngdome was turned away and gi-
uen to my brother, for it was appoynted him
of the Loide: and nowe I aske a petition of
the, wherof denye me not. And he sayde vnto
him: tell what it is. Then he sayde: speake I
praye the, vnto Salomon the kyng (for he
wyl not saye the naye) that he grue me a bi-
lag the Sunamite to wyfe: And Bethsabe
sayde: well, I wyl speake for the vnto the
kyng. And thereupon Bethsabe wente vnto
kyng Salomon to speake vnto him for Ado-
nias. And the kyng rose vp agayne hys and
bowed him selfe vnto her, and sat him downe
on his seate. And there was a seate set for the
kynges mother, and she sat on his right hand.
Then she sayde: I muste desyre a litle peti-
tion of the: saye me not naye. And the kyng
sayd vnto her: Aske on my mother: for I wyl
not saye the naye. And she sayd: let Abilag the
Sunamite be giuen to Adonias thy brother
to wyfe. And kyng Salomon answered and
sayde vnto his mother: why doest thou aske
Abilag the Sunamite for Adonias? Naye, rather
aske for hym the kyngdome, siche he is myne
eldest brother: Euen for hym aske it, and for
Abiathar the p̄reest, and for Joab the sonne
of Zeruiah. Then kyng Salomon swaie by
the Loide, sayinge: God do so to me and so,
if Adonias haue not spoken this woide a-
gaynste him selfe. Nowe therfore as surlie as
the Loide lyueth, who hath establisshed me
and set me on the seate of Dauid my father,
and who hath made me an house as he pro-
myssed me, Adonias shall dye this daye. And
kyng Salomon sent by the hande of Banai-
ah the sonne of Joiada, and smote him to
that he dyed. And vnto Abiathar the p̄reest
sayde the kyng: get the to Anatoth vnto thyne
owne felles, for thou arte worthy death: but
I wyl not at this tyme kyl the, because thou
hast the arche of the Loide God betwixt
my father and because thou hast fedded
my father in all his afflictions. And so Salo-
mon put awaye Abiathar from beinge p̄reest
vnto the Loide: to fulfill the wordes of the
Loide whiche he spake ouer the house of Eli
in Siloh. Then rynges came to Joab: for
Joab hadde thynke after Adonias, but not af-
ter Salomon. Whereupon he hidde vnto the
tabernacle of the Loide and caught holde on
the hornes of the altar. And it was told kyng
Salomon howe Joab was fledde vnto the ta-
bernacle of the Loide, and rode by the altar.
Then Salomon sente Banaiath the sonne of
Joiada, sayinge: go and smyte him. And when
Banaiath was come to the tabernacle of the
Loide he sayd vnto him: thus sayeth the kyng,
come out. And he sayde naye. But I wyl dye
here. And Banaiath broughte the kynges word,
sayinge: thus sayd Joab, and thus he answer-
ed me. Then the kyng sayde: wo euen as he
hath sayde: smyte hym and burye hym, and
take awaye the bloude whiche Joab shedde
causelesse from me, and from the house of my
father: and the Loide byng his bloude vpon
his owne heed, for he smote two men right-

wyse and better then he, and slew them both
the swerde, my father vnto mynge: euen
ner sonne of Jer. cepitapre of the host of Is-
rael, and Amaia the sonne of Zeibor, sayd
of the host of Juda, and theyr bloude sturme
vpon the heed of Joab, and on the heed of
his seed for euer: and prosper it be vnto Da-
uid, and vnto his seed, and vnto his house
vnto his seate of the Loide for euer. And Ba-
naiath the sonne of Joiada went vp and smote
him, and slewe hym & buryed him in his owne
house in the wyldernesse: and the kyng put
Banaiath the sonne of Joiada in his towne
ouer the host, and put Sadoch the p̄reest in the
towne of Abiathar. Then the kyng sent and
called Semet, and sayd to hym: burye the
house in Jerusalem, and dwell there, as he
goe not thence any whither. For be thou sure of
it, the daye thou goest once and passed ouer
the ryuer of Edion, thou shalt dye for it, and
thy bloude shall be on thyne owne heed. Se-
met sayd vnto the kyng: it is well sayde: as
my Loide the kyng hath sayde, so wyl I be
seruant to. And Semet dwelt in Jerusalem
many a daye. And it chaunced at the ende
of thys yere, that two of the seruantes of Se-
met came awaye vnto Achis sonne of Ge-
rah king of Geth. And ouer to Semet sayng
le, thy seruantes be in Geth. And Semet
rode by and sadde his alle, and get him to
Geth to Achis to see his seruantes, & came
and broughte them agayne from Geth. But
was toide Salomon how Semet hadde gone
from Jerusalem to Geth, and was come a-
gayn. And the kyng sente and called Semet
and sayd vnto hym: Dyd I not swere by the
Loide, and reuered vnto the sayinge: be sure
whe so euer thou goest out and walked about
any whither, thou shalt dye? And thou an-
sweredst me, it is good thynges that I haue
heard. Why then hast thou not kept the othe
of the Loide, and the commandement that I
commanded the? And then the kyng sayd to
Semet: thou remembrest all the wyche-
nesse whiche thyne herte knoweth that thou
dydest to Dauid my father. The Loide ther-
fore reuend agayne thy wyche-dnesse vpon
thyne owne heed: and kyng Salomon be-
lited, and the seate of Dauid be settled betwixt
the Loide for euer. And the kyng commaun-
ded Banaiath the sonne of Joiada: whiche
twente ouce and smote hym that he dyed. And
so was the kyngdome settled in the hande of
Salomon.

Salomon taketh Pharaos daughter to wyfe.
The Loide speaketh to hym, and giveth hym wis-
dome. The pleadinge of the two hartes who shal
owe the kynges chyld: and Salomons iudgement
therin.

CAPL

III.

Then Salomon due affinitie with Ph-
rao kyng of Egypt, and toke his daughter
to wyfe, and broughte her in to the cite of Da-
uid, tili he hadde made an ende of buyldinge
his owne house and the house of the Loide,
and

and the walles of Jerusalem rounde aboute.
Only the people sacrificed in altiers made
by hyles, because there was no house buylte
for the name of the Loide, tili those dayes.
Salomon doublelesse loued the Loide, & wal-
ked in the ordinaunces of Dauid his father,
save only that he sacrificed and offered incense
vpon altiers in hyles.

And the kyng wente to Gabaon to offre
there, for that was a grete offeringe place.
And thys Salomon offered a thousand burnt
offerings vpon that altar. And in Gabaon
the Loide appeared to Salomon in a dreame
by nyght. And God sayde: Aske what I will
grue the. And Salomon sayde: thou hast be-
dewed me thy seruant Dauid my father great
mercy: because that he walked before the in
truth and in ryghteousnesse and playnesse of
herte with the. And thou hadde kepte for hym
this grete mercy, that thou hadst gyuen hym
a sonne to sitte on his seate: as it is come to
pass this daye. And nowe Loide my God, let
it be thou, that hast made thy seruant kyng in
the towne of Dauid my father. And I am
a yonge ladde, and wot not how to ordeyne my
seate. And thy seruant is in the myddes of thy
people, whiche thou hast chosen, a people that
are so manye that they can not be tolde nor
numbered for multitude. Spue therfore vnto
thy seruant, an vnderstandyng herte to
rule thy people, & to deterne betwene good
and badde. For who is hable to iudge this thy
so manye a people? And it pleased the Loide
well, that Salomon had desired this thyng.
Wherefore God sayd vnto him: because thou
hast asked this thyng, and hast not asked long
lyfe, neither hadde asked riches, nor the lyues
of thyne enemyes, but hast asked the discre-
tion to vnderstande equite: Lo, I haue done
accordyng to thy petition: and beholde, I
haue giuen the a wyse and an vnderstandyng
herte, so that there was none lyke heretofore,
neither after the shall anye arlye lyke vnto
the. And thereto I haue giuen the that thou
shalt not, dothe thyselfe and honoure: so
that there shall be no kyng lyke the, all thy
dayes. And if thou wylte walke in my wayes
to kepe myne ordinaunces and commande-
mentes, as Dauid thy father dyd walke, I wil
lengthen thy dayes also. When Salomon a-
woke, he vnderstode this was his dreame.
And he came to Jerusalem and presented hym
selfe before the arche of the Loide: coue-
naunt, and offered burntofferings and pear-
offeringes, and made a feaste to all his ser-
uantes.

Then came two women that were harlots
vnto the kyng, and stode before him. And the
one of them sayde: O my Loide, I and this
woman dwell in one house. And I was deli-
uered of a chyld with her in the sayd house. So
the thys daye after I was deliuered, she was
deliuered also: we two byng together, and
as stranger to vs in the house saue we two a-
lone. And this wyues chyld dyed in a nyght,
for she had overlaped it. And then she arose at
mydnyght, and toke my sonne from my syde,
whyle thyne handmayde slepte and sayd it in

her bosome, and put her deede chyld in my bo-
some. And when I arose up in the morninge
to gyue my chyld sucke: lo, it was dead. But
when I hadde looked moze diligently vpon it
in the morninge: beholde, it was not my
sonne whiche I dyd beare. And the other wo-
man sayde: It is not so: But the lyuyng is
my sonne, and the deede thyne. And she sayde
agayne: thou sayest untrue, for the deede is thy
sonne, and the lyuyng myne. And thus they
chydded before the kyng. Then sayd the kyng:
the one sayd / this that is alpye is my sonne,
and the deede is thyne. And the other sayde
naye: But thy sonne is the deede, and the
chyld alpye is myne. Then sayde the kyng:
byng me a swerde. And they broughte a
swerde before the kyng. And the kyng sayde:
Dypp the lyuyng chyld in two, and gyue
the one halfe to the one, and the other to the
other.

Then spake the woman that was mother
to the chyld alpye vnto the kyng (for her bo-
welles yerned vpon her sonne) and sayde: I
beseeche the my Loide, gyue her the lyuyng
chyld, and in no wyse sle it. And the other
sayd: it shall be neither thyne nor myne, but
dyppe it. Then the kyng answered and said:
* gyue her the lyuyng chyld and sle it: nor,
for she is the mother therof. And all Israel
herde of the iudgement whiche the kyng had
gyuen, and feared the kyng: for they percey-
ued that the wysdome of God was in him to
two iudge.

The Princes and rulers vnder Salomon. The
prouision for his viatices. The nombre of his horse-
men, and of his parables.

CAPL

IIII.

Salomon was kyng ouer all
Israel. And these were his lordes: Azari-
ah the sonne of Sadock the p̄reest, Elipha-
reth and Ahiah the sonnes of Shifa scribes. To
Saphath the sonne of Ahilud, the recorder. And
Banaiath the sonne of Joiada was ouer the
house. And Sadoch and Abiathar were p̄re-
ests. And Azariah the sonne of Pachan was
ouer the generall receyvers. And Zabud the
sonne of Nathan was a wyter, and the kynges
companion. And Ahisar Rewards of house-
holde. And Adoniram sonne of Adon over the
tributes. And Salomon had twelue generall
receyvers ouer all Israel, whiche susteyned the
kyng and his householde, eche man his mo-
neth in a yere. Whose names are these: the
sonne of Hur in mount Ephraim: the sonne of
Dechari in Manasse, in Salem in Bethlames, in
Elon and in Bethanania: the sonne of Heseb
in Aruboth, and to him pertayned Socoh, and
all the lande of Naphtali: the sonne of Abina-
dab, whiche had all the regions of Dor, and
Tapheth the daughter of Salomon was his
wyfe: Baanah the sonne of Ahilud had Thaba-
nach in Gado, and all Bethon whiche is by
Zachanah benethe Jezrahel, and from Beth-
san to Abel Bethulah, and vnto beyonde Jec-
maam. The sonne of Gader hadde Ramoth
Galaad.

Galaad, and his were the towne of Jate the sonne of Manasse, whiche lye in Galaad, and his was the coastes of Argob in Basan, thre fre: greate cytes with walles and barres of brasse.

Abinadab the sonne of Azo, hadde Mahanaim: Anmaaz hadde Rephathim, and he hadde taken Basmach the daughter of Salomon to wyfe: Baanah the sonne of Husai hadde Afer and Aloth: Josaphat the sonne of Ephraim hadde Iachar Simet: the sonne of Elah hadde Benjamim: Gaber the sonne of Azepe, hadde the countreye of Galaad and the lande of Sehon kyng of the Amorites: and of Og kyng of Basan: and was alone receyver in the lande. And Juda and Israel were manye: even as the sande of the see in nombre: catryge, drynkyng, and makynge meche. And Salomon ragged ouer all kyngdomes frome the ryver Euphrate ouer all the lande of the Philistines, unto the borders of Egypt: and they broughte presents, and served Salomon all dayes of his lyfe.

And Salomons expence of household was every daye thre quarters of manchet flour, and thre scores quarters of mele: tenne halles exten: and twente oute of the pastures: and on hundred shepe and gootes, besyde benyon of hartes, buckes, and buballes, and fat pultrye. For he ruled in all the regions on the othe side Euphrates, from Euaphrat to Basan, and also ouer all the kynges on the othe side the same Euphrates. And he hadde prax with all his seruantes on euery syde. And Juda and Israel dwelte withoute feare, euery man vnder his wyne and vnder his huge tree, frome Dan to Beelabe, all the dayes of Salomon.

And Salomon hadde fourtye thousande stalles of hollis for charytes: and twelue thousande horsmen. And the toyls of geueall receyues made puruypaunce for kyng Salomon, and for all that came to kyng Salomons table euery man his moneth, so that thre lackes norhyng. And as for barley and straw for the hollis and mules, they broughte vnto the place where the offertes were, euery man in his offer.

And God gaue Salomon wysdome and vnderstandynge exceedinge moche, and a large herte: even as the lande alonge by the see banche: so that Salomons wysdome exceede the wysdome of all them of the East countrey, and all the wysdome of the Egyptians. And he surmounted all men in wysdome, bothe of the East and of the West, and of the South and of the North. And his name spred abrode amonge all nations on euery syde. And Salomon wrote thre thousand prouerbes. And his songes were a thousande and fyue. And he disputed of trees, even frome the Cedar tree that groweth in Libanon, vnto the Ypsope spyngeth out of the wall. And he disputed of beesties, foules, wyrmes, and fishes. And there came of all nations to heare the wysdome of Salomon, and from all kynges of the earth which had herd of his wysdome.

Chapre Salomon sendeth Cedar tymber to the boy: e page of the temple. The description of the wyke.

CAPL.

V.

And Hiram kyng of Tyre sent his seruantes vnto Salomon: for he hadde herd that they had anoynted him kyng in the towne of his father. And therto Hiram was cunct a louer of Dauid. And Salomon sent agayne to Hiram, saying: thou knowest of Dauid my father, how he could not buye an house vnto the name of the Lord his God for water whiche he had on euery syde, vntill the Lord my God had giuen me a sonne: so that there is neither adueritary nor any cupl place. And therefore I am disposed to buye an house vnto the name of the Lord my God, as he promised Dauid my father saying: thy sonne which I will put vpon thy seat in the, he shall buye an house vnto my name. Nowe then commaunde that they hewe Cedar trees in Libanon. And let my seruantes be with thyne: I will gyue the, the hye of thy seruantes in all suche thynges as thou shalt requyre: for thou knowest that there are not amonge vs that can skyll to hewe tymber lyke vnto the Sidonies.

When Hiram herde the wordes of Salomon: he reioysed greatlye and sayde: Blessed be the Lord this daye, whiche hath set Dauid a wyfe sonne ouer this myghty people. And Hiram sent agayne to Salomon, saying: I haue allowed the requyte whiche thou hast sent to me: and will satisfye all thy luste concerninge tymber of Cedar trees and fyre. And my seruantes shall byngge them frome Libanon to the see. And I will conuey them by hyppes vnto the place that thou shalt assigne me, and I will cause them to be discharged there, that thou mayest receyue them. And thou shalt do me this pleasure agayne: to gyue me grayne for wynde my household. And so Hiram gaue Salomon Cedar trees, and fyre trees, as moche as he desired. And Salomon gaue Hiram twentye thousande quarters of wheat to fede his household with: and twente buttes of pure oyle. And so moche gaue Salomon to Hiram yearly.

And the Lord gaue Salomon wysdome, as he promised him. And there was prax betwixt Hiram & Salomon, and they were in a leage together. And kyng Salomon raised a tribute thowse out all Israel. And the tribute was thretye thousande men, whiche he sent to Libanon, ten thousande a moneth by course: so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the tribute. So Salomon hadde thre scores and ten thousande that bare burdens, and thre scores and ten thousande that hewed in the mountaynes, besyde the Lordes he hadde to ouersee the wyke, in nombre thre thousand and thre hundred: who gouerned the people that brought in the wyke. And at the commaundement of the

of the kyng, they broughte greate stones, and that free stones, and hewed therto, to laye in the foundation of the house. And Salomons masons, and the masons of Hiram byd hewe them, with them of the borders. And so they prepared both tymber and stone to buyde the house.

The frame and foyme of the temple Porche and altar.

CAPL.

VI.

And it came to passe in the foure hundred and foure scores yere, after the chylidren of Israel were come out of the lande of Egypt, and the fourth yere of the raygne of Salomon vpon Israel, and the seconde moneth called Zif, that he began to buyde the temple vnto the Lord. And the house whiche Salomon buyde for the Lord was thre scores cubytes longe, and twente byde, and thretye cubytes hye. And the porche that was before the body of the temple, was twente cubytes longe, after the measure of the byedth of the house, and tenne byde: cum at the byrpe ende of the house. And he made vnto the house, wyndowes to open and shutte.

And vnder the walles of the house, he made galleries rounde aboute, bothe aboute the temple, and also the quere. And so made sydes rounde aboute. And the nethermostte gallerye was thre cubytes byde, and the myddle gallerye thre, and the thyrde seuen cubytes byde. For he made the walles withoute wheron the beames laye, euery thynner and thynner: so that they were not fastened in the walles of the house. And the house was buyde of stone made perfete alrepe: it was broughte thither, so that there was neither hammer nor axe, nor anye toole of yron herde in the house, whyle it was in buydyng. And the wynde of the myddle gallerye was in the ende of the house on the ryghte syde. And men wente vnto the wyndyng staires in to the myddle gallerye, and oute of the myddle in to the thyrde. And so he buyde the house and finished it, and coust it with beames of Cedar tymber, made holowe and ioyned together. Then he buyde chambres ouer all the temple of thre cubytes byde, and coupled the house together with beames of Cedar.

And the wynde of the Lord came to Salomon, sayinge: concerninge the house whiche thou art a buydyng: if thou wilt walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in them: then wilt I make good vnto the, my promys: whiche I promised Dauid thy father. And I will dwelle amonge the chylidren of Israel, and I will not forsake my people Israel. And so Salomon buyde the house and finished it, and spred the walles of the house within, with cybbes of Cedar tree: euen from the pavement vnto the rouffe. And he spred it with truth, and boyled the floore of the house with planches of fyre.

And he spred twente cubytes in the ende of the temple, bothe floore and walles with Cedar, and dyelled it with in to be the quere, and place mooste hoyle. And the fynde house, that is to saye, the bodye of the temple, was fourtye cubytes longe. And the Cedar of the house within, was kerued with knoppes and grauen with floures, and all was Cedar tymber, so that no stone was seene. And the quere that was within the temple, he prepared to set thre the arche of the Lordes testament. And the quere was twente cubytes longe, and twente byde in byedth, and twente in heyghte. And he dyled it with pure golde, and boyled the auker with Cedar. And Salomon spred the house within also with pure golde. And he made golden barres runne alonge the quere, whiche he hadde couered with golde. And the hole house he overlapped with golde, vntill he had ended it. And the auker that was in the quere, he overlapped with gold also. And within the quere he made two Cherubens of olyue tree, ten cubytes hyghe a pece, and euery wyngue fue cubytes longe: so that from the bittermost parte of one wyngue, vnto the bittermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hyghe also: so that bothe the Cherubes were of one measure and one cyle. The heyghe of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubes in the myddle of the inner house. And the Cherubs stretched theyr wynges, so that the one wyngue of the one touched the one wall, and the one wyngue of the other touched the other walle. And the other two wynges of them touched one another in the myddes of the house. And he overlapped the Cherubes with golde.

And the walles of the house rounde aboute he garnished with wyke of Cherubs and palme trees, and grauen floures, bothe within in the quere, and withoute in the temple. And the floore of the house he couered with golde: bothe within in the quere, and also withoute in the temple. And in the entering of the quere he made two doores of olyue tree, with the vpper and two syde postes, fyue square. And the two wynges of olyue tree, he graued with grauynge of Cherubes and palme trees, and graued floures, and couered them with golde, and layde golde ouer the Cherubes, and also the palme trees. And in lyke maner vnto the doore of the temple, he made postes of olyue tree foure square, and two doores of fyre tree, and either doore with two soldryng leues, and graued thereon Cherubes, palme trees, a floures, and couered them with gold made playne by a ruler. And then he buyde the inner court with thre rowes of hewed stone, and vnto the of Cedar wynde.

In the fourth yere of his raygne was the foundation of the house of the Lord layde: euen in the moneth Zif, and in the eleuenth yere in the moneth Abul. Whiche the ryghte moneth, it was full finished in all that perteyned therto, and fashioned as it should be in all poyntes. And so was he thyn yere in buydyng of it.

¶ The

The building of the house of Salomon. The house of Pharaoh daughter. The temple of the pillars of the palace, of the Palace Sec. 16.

CAPL.

VII.

And Salomon buyte his owne house in thyrtye yere space, and full finished it. And he buyte the house of the worde of Libanon, an hundred cubites longe, and fiftie brode, and thyrtye hygh, foure square with rowes of Cedar pylers, and Cedar beams alonge vpon the pylers. And the rouse was Cedar aboute an hygh vpon the beams that laye an hygh on the pylers, whiche pylers, were fourtye and foue in nombre / fytene on a rowe / and the spaces betwene the pylers were one agaynste an other thre folde. And all the woies with the fyde postes were foure square one agaynste an other thre folde.

And he made a porche of pylers fiftie cubites longe, and thyrtye cubites brode, and yee a porche before that with pylers, and a thicke piler before that. Then he made a porche to spe and iudge in, yee with Cedar euen frome the paucementes, vnto the top. And his owne house where he kepte residence in an other court withoute that porche, was of the same worke. And then Salomon made an house for Pharaoh daughter, whiche he had taken to wyfe, lyke vnto that porche.

And all these thynges were of ryche stones hewed after a measure, and sawed with sawes within and withoute, euen from the foun dacion, vnto the top of the walles, and on the oute fyde therto toward the great court. And the foundation was of ryche stones, and that myghte greete stones of ten cubites, and of eight. And aboute were ryche stones hewed accordinge to the same rule, and also with Cedar. And the great court rounde aboute was with thre rowes of hewed stone, and one row of Cedar planks, and likewise was it in the inner court of the house of the Loide, and of the porche of the temple. * And kynge Salomon sent and fet one Hiram ouer of Tyre, a wyrdowes sonne of the tyepe of Nephtalim / his father being of Tyre. Whiche Hiram was a pefyte foundere, and full of wysdome, vnderstandynge, and connyng, to worke all maner of worke in brasse. And he came to kynge Salomon, and wroughte all his worke. He cast two pylers of brasse, of egyptene cubites a peece hygh, and a drynge of twelue cubites myght compasse eche of them aboute. And he made two heed pees of molten brasse to sette on the toppes of the pylers, of fyue cubites long a peece, with garlandes of brysted worke, and hoopes of chayne worke for the heed pees that were on the pylers, seuen for the one and seuen for the other. And he made the pylers with two rowes of pomegranetes to couer them with. And the heed pees that were on the toppes of the pylers, were wrought with fyres in the porche, the space of foure cubites of eche. And the pomegranetes aboute and be-

*II. Paral.

C

nethe on the togethen chaynes that compasse the myddle of the heed pees, were in nombre two hundred on eche heed peece. And he set by the pylers in the porche of the temple, and when he had set by the fytte piler, he called the name thereof Boaz. And the toppes of the pylers were thus wrought with lilies, and so was thyr worke manshyp finished.

Then he cast a see of brasse tenne cubites wyde frome bymme to bymme, and rounde in compasse, and fyue cubites hygh. And a drynge of egypte cubites myght compasse aboute, and vnder the bymme of it as it were apples compassed and embzased the see of ten cubites wyde in two rowes cast with it when it was caste. And it stode on twelue oxen, of whiche, thre looked North, thre West, thre South, and thre East, and the see on hygh was them, as all the bynder partes were likewise. And it was an hanke byedeth thicke, and the bym wrought lyke the bymme of a cap with floures of pylles. And it contained two thousand Bathes.

And he made ten botomes of brasse, foure cubites longe, and foure cubites brode a peece, and thre hygh. And the woies of the botomes was on this maner that the fydes were, as it were flatte boies betwene the ledges. And on the flatte boies betwene the ledges were lyons, oxen, and cherubes. And vpon the ledges that were aboute and benceth the lyons and oxen, was toyned pendant worke. And euerie botome hadde foure brasse wheles, whose axletrees were also of brasse. And in the foure corners were underlecters vnder the lauatoire caste eche ouer agaynste his fellowe.

And the flake of the lauatoire was in the myddle of the botome one cubite hygh, and a cubite and an half rounde, and it had knoppes thereon in the bare places, whiche were foure square, nor rounde. And vnder the fydes were foure wheles, and they axletrees byned faste to the botome. And the hygher of euerie whele was a cubite and an half. And the workemanship of the wheles was lyke the worke of a charret whele. And the axletrees, the nauelles, spokes, and wals were all moulen. And the foure vnderlecters in the foure corners, were of the best botomes.

And vnder the flake of the lauatoire in the myddes of the botome, was there a rounde fote of halfe a cubite hygh. And thereon playne plates and ledges of the selfe. And he graued in the playne, and also on the ledges, cherubes, lyons, palm trees, euerie whiche rounde aboute. And on this maner he made the ten botomes cast worke: all of one measure and one rule. Then he made ten lautes of brasse, containing fourtye Bathes a peece, and they were of foure cubites a peece for euerie one of the botomes a lauer. And he put the lautes those botomes on the ryght corner of the temple, and othere seue on the left, and put the laute on the ryght corner of the temple Eastward.

And towarde the Southe. And Hiram made all the woies that he made kynge Salomon for the house of the Loide: that is to saye, two pylers, and two scalpes of the heedes, were on the toppes of the two pylers, and foure hundred pomegranetes vpon two wythes, two rowes on eche wythe, to couer the two scalpes of the heedes, that were on the toppes of the two pylers: and the ten botomes of brasse, with ten lautes vpon them, and a see twelue oxen vnder it, and postes wheltes and basons. And all these vessels whiche Hiram made to kynge Salomon for the house of the Loide, were of bryght brasse. And in the playne of Jordan byd the kynge caste them: euen in the clay of the erthe betwene Socoth and Zartan. And Salomon left all the vessels vnwaxed, for the exceedinge abundaunce of brasse that was in them.

And Salomon made all the vessels that pertayned vnto the house of the Loide, the alter of golde, and a table of golde wherupon the shewe bread was put, and fyue candellstiches for the ryghte side, and as many for the left, before the quere of pure golde: with floures, lampes, and snuffers of golde, and bolles, plateres, basons, spoons and her pannes of pure golde, and hinges of golde, bothe for the woies of the quere, the place most holy, and for the woies of the temple also.

And so was ended all the worke that kynge Salomon made for the house of the Loide. And then Salomon brought in the thynges whiche Dauid his father had dedicate in syluer, golde, and othere vessels, and put them to the treasure of the house of the Loide.

The Arke is borne in to the temple. A Cloud filled the temple. The temple is blessed.

CAPL.

VIII.

Then Salomon gathered the elders of Israel, all the herdes of the ryches, and ancient lordes of the chyldren of Israel, toke him to Jerusalem, to brynge by the arke of the testament of the Lord out of the city of Dauid, whiche is Sion. And all the men of Israel assembled vnto king Salomon, to the feast that fallith in the month of Ethanim, whiche is the seuenth moneth. And when all the elders of Israel were come, the prestes toke up the arke of the Lord, and brought it and also the table of witness, and all the holy vessels that were therein. And the prestes and the Levites brought them vp. And kynge Salomon and all the company of Israel that were assembled, were with him before the arke, did offre wyne and oren that could not be tolde nor nombred for multitude.

And so the prestes brought the arke of the Lordes testament vnto his place, euen in to the quere of the temple, and place most holy, vnto the wynges of the Cherubes. For the Cherubes stretched out their wynges ouer the arke, and couered both it and also the flukes thereof as it were a roofe. How be it the flukes were so long

that the endes of them appered out of the holy place before the quere, but on the oute fyde were they not seene, and there they be vnto this day. And there was nothing in the arke, save two tables of stone, whiche Moses put there at Horeb, when the Loide made an appoyntment with the chyldren of Israel, after they were come forth of Egypt.

And when the prestes were come out of the holy place, then a cloude fylled the house of the Loide, that the prestes could not endure to minister by cause of the cloude: for the glory of the Loide hadde fylled the house of the Loide. Then spake Salomon: the Loide said that he wolde dwelle in darkenesse. I haue buyte the an house to dwelle in, and an habitation for the to abyde in for euer. And kynge turned his face, and blessed all the congregation of Israel, all the congregation standinge. And he sayd: Blessed be the Loide God of Israel, whiche hath fulfilled with his hand, that he spake with his mouth vnto Dauid my father: sayinge: frome the daye I broughte my people Israel forth of Egypte, I choise no cytye amonge anye of the tribes of Israel, to buyld an house that my name myght be there: But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to buyld an house for the name of the Loide God of Israel. But the Loide God sayd vnto Dauid my father: in that it was in thyne herte to buyld an house for my name, thou dydest well, that thou wast so mynded. Neuerthelesse thou shalt not buyld the house, but thy sonne that shall come out of thy loynes, shall buyld an house for my name. And the Loide hath made good his word that he spake. For I stode by in the towne of Dauid my father, and sate on the seate of Israel, as the Loide promysed, and haue buyte an house for the name of the Loide God of Israel. And I haue prepared therein a place for the arke wher the cownaile of the Loide is, whiche he made with oure fathers, after he hadde broughte them out of the lande of Egypte. And Salomon stode before the alter of the Loide in the sighte of all the people of Israel, and stretched out his handes to heuen, and sayd: Lord God of Israel, there is no God lyke the in heuen above, or in the earthe benceth, that kepe an appoyntment and merce with thy seruantes that walke before the with all theyr hartes, whiche also hath kept with thy seruante Dauid my father, that thou promysedst him. Thou spakest with thy mouth, and hast fulfilled with thyne hande, as it is come to passe this day. And now Loide God of Israel hepe with thy seruante Dauid my father, that thou promysedst him, sayinge: thou shalt not be withoute one or other before me, styng on the seate of Israel: So neuerthelesse, if thy chyldren shall take heed to theyr wayes that they walke before me, as thou hast walked before me. Now then, O Loide God of Israel, let thy worde be stable whiche thou spakest vnto thy seruante Dauid my father.

But in dede can God dwelle on the earthe? Beholde

Deuter. 10. Exo. xxviii. 11. Paral. vi. 11. Reg. vi. 4.

II. Paral. vi. 11.

II. Reg. vi. 4.

II. Reg. vi. 4.

II. Reg. vi. 4.

Deuter. xlii.

Beholde, neither heuen, nor heuen above all heuens are habile to contern the: how moche lesse then this house? I haue buyt it: but loke to the prayer of thy seruante and his supplication, O Lord my God, to geue an eare vnto the voyce and prayer which thy seruante prayeth before the this daye, that thine eyes maye be open vpon this house nyght and daye, and vpon the place, of whiche thou hast said, my name shall be there: that thou hearken vnto the prayer whiche thy seruante shall praye in this place. And heeke vnto the supplication of thy seruante and of thy people Israel, whiche they shall praye in this place: And heare thou vnto the prayer whiche thy seruante shall praye in this place, and when thou hearest, haue mercy. And yf any man trespass agayn his neyghbour, & his neyghbour take an adiuration to aduise hyme aulter at this house, then hearken thou vnto heuen, & worke and iudge thy seruantes, that thou condemne the wicked, to byng his waye vpon his deede, and iudike the rightous, to geue him accordyng to his rightousnesse. Whiche the people of Israel be put to the worse before their enemies, because they haue sinned agayn the, & afterwarde tume agayne to the, & praye thy name, and praye and make supplication vnto the in this house, then heare thou vnto heuen, & be merciful vnto the synne of thy people Israel, and byng them agayne vnto the land whiche thou gauest vnto their fathers.

Yf heuen be shut vp, that there be no rayne, because they haue sinned agayn the: yet yf they praye in this place, and praye thy name, and tume fro their synnes, & yf thou shalt scoure synne of them, then heare thou vnto heuen, and be merciful vnto the synne of thy seruantes, and of thy people Israel, that thou shewe them a good way to walke in, and geue rayne vpon thy land that thou hast giuen vnto thy people to inherite.

Yf there chaunce bereth in the lande, pestilence, blaspnyng, or witheryng of corne, or that the frutes be deuoured of geythoppers, or caterpillers, or yf their enemies besiege them in the lande, & in their owne cities, or what so euer plage or sickness chaunce, then heare thou vnto heuen thy dwelling place, all the prayers and supplications that shall be made of all men that shewe out all thy people Israel, whiche shall knowlege euery man the plage of his owne hert, and directe for the his handes vnto this house, and be merciful and worke, and geue euery man accordyng to his wayes, (euen as thou onely knowest euery mannes herte, for thou knowest the hertes of all the chyldren of Adam) that they maye feare the as longe as they lyue vpon the erth whiche thou gauest vnto their fathers. And yf he wylle yf a stranger is not of thy people Israel, & come oute of a farre countrey for thy names sake, (for they shall heare of thy great name and of thy myghty hande, and stretched out arme) and therefore yf he come & praye at this place, heare thou vnto heuen thy dwelling place, and be accordyng to all that the stranger uttereth to the, that all nations of the erth

maye knowe thy name, to feare the as do the people Israel: and that it maye be knowne that thy name is calied vpon ouer this house whiche I haue buyt.

And when they go out to battayle agayn their enemies whiche so euer thou shalt send them, and shall praye vnto the Lord towards the cite whiche thou hast chosen, and towards the house of I haue buyt for thy name: heare thou their prayers and supplications, vnto heuen, and iudge their cause.

And finally, when they shall haue synned agayn the: for there is no man that synneth not, and thou art angere with them, and hast directed them to their enemies, that they be carried awaye prisoners vnto the lande of their enemies, whether farre or nere: yet yf they tume agayne vnto the, & heere thou vnto heuen where they be in captiuitie, and retourn and praye vnto the in the lande of them that hold them captyue, sayinge: we haue synned, and haue done wyckedly, and haue trespassed, and so tume agayne vnto the, with all their hertes, and all their soules in the lande of their enemies: whiche thou shalt heare, and praye to the, towards the lande whiche thou gauest vnto thy fathers, and towards the cite whiche thou hast chosen, and house whiche I haue buyt for thy name: then heare thou their prayer and supplication vnto heuen thy dwelling place, and iudge their causes, and be merciful vnto thy people that haue synned agayn the, and vnto all they that trespass that they haue trespassed agayn the: and geue the sounde to the leghe of them that hold them captiue, that they maye haue compassion on them. For they be thy people, and thyne inheritaunce, whiche thou broughtest oute of Egypte, from the *toznace of fion. And lette thine eyes be open vnto the prayer of thy seruante and vnto the prayer of thy people Israel, to hearken to them in all they call vnto the, for thou hast bounde them to be thyne inheritaunce, above all the nations of the carthe: as thou saydest by the hande of Moses thy seruante, when thou broughtest oute thy fathers oute of Egypte, O Lord almyghty.

When Salomon had made an ende of praynge all this prayer and supplication vnto the Lord, he arose from the aulter of the Lord, and frome kneelinge on his knees, and came receyvinge his handes vnto heuen, and knee and blessed all the congregacion of Israel with a loude voyce, sayinge: Blessed be the Lord that hath giuen gruen this vnto his people Israel accordyng to al that he promised: so that there is not one worde escaped of all the good promises whiche he promysed by the hande of Moses his seruante. And the Lord our God be with vs, as he was with our fathers, and forsake vs not neither leaue vs, but that we bome our hertes vnto hym, to make in all his wayes: and to kepe his commaundementes, ordinaunces and rites, whiche he commaunded our fathers. And these my wordes whiche I haue prayed before the Lord, be nye vnto the Lord our God daye and nyght, that he defende the cause of his seruantes and of his

people Israel, that all nations of the erth maye knowe that the Lord is God, and none but he. And I praye God that your hertes maye be founde with the Lord our God, to walke in his ordinaunces, and to kepe his lawes, as we do this daye.

And the kyng and all Israel with him, offered offerings before the Lord. And the pear offerings that Salomon offered vnto the Lord were, xiiij. thousande oxen, and an hundred and x. thousande shepe. And so the kyng and all the chyldren of Israel halowed the house of the Lord. And the same daye the kyng halowed the middle of the court that is before the house of the Lord: for there he offered burnt offerings, and meat offerings, & the fat of the pear offerings, because the brasen aulter that was before the Lord, was to lytle to receyue the burnt offerings and meat offerings, and the fat of the pear offerings.

And Salomon helde that same tyme an hye feast, and all Israel with hym, a myghty congregation, euen from the coostes of Emath, vnto the ryuer of Egypte, before the Lord our God, seven dayes, and yet seven dayes, that is foureteen dayes. And the eight daye he sent the people awaye. And they blessed the kyng and wrote vnto their tentes ioyous and gladd in herte, for all the goodnesse that the Lord had shewed vnto Dauid his seruante, and to Israel his people.

The Lord appeareth agayne to Salomon. Salomon goeth to worke to Hiram. The Canaanites become tributaries. He sendeth Hymys for gold. And baptiseth many wyues.

CAPL

IX.

When Salomon had finished the buylinge of the house of the Lord, and of the kynges palace, and all that his fathre and luff was to make: the Lord appeared vnto him agayne, as he appeared to hym at Gabaon. And the Lord sayde vnto him: I haue heerd thy prayer and intercession that thou madest before me, and haue halowed this house whiche thou hast buyt to put my name there for euer, and myne eyes and myne hert shall be there perpetually. And if thou wilt walke before me, as Dauid thy father walked, in purenesse of herte and plannesse, to doo all that I haue commaunded the, and walke kepe myne ordinaunces and rites: then I will settle the seate of thy kyngdom vpon Israel for euer, as I promised Dauid thy father, sayinge: *Thou shalt not be withoute one or other vpon the seate of Israel. That yf ye and your chyldren shall tume awaye from me, and shall not kepe myne ordinaunces whiche I haue sette before you, but shall go and serue other goddes, and bode your selues vnto them: then I will breke Israel oute of the lande whiche I haue giuen them, and this house whiche I haue halowed for my name, I will put oute of my sight. And Israel shall be a pource and a fable vnto all nations. And this house whiche is to be, shall that passe by it shall be astonied, and shall

saye and saye: why hath the Lord dealt so with this maner with this land, & with this house? And it shall be answered them, because they forsoke the Lord their God, which brought them oute of the lande of Egypte, and haue leane to other goddes, and haue souldred vnto them and serued them: therefore hath the Lord brought vpon them all this euill. Then at the ende of twenty yeres, in which Salomon had buyt the two houses, that is to wit, the house of the Lord, and the kynges palace: because Hiram the kyng of Tyre had supported him with Cedar, firre, and gold, as moche as he desired, therefore Salomon gaue Hiram, xx. cities in the lande of Galilee. And when Hiram was come fro Tyre to see the cities whiche Salomon had giuen hym, they pleased him not. Wherefore he sayd: what cities are these whiche thou hast giuen me, my brother? And he called them the lande of Labull vnto this daye. This Hiram hadde sente the kynge ffre scope hundred weight of golde. And this is the somme of the tribute which king Salomon raysted to buyld the house of the Lord and his owne house, & Heli, and the walles of Jerusalem and Bezer and Gagedo, and Sazer.

For Pharaos kyng of Egypte went by and toke Sazer and buent it with ffre, and sene the Canaanites that dwelte in the cite, & gaue it for a presente vnto his daughter that was Salomons wyfe. And Salomon buyt Sazer and Beth Hozon the nether, and Baalath and Thamar in the wyldernesse that is in the land, and all the floore cities that Salomon hadde, and cities for his charrettes, and cities for his horsemen, and all that his luff was to buyld in Jerusalem and Libanon, and in al the land of his kyngdom.

And all the people that were left of the Amorites, Hethites, Phereytes, Kenites, and Jebusites, whiche were not of the chyldren of Israel, the chyldren of the sayde nations that were left in the lande, because the chyldren of Israel were not habile to despoyle them, Salomon made tributaries vnto this daye. But of the chyldren of Israel dyd Salomon make no bondemen. But they were men of warre, and his seruantes, and his Lordes, and Capitaynes and rulers of his charrettes, and of his horsemen. And these manye Lordes that ouersawe the worke had Salomon, ffre hundred and ffre, whiche ruled the people that were bought in the worke. And Pharaos daughter came vp oute of the cite of Egypte, vnto the house whiche Salomon hadde buyt for her. And after that, he buyt Gelo. And thysle a yere dyd Salomon offere burnt offerings and pear offerings vnto the aulter whiche he hadde buyt vnto the Lord, to burne the fatte thron: whiche aulter is before the Lord. So when kyng Salomon hadde made the house perfect, he made Hymys in Amon Gaber, whiche is beside Eloth, on the bynche of the red see, in the lande of Edom. And Hiram sente by Hymys also of his seruantes, that were Hymysmen, and crept in the see, with the seruantes of Salomon. And they wente to

Sphir, and let from thence gold, to the somme of foure hundred and xxij. talentes, & brought it to Salomon.

The Queene of Saba cometh from the furthest partes of the lande to heare and see the wysdome of Salomon. The perely revenues and rentes of Salomon, his throne, vessels of golde, charrettes, horsemen, and topion of spuer.

CAPL.

X.

¶ Para. is a
Dyeth and
Luc. and

And the queene of Saba heere of the wisdome of Salomon concerning the name of the Lorde, and came to pzoare him with rebelles. And she came to Jerusalem with a myghty grece multitude of Camelles & bare sweete of oures and golde exceeding moche, and pprecious stones. And when she was come to Salomon, she talked with him of all that was in her heart. And Salomon expounded her all her questions, that there was not one thinge hee quitted, which he expounded her not. And when the queene of Saba had seene all Salomons wysdome, & the house that he had buylt, and the meat of his table, and the lodgings of his seruantes, and the faction of his court, and theyr apparell, and his buettlers, & his sacrifice that he offered in the house of the Lorde, she was astonished. Then she said to the kyng: the wyrd I herde in myne owne land of thy debes and wysdome, is true. How be it I dyd not see it, till I came and sawe it with myne eyes. And lo, the one half was not tolde me, for thy wisdom and goodnesse passeth the same which I herde. Happye are thy men, and happye are theye thy seruantes, which stande euer before the and heare thy wysdome. And blessed be the Lorde thy god, which had a lust to the, to sit the on the seate of Israel, because the Lorde loued Israel for euer, and therefore made the kyng, to doo equitye and righteuousnes.

Then she gaue the kyng an hundred and xx. talentes of golde, and of sweete odoures exceeding moche, and pprecious stones. There came after such abundance of sweete odoures as the queene of Saba gaue to kyng Salomon. And thence she wyppes of Hiram that brought golde from Sphir, brought from Sphir great plence of Almuge trees, and pprecious stones. And kyng Salomon made of the Almuge trees pylers in the house of the Lorde, and in the kynges palace, and made harpes and psalteries for spungers. There came no more Almuge tree to noz was any more sent vnto this daye. And kyng Salomon gaue vnto the queene of Saba all her desire that she asked of hym, besides that he gaue her with his owne hand. And so she returned vnto her owne countrey with her seruantes.

The weight of golde that came to Salomon euerie yere, was. vi. hundred thre score and vi. talentes of golde, besides that he had of charp-men, and of marchautes, of porcaries, and of all the kynges of Arabia, and of the lordes of the countrey. And kyng Salomon made two hundred buettlers of beaten gold, sixe hundred sicke

of golde went to a buettler. And he made thre hundred buettlers of beaten golde, thre pounce of golde gongre to a pce, and put them in the house of the wodde of Libanon.

And the kyng made a great seate of Iuoye and covered it with pprecious golde. And the seate had sixe steeppes. And the top of the seate was rounde behynde his backe, with pomeles on either syde on the place where he sat, and two Lyons standynge besyde the pomeles. And there stode twelue Lyons on the steeppes, sixe on a syde. There was none lyke sent in anye kyngdome. And all the kyng Salomons wyppes were of golde, and all the garmentment of the house of the wodde of Libanon, were of pure golde. And as for spuer, it was nothynge worthe in the dayes of Salomon. For the see wyppes which the kyng had in the see, with the wyppes of Hiram, came vnto the kyng laden with golde, spuer, Iuoye, apes, and peroches. And so kyng Salomon passed all the kynges of the earth in wysdome. And all the world reioyced to Salomon, to heare his wysdome, which he had put in his heart. And brought him enemye man by present, vessels of spuer and of golde, and of payment, harness, swete odoures, horses, and wyles, yere by yere. And Salomon gathered together charrettes and horsemen, so that he had a thousand and foure hundred charrettes, and twelue thousande horsemen, which he bestowed in the charre cyres, and with the kyng at Jerusalem.

¶ And the kyng made spuer in Jerusalem as plentiful as stones, and Cedar as plentiful as the mulberry trees that grow in the beles. And Salomons horses came out of Egypt from Beua. The marchautes set them from Beua at a price. A charre came out of Egypt for vi. hundred sicke of silver, & an horse for an hundred & fiftie. And euen so by the handes of the sayde marchautes, horses were brought out for all the kynges of the West, and for the kynges of Asia.

¶ Salomon hath seven hundred Quenes and four hundred Concubynes, which bringe him to Zolapre. His aduersaries rebell agaynst hym, he dyeth, and Jeroboam his sonne raygneth in his steed.

CAPL.

XI.

But kyng Salomon loued many outlandish women: the daughter of Pharaon, and of the Moabites, Ammonites, Edomites, Zidonites, and Hethites, euen of such of which the Lorde sayd vnto the chyldren of Israel, se ye come not at them, nor let the come to you, for surely they will turne your hertes after theyr goddes. And yet he toke to him selfe after theyr goddes. And he toke to him selfe seven hundred beere quenes, and four hundred concubynes, which turned away his hert. For when Salomon was olde, his wyues turned his hert after other goddes, so that his hert was not perfect with the Lorde his god, as was the hert of Dauid his father.

And Salomon followed Asaroth the God

of the Zidons, and Ashtoreth the abhominacion of the Ammonites. So Salomon wrought wickednesse in the sight of the Lorde, and continued not after the Lorde as dyd Dauid his father. After that Salomon buylt an altare for Chamos the abhominacion of the Moabites in the hill that standeth before Jerusalem, and vnto Moloch the abhominacion of the chyldren of Ammon. And semblably dyd he for all his outlandish wyues which burnt incense and offered vnto theyr Goddes. Then was the Lorde angry with Salomon, because he had turned from the Lorde God of Israel, which appeared vnto hym wyse, and gaue him a charge of this thinge that he shoulde not folowe other Goddes. But he kepte not that which the Lorde commaunded hym: whereupon the Lorde sayd to Salomon: for as much as thou hast done, and thou hast not kept myne appoyntment & myne ordinaunces which I haue commaunded the, therefore I will rent the kyngdome from the, and will geue it to thy seruant. Now standynge in the dayes I will not be to Dauid thy father: but will take it of thy sonne. How be it I will not take away all: but will geue one tribbe to thy sonne, because of Dauid my seruante, and because of Jerusalem, which I haue chosen.

¶ Then the Lorde stered by an aduersary vnto Salomon, one Hadad an Edomite, and of the kynges lineage of Edom. For wht Dauid was in Edom, and Joab the capytayne of the hoste was gone up to burie them that were slayn, & had slayne all the men chyldren in Edom. For sixe monethes dyd Joab remaine there, and all Israel, till he had destroyed all the men chyldren in Edom. And this Hadad fled, & cerryng other Edomites of his fathers seruantes with him, to go to Egypt, Hadad beinge yet a litle lad. And they arose out of Hadan, and went to Pharan, and toke men with them out of Pharan, & came to Egypt vnto Pharaos kyng, which gaue him a house, and appoynted him butler, and gaue him landes. And Hadad gat great fauour in the sight of Pharaos, so that he gaue him to wyffe the syster of his owne wyffe, the syster of Thahapnes the queene. And the syster of Thahapnes bare him Semubath his sonne. And Thahapnes weaned him in Pharaos house. And he was in Pharaos house among the sonnes of Pharaos. And when Hadad herde saye in Egypte that Dauid was layde to slepe with his fathers, and that Joab the capytayne of the hoste was dead, he sayd to Pharaos: let me departe, that I maye go to myne owne countrey. Then sayde Pharaos vnto hym: what lackedst thou here? I will geue thee what thou wilt. And he sayd, I will geue thee myne owne countrey. And he sayd, nothynge: how be it let me go. And God stered by an other aduersary, one Razon the sonne of Etzaba, which fled from Hadad, kyng of Zobah his master. This Razon gathered men vnto him, and became capytayne ouer an armye, when Dauid slew them. And they went to Damasco, & dwelt therein, and raygned in Damasco. And he was an aduersarye to Israel all the dayes of Salomon, with the will that Hadad dyd,

which abhored Israel, and raygned in Siria. And Jeroboam the sonne of Nabat an Ephraimite of Zaredah, whose mother was called Zeruah, and was a wydowe, and he Salomons seruante, lyfte up his hande agaynst the kyng, and herof came it, that he lyfte up his hande agaynst the kyng. Salomon buylt Bethel, and mended broken places in the cite of Dauid his father. And this felowe Jeroboam was an auncie man. And when Salomon sawe the pong man that he wrought so lufte lyne in the worke, he made hym ruler ouer all the charges of the house of Joseph. And it chaunced at that season, as Jeroboam was gone out of Jerusalem, that the prophete Asah the Sionite met him by the waye, hauing a new mantell on him, & theyr two alone in the seide. And Asah caught the newe mantel that was on him, and rent it in twelue peces, and said to Jeroboam: take the ten peces. For this sayth the Lorde God of Israel: beholde I will rent the kyngdome out of the handes of Salomon, and will geue ten tribbes to the: & he shall haue one, for my seruante Dauids sake, and for Jerusalem, the cite which I haue chosen out of all the tribbes of Israel, because they haue forsaken me, and haue bowed them selues vnto Asaroth the God of the Zidons, and to Chamos the God of the Moabites, and to Ashtoreth the God of the chyldren of Ammon, and haue not walked in my wayes, to do that I please me, and myne ordinaunces and statutes: as dyd Dauid his father.

¶ How be it I will take none of the kyngdome out of his hande: but will make hym chiefe all his lyfe longe, for Dauid my seruante sake, which I chose, because he kept my commaundementes and ordinaunces. But I will take the kyngdome forth of his sonnes hande, and will geue vnto the ten tribbes of it, and will geue his sonne one, that Dauid my seruante maye haue a lyghte alwaye before me in Jerusalem the cite which I haue chosen me, to put my name there. And I will take the, and thou shalt raygne vpon all that thy soule desireth, & shalt be kyng ouer Israel. And if thou shalt haaken vnto all that I commaunde the, and walke walke in my wayes, and do that is righte in my sight, that thou kepe myne ordinaunces and commaundementes, as Dauid my seruante dyd: then will I be with the, and buyld the an house that shall continue, as I buylt for my seruante Dauid, and I will geue Israel vnto the. And therewith will I be the seed of Dauid, but not for euer. And Salomon sought to kyl Jeroboam, wherefore Jeroboam arose, and fledde into Egypte, vnto Sesak kyng of Egypte, and continued there till the deathe of Salomon. The reste of the actes of Salomon, and all that he dyd, and his wysdome, are written in the booke of the actes of Salomon. And the tyme that Salomon raygned in Jerusalem vpon all Israel, was fouretye peces. And then he sayde hym to rest with his fathers, and was buried in the cite of Dauid his father, and Jeroboam his sonne raygned in his stede.

E.ij.

C.ij.

The kyngdome is deuyded: & Rehoboam sayg-
neth ouer the tribes, and Jeroboam ouer the
tribe of Issachar. Jeroboam maketh golden calves.

CAPL.

XII.

And Rehoboam wente to Sichem: for
all Israel were come to Sichem to make
him kyng. And when Jeroboam the
sonne of Nabar herd of it, bring yet in Egypt:
for he had fledde to Egypt, for feare of Salo-
mon, and dwelte there. And they sent and cal-
led him: and so Jeroboam and all the assem-
ble of Israel came and spake vnto Rehoboam,
sayinge: thy father made oure yoke greuous,
but now make thou the greuous seruice of thy
father, and his yoke whiche he put vpon
vs, lyghter: and so we will serue the. And he
sayde vnto them: departe yet for the space of
thre dayes, and then come agayne to me. And
the people departed.

And kyng Rehoboam toke counsell with
the olde men that stode before Salomon his
father, whyle he yet lyued, and sayde: what
counsell geue ye to answer this people with?
And they sayde vnto hym. If thou shalt be a
seruaunt vnto this people this day, and serue
them, and answer them, and speke kynde wor-
des to them, they will be thy seruautes for-
euer. But he leste the counsell that the olde
men had giuen hym, and counselled with the
yonge men that were noursysshed by with him
and had wayted on him.

And he sayde vnto them: what counsell geue
ye, to answer this people, whiche haue com-
muned with me sayinge: make the yoke whi-
che thy father dyd put vpon vs, lyghter? And
the yonge men that were brought up with him
answered hym, sayinge: this people that haue
sayd vnto the: thy father made oure yoke heuy
make thou it lyghter: thus answereth them.

Eccle. xlii. b. My fater spake thus vnto me: My fater
put a greuous yoke vpon you, I will make
it heuyer. For where my fater corrected you
with scourges, I will chastise you with
scorpions. And when Jeroboam, and all the
people were come to Rehoboam the thirde
daye, as the kyng appointed them, sayinge:
come to me agayne this daye thre dayes: the
kyng answered the people churlyshely, and
leste the aduys that the olde men gaue hym,
and spake to them after the counsell of the
yonge men, sayinge. My father made youre
yoke greuous, but I will make it greuous-
er. For where my father chastised you with
scorpions, I will chastise you with scorpions.

2 And so the kyng hardened not vnto the pro-
ple: for the turnynge awaye was of the Lord,
*in. Reg. xi. f. to perfoyme his sayinge, whiche the Lord
saith by Ahiab the Silonite vnto Jeroboam
the sonne of Nabar.

And when all Israel sawe that the kyng re-
gardeth them not, the people ashered the kyng
agayne, sayinge: we haue no parte in Dauid,
no: inheritance in the sonne of Israhel. *Haben
to your tentes therefore Israhel, and now se to
thyne owne house Dauid. And so Israhel depar-

ted vnto their tentes. Nowe be it ouer the chil-
dren of Israhel whiche dwelte in the cite of Sa-
da, did Jeroboam saygne Ahiab. Then kyng Je-
roboam sent Ahiab the receyuer of the tre-
bute. And all Israhel stoned him to deeth with
stones. But kyng Rehoboam made speed and gat
him vp to his chariot, & fled to Jerusalem. And
so Israhel departed from the house of Dauid vnto
this daye. And when all Israhel herd that Je-
roboam was come agayne, they sent and called
hym vnto the congregacion, and made hym
kyng ouer Israhel: so folowed the house of
Dauid, but the tribe of Juda only. *And whyle
Jeroboam was come to Jerusalem, he gather-
ed all the house of Juda, and all the tribe of
Beniamin an hundred and foure score thousan-
des of chosen men & good warriours, to fight
agaynst the house of Israhel: and to byrge the
kyngdome agayne of Rehoboam the sonne of
Salomon. Then came the word of the Lord
vnto Semiah the man of God, sayinge: speke
vnto Jeroboam the sonne of Salomon kyng
of Juda, and vnto all the house of Juda and
Beniamin, and the remnant of the people,
and saye, Thus sayth the Lord: goo not no:
yet fight agaynst your bretheren the children of
Israhel, but retorne euery man to his house, for
this doyng is of the Lord. And they obeyed
the word of the Lord, and returned and de-
parted accordyng to the word of the Lord.
Then Jeroboam buylded Sichem in mount E-
phraim, and dwelte therein. And wente some
thence and buylded Bethel.

And Jeroboam thought in his herte: nowe
might the kyngdome retorne to my house, of Da-
uid agayne. For if this people shall go vnto
do sacrifice in the house of the Lord at Jeru-
salem: then shall they heres turne agayne vnto
their Lord Jeroboam kyng of Juda: and
so shall they kyll me, and go agayne to Je-
roboam kyng of Juda. *Wherupon the kyng
toke counsell and made two calves of golde,
and sayd vnto the people: ye shall not neede to
goe anye more to Jerusalem. Beholde, your
Gods (Israhel) whiche brought you out of the
lande of Egypt. And he put the one in Bethel
and the other in Dan. And that doyng was a
cause of synne. And the people wente to wor-
shipp the calfes, as farre as Dan. And he made
temples in the bylles, and made of the lorde
of the people priestes, whiche were not of the
sonnes of Leui. And Jeroboam made a fraile
the fyfene daye of the eyght moneth, lyche
to the feast that was in Juda, and offered on
the altare. And so dyd he in Bethel, to offer vnto
the calfes y he had made. And he put in Be-
thel the priestes of the byllaiters, whiche he
had made. And he offered vpon the altare whiche
he had made in Bethel, the fyfene daye of
the eyght moneth, whiche he had ymagined of
his owne herte: and made a solempne feast vnto
the children of Israhel, and wente vnto the
altare to burne sacrifice.

Jeroboam sacrificeth vnto Calues, in remembrance
of the Prophete. His handes beneyd by the prophet
tith it out agaynst the Prophete. The Prophete
killed and buried.

CAPL.

XIII.

And beholde, there came a man of God
out of Juda with the word of God,
to Bethel, as Jeroboam stode by the
altare to offer, and cryed agaynst the altare
at the commaundment of the Lord and sayd:
altare, altare, thus sayth the Lord. Be-
holde, a chyld shall be borne of the house of
Dauid, Josiah by name, whiche vpon the
wall offer the priestes of the byllaiters that
sacrifice vpon the, and shall burne meynes
bones vpon the. And he gaue them the same
tyme a signe sayinge: this is the signe of that
the Lord hath promysed. Beholde the altare
shall rent and the ashes that are in it shall fall
out. And when the kyng herd the sayinge of
the man of God whiche he cryed agaynst the
altare in Bethel, he stretched out his hande
from the altare sayinge: holde him. And his
hande which he put forth towards him, dyed
by, that he coulde not pull it in agayne to him
and the altare claue and the ashes ran out of
the altare accordyng to the token whiche the
man of God had giuen at the commaundment
of the Lord. And the kyng answered and
sayde vnto the man of God: Oh praye vnto
the Lord thy God, and make intercession for
me, that my hand may be restored me agayne.
And the man of God besought the Lord, and
his hande came to him agayne as well as be-
fore.

Then sayd the kyng vnto the man of God
Come home with me and receiue the selfe, &
I will geue thee the rewarde. But the man of
God answered the kyng, if thou wouldest geue
me halfe thyne house, I woulde not goo with
thee: neither woulde I eate meate or drynke wa-
ter in this place. For so was it charged me,
that I shoulde the word of God and sayde to me:
eate no bred, nor drynke water, nor turne a-
gayne by the same waye thou wentest. And so
he went an other waye and returned not by
the waye he came to Bethel. And there dwelt
an olde prophete in Bethel, whose sonnes
came and tolde him all the workes that the
man of God had done that day in Bethel, and
the wordes whiche he spake vnto the kyng: they
tolde the father also. And their father sayde
to them: what waye went he? for his sonnes
had sene what waye the man of God wente
whych came from Juda. Then sayd he to his
sonnes: fable myne asse. And they saddled him
an asse. And he gat him by theron and wente
after the man of God, and found him sitting
vnder an Oke, and sayde vnto him: Art thou
the man of God that camest from Juda? And
he sayde, yea.

Then he sayd to him: come home with me
and eate bred. And the other sayde agayne, I
maye not retorne with the, to go with y, ney-
ther maye I eate bred or drynke water with y
in this place. For it was sayde to me by the co-
maundment of the Lord, eate no bred nor
drynke water in this place, nor turne agayne
by the waye thou wentest. And the other Pro-
phete sayde vnto him: I am a prophete as well
as thou, and an Angel spake vnto me with y

word of the Lord, sayinge: Binge him a-
gayne with the to thyne house, & let him eate
bred and drynke water, and yet lyed vnto him.
And so the other went agayne with him & ate
bred in his house and drynke water.

And as they sat at the table, the word of
the Lord came vnto the prophete y brought
him agayne. And he cryed vnto y man of God
that came from Juda, sayinge: Thus sayth
the Lord: because thou hast disobeyed the
mouth of the Lord, and hast not kept y com-
maundment whiche the Lord thy God com-
maunded the, but camest backe agayne & hast
eaten bred and drynke water in the place in
whiche he had said that thou shouldest eate no bred
nor drynke water: therefore thy carcasse shall
not come vnto the sepulchre of thy fathers.

And when he had eaten bred and drynke, he
saddled an asse for the prophete whiche he had
brought agayne. And as he iourned, a lyon
met him by the waye, and slew him, and his
carcasse laye alonge in the waye, and the asse
stode euerby, and the lyon stode by the coyle
also. And men that passed by, saw the carcasse
cast a longe in the way and the lyon standing
therby, & went & tolde it in the towne where
the olde prophete dwelt. And when the Pro-
phete that brought him backe agayne from y
waye, herd thereof, he sayde: It is the ma of
God whiche disobeyed the mouth of the Lord.
And therefore the Lord hath deliuered him
vnto the Lyon whiche hath set him and slayne
him, accordyng to the word of y Lord, whi-
che he sayde to him. And he sayd to his sonnes
sable me an asse: and so they dyd. And he wote
and founde the body cast alonge in the waye,
and the asse and the Lyon standinge therby.
And the Lyon had not eaten the carcasse nor
hurt the asse. And he toke vp the body of the
manne of God, and put it vpon the asse, and
brought it agayne, and came to the cite of y
olde prophete to lament him, & to bury him.
And he sayde his body in his owne graue, and
lamented ouer him, Oh my brother. And when
he had buryed him, he spake to his sonnes say-
enge: When I am deed, sepe bury me in the
sepulchre wherin the man of God is buryed/
and lay my bones by his. For the saying whi-
che he cryed at the bydinge of the Lord a-
gainst the altare in Bethel, and agaynst all
the houses of byllaiters whiche are in the
cities of Samarie, shall come to passe.

Nowe be it for all that, Jeroboam turned
not from his wicked waye: but turned away
and made of the lowest of the people priestes
of the byllaiters. Who so euer woulde, he
fylled their handes, and they became priestes
of the byllaiters. And this doyng was syn
vnto the house of Jeroboam, euen to this day
it and to put it awaye frome of the face of the
earthe.

Jeroboams wife askest counsell of Ihuah, whi-
che prophesyeth the deeth of her chyld and the de-
struction of the Reame. Jeroboam dyeth. Seiah
kyng of Egypt robbeth the house of the Lord. Je-
roboam dyeth. Ihuah succedeth hym.

Ch.

At that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayd vnto his wyfe: aryse and chaunge thyne apparell, that thou be not knowen to be the wyfe of Jeroboam, and get the to Siloh. For there is Abiah the Prophete, which tolde me * that I woulde be kyng ouer this people. * And take with the ten loues and cracknelles and a cruse of hony, and goo to him: for he will tell the what shall come of the childe. And Jeroboams wyfe dyd so: she arose and went to Siloh, and came to the house of Abiah. But Abiah coulde not se, for his eyes were warren by myne for age.

*iii. Reg. vi. f. vii. Reg. viii. f.

iii. Reg. xii. f.

*iii. Reg. xvi. f. vii. f.

And the Lorde sayd vnto Abiah: Behold, the wyfe of Jeroboam cometh, to question with the about her sonne which is sicke. This wyfe and this wyfe aunswere her. And when she came, she sepyed her self to be an other woman. But when Abiah herde the sounde of her fete as she came to the wyse, he sayd: Come in thou wyfe of Jeroboam, why sepyest thou thy self to be an other? I am sent to the an heuy messenger. Go and tell Jeroboam, thus sayth the Lorde God of Israel: for as much as I auanced the about the comen people, & made the prince ouer my people Israel, and dyd plucke the kyngdome away from the house of Dauid and gaue it the: and thou hast not bene as was my seruauit Dauid, who kepte my commandmentes and solowed me with al his hert, to do only which semeth right in myne eyes: but hast done euyl about all that were before the, and hadde gone and made the other goddes and ymages, of metall to prouoke me, and hast cast me behynde thy backe: therefore behold I wyl hyngre euyl vpon the house of Jeroboam, and wyl drye frome Jeroboam all that pilseth against the wall, and what so euer is in pylson of forsaken in Israel, and wyl take away the remnant of the house of Jeroboam, as men take away a long hill, tyll it be consumed. * And who so euer of Jeroboams house dyd in the towne, hym wyl the dogges eate, and him that dyeth in the felde, wyl the fowles of the ayre eate: for the Lorde hathe sayd it, aryse and get the to thyne house, and as sone as thy fote entereth the cite, the chyld shall dye. Now be thou that shall moune him and bury him, for this only of all Jeroboam shall come to the sepulchre, because in him there is founde goodnesse toward the Lorde God of Israel in the house of Jeroboam. Moreover the Lorde wyl see him by a kyng ouer Israel who shall destroy the house of Jeroboam in that day. And what is that that is now in hande? And the Lorde wyl synne Israel, as a rebe that groweth in the water is taken, and wyl webe Israel out of this good lande which he gaue to the fathers, and wyl scatter them beyonde Euphrates, because they haue made theym groves to angethe the Lorde. And he wyl geue Israel by, because of the synne of Jeroboam, wherewith he dyd synne, & made Israel synne also.

And Jeroboams wyfe arose and departed, & went to Thersah, and by that we was come to the thersholde of the wyse, the ladde was deeth. And all Israel buried him and lamented him, accordyng to the woide of the Lorde which he spake by the bande of his seruauit Abiah the Prophete. The rest of the dedes of Jeroboam, how he warred and how he raygned, are wyrtten in the booke of the Chronicles of the kynges of Israel. And the dayes which Jeroboam raygned, were twenty yere. And then he rested with his fathers, and Nadab his sonne raygned in his stede.

And Rehoboam the son of Salomon raygned in Juda, and was. xii. yere olde when he began to raygne, and raygned. xvi. yere in Jerusalem the cite which the Lorde had chosen out of all the cytyes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wickednesse in the sight of the Lorde and angeth him about all that their fathers dyd, with their synne which they synned. For they also made them hillaultres and ymages and groves in euery hygge byll, and vnder euery grene tre. And therto ther was a flues of male chylde in the lande, and they dyd accordyng to all the abhominacions of the Wychen, whiche the Lorde call out before the chylde of Israel. And the first yere of kyng Rehoboam came he sack kyng of Egypt vnto Jerusalem, & stode away the treasure of the house of the Lorde and the treasure of the kynges house, and all that was to be had. And he toke away the sheldes of golde which Salomon made. In which stede kyng Rehoboam made by an wyllde, and put them in the keeping of the capitaynes of the garde, which wayed at the wyse of the kynges house. And as ofte as the kynges went into the house of the Lorde, they of his garde bare them, and euer brought them agayne to the garde chambere.

Wyrted Abiah raygneth ouer Juda, and wyrted wyse Asa succedeth in his rowme. The battayle betweene Asa and Baasa. Josaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa killeth Nadab.

The xvi. yere of kyng Jeroboam the sonne of Nadab, raygned kyng Abiah ouer Juda, and ruled thre yere in Jerusalem. His mothers name was Naamah the daughter of Abesalom. And he walked in all the synnes of his father whiche he dyd before hym, and his herte was not hole with the Lorde his God, as the herte of Dauid his father. Neurethelesse for Dauids sake,

the Lorde his God gaue him a lyght in Jerusalem, that he set by his sonne after him, to co stume Jerusalem. Because that Dauid dyd what pleased the Lorde, and touned frome wherby that he commaunded him at the dayes of his lyfe, & saue only in the matter of Achis the Bethsur. And there was war betweene Rehoboam and Jeroboam as longe as he lyued. The rest of the dedes of Abiah and all that he dyd, are wyrtten in the booke of the Chronicles of the kynges of Juda. And there was warre betweene Abiah and Jeroboam. And Abiah rested with his fathers, and they buried him in the cite of Dauid. And Asa his sonne raygned in his stede.

The x. yere of Jeroboam kyng of Israel beganne Asa to raygne ouer Juda, and ruled in Jerusalem. xii. yere. Whose mothers name was Maacah the daughter of Abesalom. And Asa dyd that semed right in the eyes of the Lorde, lyke Dauid his father. And he made the flues of males departe the lande, and put away all the ydolles that his fathers had made. And therto he put downe Maacah his mother frome beinge rule, because she had made an ydole in a groue. And Asa destroyed the ydole and burnt it by the broke Cedron. But he put not downe the hillaultres. Neurethelesse Asas herte was hole with the Lorde all his dayes. And he brought in, that his father had dedicat, and the thynges halowed vnto the house of the Lorde, silver, gold and Jewelles. And there was warre betweene Asa and Baasa kyng of Israel al their dayes.

And Baasa kyng of Israel went by against Juda, and buyt Ramah, because he wolde let none of Asas people kyng of Juda, go in or out. Then Asa toke all the silver and gold that was left in the treasure of the house of the Lorde, & all the treasure of the kynges house, and requered it vnto his seruantes, & sente them to Benhadad the sonne of Tabemon sonne of Beyon kyng of Syria that dwelte at Damasco, sayeng: there is a bond betweene the and me, as was betweene thy father and myne. Therefore I sende the bothe golde & silver for a gyfte, that thou goo and breake the bond betweene the and Baasa kyng of Israel, that he maye departe frome me. And Benhadad herkened vnto kyng Asa, and sente the capitaynes of the hostes which he had against the cyties of Israel, and smote Aiton, Dan, Abiel called Berib Maacah and all Ceneroth with all the lande of Nephtali. And when Baasa herde that, he left buydng of Ramah and dwelt in Thersah. Then kyng Asa made proclamation thorowoute all Juda, & none shuld be excused. And they toke the stones of Ramah and & gynder wherewith Baasa had buyt, and kyng Asa buyt thirwith Gabaah to Beniamin and Hazephah. The rest of all the dedes of Asa, and of all his myght, and of all his proceynges, and the cyties whiche he buyt, are wyrtten in the Chronicles of the a: ctes done in the dayes of the kynges of Juda. Neurethelesse in his old age he was diseased in his fete. And Asa layd him to rest with his fathers, and was buried with his fathers in the

the cite of Dauid his father. And Josaphat his sonne raygned in his rowme. And Nadab the sonne of Jeroboam began to raygne vnto Nadab. Israel the seconde yere of Asa kyng of Juda, and raygned vnto Israel two yere. And he dyd euyl in the sight of the Lorde, and walked in the waye of his father and in his synne wherewith he made Israel synne. But Baasa the son of Abiah of the house of Isachar conspired against him, and slew him at Sebethon a cite of the Pyramides, for Nadab and all Israel laye at seage before Sebethon. And it was the thirde yere of Asa kyng of Juda, when Baasa slew him, and raygned in his stede. And as sone as he was kyng, he slew al the house of Jeroboam and left him naught that bytyed, buttill he had betterly destroyed him, ageunge vnto the sayenge of the Lorde which he spake by his seruauit Abiah the Silonite, for the synne of Jeroboam wherewith he synned and made Israel synne, and for his angetyng that he angeth the Lorde God of Israel. The rest of the dedes of Nadab, and all his procedynges, are wyrtten in the Chronicles of the kynges of Israel. And there was warre betweene Asa and Baasa, kyng of Israel, all thre dayes.

In the thirde yere of Asa kyng of Juda, Baasa the sonne of Abiah began to raygne ouer all Israel in Thersah, and continued. xxii. yere. And he dyd that displeaced the Lorde, for he walked in the waye of Jeroboam and in his synne, wherewith he made Israel synne.

Jehu propheseth agaynst Baasa, of whome he is sayne. Elah succedeth Baasa. Zambri killeth his mayster Elah, and destroyeth the house of Baasa. Zambri erect and Zambri chour. Zambri burneth hym selfe and his house. Wyrted Abiah succedeth Asa, and taketh to wyfe wyrted Josaphat.

Then came the woide of the Lorde to Jehu the sonne of Hanani agaynst Baasa, sayenge: for as moche as I created the out of the dust and made the capytayne ouer my people Israel, and thou hadde walked in the waye of Jeroboam and hadde made my people Israel synne, to angethe me with they synne: I wyl make cleane idolaunce of Baasa and of all his house, and wyl make his house lyke the house of Jeroboam, the sonne of Nadab. * And he that dyeth of Baasa in the cite, hym wyl the dogges eate: and him that dyeth in the felde, wyl the fowles of the ayre eate.

The rest of the dedes of Baasa, and what he dyd, and his warres, are wyrtten in the booke of the Historis of the kynges of Israel. And Baasa sel on slepe with his fathers, & was buried in Thersah. And Elah his sonne raygned in his stede. And by the bande of the Prophet Jehu the sonne of Hanani, the woide of the Lorde came agaynst Baasa, & agaynst his house because of all the wyrtednesse that he dyd in the

iii. Reg. xvi. f. vii. f. vii. f.

ii. Reg. xvi. f.

tinge his enemies, or happily he slepeth) that he may awake. And they cryed aloud, cut them selues (as their maner was) with knyves and launcers, till the blood folowed on them. But when myddaye was passed, and they hadde played the p[ro]phetes till it was tyme to offe / and yet was neither voyce, ne answer, ne anye that regarded them. Eliah sayd to all the folke / come to me. And all the people came to him. And he mended the aultre of the Lorde that was broken, * and toke xij. stones, accordyng to the nombre of the twelve t[ri]bes of the sonnes of Jacob, unto whom the worde of the Lorde came, sayyng: Israel shal be thy name. And with the stones he made an aultre in the name of the Lorde. And he made a gutter rounde aboute the aultre, hable to receyve two peckes of coine, and he put the wod in oider, and hewed the ore in peeces, and put him on the wodde, and sayde / fill foure pytyers with water, and poure it on the sacrifice and on the wodde. And he sayd / wo so agayne. And they dyd so agayne. Then he sayd / wo it the thyrde tyme. And they dyd so the thyrde tyme. And the water ranne rounde aboute the aultre, and the gutter was full of water also.

* Josue. xiii.

Genes. xxi.

So when offeryng tyme was come, Eliah the p[ro]phete went to and sayd: Lorde God of Abraham, Isaac, and of Israel / let it be knownen this daye, that thou arte the God of Israel, and that I am thy s[er]vaunt / and that I do all these thynges at thy commaundement. Heare me, O Lorde, heare me / that this people may knowe that thou arte the God / and that thou hast touned theyr bettes backward. And there fell fyre from the Lorde, and consumed the sacrifice, and the wodde, and the stones, and the dulle / and lyched by the water that was in the gutter. Whiche when all the people sawe, they fel on theyr faces and sayd, the Lorde he is God, the Lorde he is God. Then sayde Eliah unto them, laye handes on the p[ro]phetes of Baal, lett not one of them escape. And when they had taken them Eliah byrght them downe unto the brooke Kison, and slue them there.

iii. Reg. xlii. a
Jacob. v. d

Then Eliah sayde unto Achab, get the by and eate and drynke, for there is a sounde of moche rayne. And whiche Achab went by to eate and to drynke / Eliah went by to the toppes of mount Carmel, * and bowed him selfe to the carthe, and put his face bytwene his knees / and sayd to his s[er]vaunt: go by and loke towardes the see. And he went by and looked, and sayd: here is nothyng. And he sayd go agayne seven tymes. And the seventh tyme he sayde: behold, there aryseth a lytle cloude out of the see, lyke the paulme of a mannes hand. Then he sayde: goo and saye to Achab, putre the horyles in the charette, and get the downe / the rayne stoppe the not. And within a lytle whyle heuen was blacke with cloudes and wynde, and there was a greaue rayne. And Achab rode and went to Jezabel, and the h[er]e of the Lorde was on Eliah, and he gyded by his loynes and ranne before Achab, till they came to Jezabel.

Eliah flinge frome Jezabelis noutyng of the tuncell of God. He complayneth that he is left alone, and that they seke his lyfe to. He is commaunded to annoynt Azabel, Jehu, and Eliseus.

CAPL.

XIX.

And Achab tolde Jezabel, all that Eliah hadde done, and all together, howe he had slayne the p[ro]phetes with the swerde. Then Jezabel sente a messenger unto Eliah, sayyng: * so wo God to me, and to thyerto, but yf I make thy soule lyke one of theys, by to morow this tyme: when he shal that he arose and went for his lyfe, and came to Bersabe in Juda, and left his s[er]vaunt there. And he went a dayes journeye in to the wyldernesse, and when he was come, sat downe under a Juniper tree, and despyed for his soule, that he myghte dye, and sayde: * it is nowe ynough, O Lorde, take my soule / for I am not better then my fathers.

And as he laye and slepte under the Juniper tree: beholde there came an angell and touched hym, and sayde unto him: arise and eate. And he looked aboute hym: and loe there was an Imbre cake, and a cruse of water at his heed. And he ate and drynke, and layde him downe agayne to slepe. And the angell of the Lorde came agayne the seconde tyme, and touched hym, and sayd: arise and eate, for thou hadde a longe journeye to goo. And he arose and dyd eate and drynke, and wente in the strengthe of that meat fourty dayes and fourty nyghtes unto Horeb the mount of God, and entred there in to a cave, and lodged there all nyght.

And then the worde of the Lorde came to him and sayde: what doest thou here Eliah? And he answered: I have ben thyow angre for the Lorde God of holles sake. For I chylde of Israel have forsaken thy covenant, and have broke downe thyne aulters, and slayne the p[ro]phetes with the swerde, and I onely am left / and they seke my soule to have it. And he sayd: come oute and stande before the Lorde. And behold, the Lorde went by, and a myggyre stronge wynde that rent the mountaynes, and brake the rockes before him / but the Lorde was not in the wynde. And after the wynde, came an earthquake, but the Lorde was not in the earthquake. And after the earthquake came fyre / but the Lorde was not in the fyre. And after the fyre, came a small sylly boyer. And when Eliah herde it, he counted his face with his mantell, and wente oute and stode in the mouth of the cave. And loe, there came a voyce unto him, and sayde: what doest thou here Eliah? And he answered: I have ben to nelly angre for the Lorde God of holles sake because the chyldren of Israel have forsaken thyne appoyntment and have cast downe thyne aulters, and slayne thy p[ro]phetes with the swerde, and I onely am left, and they seke my soule to have it. Then the Lorde sayde unto him: goo and tounne thy waye to the wyldernesse of Damasco, and go and annoynt Hazael to be kynge of Siria. And Jehu the sonne of

Sam, annoynt to be kynge over Israel. And Eliseus the sonne of Saphat of Abel Mehuah annoynt to be p[ro]phete in thy towne. And who so escapeth the swerde of Hazael, the swerde of Jehu, the swerde of Eliseus shal escape. And therto I have left me seven thousande in Israel, of which nyce man bowed his knees unto Baal nor killed him with his mouth.

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelve yoke of oxen before him, & he with the trowell. And Eliah went to him and cast his mantell upon him. And he left the oxen and ran after Eliah and sayde: let me I praye the, kysse my father and mother, and then I will folow y. And he sayde to him: go backe agayne, for what have I to doe? And he went backe agayne frome him, and toke a yoke of oxen and flew thym, and blessed the flock. With the indurmentes of the oxen, and gaue it to the people, & they dyd eate. And then he arose and went as to Eliah and ministred unto him.

The firste and seconde tyme that Samaria was besieged of Benhadad kynge of Siria.

CAPL.

XX.

And Benhadad kynge of Siria gathered all his host together, and xxx. kyn ges with him, with horyse and charet: and went by and beseged Samaria and warred against it. And he sent messengers to Achab kynge of Israel into the cytie, and sayde unto him: thus saith Benhadad, Thy siluer & thy golde is myne, and the best of thy wyves, and the best of thy chyldren be myne. And the king of Israel answered and sayde: my Lorde king accordyng to thy sayeng, I am thyne with all I have.

And the messengers came agayne to Achab and sayde thus sayth Benhadad. I have thee for s[er]vnt unto the, sayyng: deliver me then thy siluer and thy golde, and thy wyves, and thy chyldren. Or els I will sende my s[er]vauntes to the by to morow this tyme: & they shal sette thyne house, and the houses of thy s[er]vauntes, which shal take all that is glorious in thyne eyes, and bringe it awaye with them. Then the kynge of Israel sent for the elders of the land and sayde: take hede I praye you, for how this felowe goeth about myschyfe. For he sente unto me, for my wyves and my chyldren, and my siluer and my golde: and I feared him nothinge of it. And all the elders of Israel and all the people sayde: hearken not to him nor consent. Whereupon he sayde unto the messengers of Benhadad: tell my Lorde the kynge, all that he sent for the first tyme. I will be: but this request I maye not w. And the messengers departed & brought him worde. And Benhadad sent unto him and sayde thus to the goddes to me and so therto, yf the dust of Samaria be ynough for all the people: I folowe me, that every man may have an haddall. And the kynge of Israel answered and sayde: Tell him, let not him that putteth on

his harnesse boyl him selfe, as he that putteth it of. And when Benhadad herde that answer as he and the kynges were drynkyng in the paupitons, he sayde unto his s[er]vauntes: put your selves in aray. And they put them selues in aray against the cytie. And behold there came a p[ro]phete unto Achab kynge of Israel and sayd to him: Thus sayth the Lorde. Scith thou al this great multitude? Beholde, I will deliver them into thyne hande this daye, that thou mayst knowe that I am the Lorde. And Achab sayde, by whome? And he sayde, thus sayth the Lorde: even by the gouernours men of the wyres. And Achab sayde: who shal sette loyne batayle? And he sayde, thou. When he nombred the men of the gouernours of the wyres: and they were two hundred & xxx. And after them he nombred all the people, and all the chyldren of Israel were seven thousande. And they marched forthward at none when Benhadad was a drynkyng stronge drynke in the paupitons with the xxx. kynges that boyl him. And the men of the rulers of the wyres went out first. And Benhadad sent forthe, & they shewed hym sapenge: There come men frome Samaria. And he sayde: yf they come to make a pear, take them a lyue. And also yf they come for warre, take them yet a lyue. And when those men of the wyres of the wyres were come out of the cytie and the host after them, they slew every one of them his enemy that stode in his waye. And the Syrians fled, and Israel folowed after them. And Benhadad the kynge of Siria escaped on a horyse with his horysemen. And the kynge of Israel went out and smote horyse and charet, & slew a great slaughter of the Syrians.

Then there came a p[ro]phete to the kynge of Israel, and sayde to hym: Go forth and slaye the man, be wyse and take hede what thou doest: for when the yere is gone about, the kynge of Siria will come agayne & agayne. Then sayde the s[er]vauntes of the kynges of Siria to him / The goddes of the hylles are their goddes, and therfore they had the better of vs. But let vs fight with them in a playne and undoubtedly we shal have the better of them. And this to / take the kynges awaye every man out of his place, & put Dukes in thire rowmes. And furnyssh the a new host, lyke a host that thou hast lost, and horyse for horyse, & charet for charet, and let vs fight with thym in the playne, and for a wager, we get the better of the. And the kynge hekened unto their counsell and dyd euen so.

And as soon as the yere was gone aboute, Benhadad nombred the Syrians and went by to Aphek to warre with Israel. And the chyldren of Israel were nombred and proupyed of bytaye, and went against them, and pytched before them lyke two lytle flockes of kyddes but the Syrians fylled the countreye. Then there came a man of God and sayde unto the kynge of Israel, thus sayth the Lorde. Because the Syrians sate, that the Lorde is but a God of the hylles, & not God of the valles: therfore will I deliver all this great multitude into thyne hande / yf thou knowest I am the

the Lorde. And they pitched one oute against the other. by dayes, and the seventh day they toynd batayle. And the childe of Israel slue of the Syrians an hundred thousande fote me in one daye. And the rest fled to Iherusalem. And there fell a wall vpon xxvj. thousande of them that were left. And Benhadad fled and went into the cytie, from chambze to chambze.

Then sayde his seruantes vnto him: Behold, we haue heere saye, that the kynges of the house of Israel are mercifull kynges. Let vs put sacke cloth about our loynes, and ropes about our heddes, and go out to the kyng of Israel: happily he will saue thy lyfe. So they geynt sacke cloth about their loynes, & put ropes about their heddes, and went oute to the kyng of Israel and sayde: thy seruante Benhadad sayth, I pray the let me lyue. And he sayde: Is he yet a lyue? what he is my brother. And they toke that word for good lucke and hastily caught it out of his mouth & sayd: Yea thy brother Benhadad. Then he sayd: go and bringe him. And Benhadad came ouer to him, and the other toke him vp in to the chaire. And Benhadad sayde: the cyties whiche my father toke frome thy father, I will restore agayn. And thou shalt make altars for the in Damasco, as my father dyd in Samaria. And I will make a league with the & send the awaye. And so made a league with him and sent him awaye.

Then a ceteyn man of the children of the prophetes sayd vnto his felow with the word of the Lorde, smyte me I praye the. And the man wolde not smyte him. And he sayde, because thou haste not obeyed the voyce of the Lorde: behold, as soon as thou arte departed frome me a Lyon shall slay the. And as soon as he was departed frome him, & a Lyon found him & slew him. Then he founde an other man and sayd to him: smyte me I praye the. And the man gaue him a good smyte and wounded him. And the prophete went forth and wayted for the kyng by the waye and tyed a kerche about his eyes, and put him selfe oute of knowlege. And when the kyng came by, he cryed vnto him and sayde: thy seruante went out in the myddes of the battell. And lo, there was one began to slee. And there came a man to me and sayde: kepe thou this man. And yf he be mysed, thy lyfe shall goe for his, or els thou shalt paye a talene of siluer. And as the seruante had here & there to do, he was gone. And the kyng of Israel sayde vnto him: euen so shall thy iudgement be as thou hast defined in thy selfe.

And he halted and vnfolded the kerche awaye frome his eyes: and the kyng of Israel knew him, that he was of the prophetes. And he sayd vnto the kyng, thus sayth the Lorde because thou hast let go a man I oughte to haue dyed, thy lyfe shall goe for his lyfe, & thy people for his. And the kyng of Israel went to his house at Iad & Iericho, & fled into Samaria.

Then Jazabel commaundeth to kill Naboth, for the byncarde that he refused to sell. Achab & Jazabel re-
promereth Achab, and he repenteth.

After these thinges were done, it chaunced that Naboth the Jezrabelite had a byncarde in Jezrabell hard by the place of Achab kyng of Samaria. And Achab spake vnto Naboth sayenge: let me haue thy byncarde, to make me a garden of herbes therof, because it lyeth so nyghe my house: I will geue the a better byncarde for it: or yf it please the I will geue the the wythe of it in siluer. But Naboth sayde to Achab: the Lorde forbyd that I should sell the byncarde of my fathers vnto me. Then went Achab vnto his house exceedinge angrye and euill apayde, because of the wordes whiche Naboth the Jezrabelite had spoll to him sayenge: I will not geue to the the byncarde of my fathers. And he layde him to bed, and turned awaye his face, and wolde eate no meat.

Then Jazabel his wyfe came to him, and sayde vnto him: Why art thou so frownde, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Jezrabelite, & sayde vnto him: Geue me the byncarde in siluer, or els yf thou wilt, I will geue the the other byncarde for it. And he sayde: I will not geue the my byncarde.

Then sayde Jazabel vnto him: What a goodly kyngdome were thou able to make in Israel: yf and eat meat, and sit thy bert at rest, for I will geue the the byncarde of Naboth the Jezrabelite. And she wrote a letter in Achabs name & sealed it with his seale, and sent it vnto the elders and chiefe men of the cytie that dwelt where Naboth dwelt. And she wrote in the letter sayenge: proclame fastinge and let Naboth on hygh amonge the people, and let two naughty felowes bring him, and let them testify agayn him sayenge thou dydest blaþeme both God & the kyng. And vpon that cary him out and stone him to death.

And the elders and nobles of the cytie, whiche dwelt in the cytie, dyd as Jazabel had sayd vnto them, and as it was written in the letter whiche she had sent vnto them. They proclamed fastinge, and set Naboth an vngere amonge the people, and there came in to the threty persons and late before him. And the two deuelysh persons witnessed agayn Naboth both before the people sayenge. Naboth hath cursed God and the kyng. & And vpon that they caryed him out of the cytie and stoned him with stones to death. And then they sent to Jazabel sayenge: Naboth is stoned to death. And when Jazabel herde that Naboth was stoned to death: she sayde to Achab: aryle and take possession of the byncarde of Naboth, the Jezrabelite, whiche he denyed to geue the for siluer: for Naboth is not a lyue, but dead. And when Achab herde that Naboth was dead, he went to go to the byncarde of Naboth the Jezrabelite, to take possession of it.

And the wordes of the Lorde came vnto Achab the Jezrabelite sayenge: aryle and go to meete Achab kyng of Israel whiche is in the

mana. Beholde, he is in the byncarde of Naboth: for he is gone to meete the. To take possession of it. And say vnto him: thus sayth the Lorde, thou hast kyled & moxrouer gotten possession. And saye after that vnto him, thus sayth the Lorde: in the place where thou hast lapped the bloude of Naboth, shall thou geue lapped euen thy bloude also. And Achab sayde to Eliab: hast thou found me thyne ene my or any tyme? And he sayde yee, because thou art bitterly appointed to worke wickednesse in the sight of the Lorde. Behold, I will bringe euill vpon the, and will make cleane the byncarde of thyne yllue, and will destroy of Achab all that passeth agayn the wall, and euen the include and furthest in Israel: & I will make thyne house, lyke the house of Jeroboam the sonne of Nabat, and lyke the house of Baal the sonne of Achab, because thou haste provoked me to anger, & made Israel synne.

And also agayn Jazabel came the wordes of the Lorde, sayenge: wogges shall eat Jezabel vnder the wallies of Jezrabell. And he & Jazabel of Achab in the towne, him shall wogges eate: and he that dyeth in the felde, him shall the foules of the ayre eate. For there was none at all lyke Achab, that was so bitterly appointed to worke wickednesse in the sight of the Lorde, and that because Jezabel his wyfe pricked him forwarde. And therefore he dyd exceedinge abhominably, in folowinge yoles, in all thinges lyke as dyd the Amozites whiche the Lorde call out before the childe of Israel.

When Achab herde those wordes, & he set his clothes and put sackcloth about his flesch and fasted, and lay in sacke and went comfort les. And the wordes of the Lorde came to Eliab the Jezrabelite sayenge: seest thou how Achab humbleth him selfe before me? because he so humbleth him selfe before me, I will not bringe the euill in his dayes: but in his sonnes dayes I will bringe euill vpon his house.

Four hundred falsse prophetes do counsell Achab and Jozaphat to warre agayn Ramoth: on-
ly Mischeah propheseth the truth, for whiche he is
imprisoned and put in pzyon.

And they continued thre yere withoute warre betwene Siria and Israel. & And the thud yere Jozaphat kyng of Iuda came to the kyng of Israel. Then sayde the kyng of Israel vnto his seruantes, know ye not that Ramoth in Galaad is ours, and we be fill and take it not out of the handes of the kyng of Siria? And he sayd vnto Jozaphat: wilt thou go with me to batayle, to Ramoth in Galaad? And Jozaphat sayd vnto the kyng of Israel: & I will be as thou art, & my people shall be as thyne, and my hoyses as thyne.

And Jozaphat sayde vnto the kyng of Israel: aske counsell I praye the of the Lorde to daye. And then the kyng of Israel gathered of the prophetes together, vpon a fowse hundred men, and sayde vnto them: Shall I go to Ramoth in Galaad to batayle, or be fill? And they sayde, go / for the Lorde shall deli-

uer it into the handes of the kyng. And Jozaphat sayde: is there not one prophete of the Lorde here more, that we might enquire of him? And the kyng of Israel sayde to Jozaphat: there is yet one, by whom we may aske counsell of the Lorde, one Mischeah the sonne of Iemlah. But I hate him: for he neuer propheseth good vnto me, but euill. And Jozaphat sayd: let not the kyng say so. Then the kyng of Israel called vnto one of his chamberlaynes and sayd: set Mischeah the sonne of Iemlah hyther atones. And the kyng of Israel and Jozaphat the kyng of Iuda sat eyther in his seat and their apparell on them, in a voyde place besyde the entrynge of the gate of Samaria, and all the prophetes prophesenge before them. And Zedekiah the sonne of Anaanah made hoynes of yron and sayd, thus sayth the Lorde: with these hoynes thou shalt wpynde the Syrians vntill thou haue made an ende of them. And all the prophetes prophesed euen so, sayenge: goo to Ramoth in Galaad and prosper, for the Lorde shall deliuer it into the handes of the kyng. And the messenger that was gone to call Mischeah, sayde vnto him / se, the wordes of the prophetes spake good vnto the kyng with one voyce / let thy wordes I praye the, be lyke the wordes of one of them, and speake that is good. And Mischeah sayde / as surely as the Lorde lyueth, what the Lorde putteth in my mouth, that will I speake. And whiche he was come to the kyng, the kyng sayde to him / Mischeah shall we go to Ramoth in Galaad to batayle, or shall we be fill? And he sayde vnto him, & go and prosper, the Lorde shall deliuer it into the handes of the kyng. And the kyng sayd vnto him, howe often shall I aduise the, that thou tell me nothinge but truche, in the name of the Lorde? Then he sayd I saw all Israel scattered vpon the bylles, as shepe that haue no shepherdes. And the Lorde sayde / those haue no maister, let them retorne euery man to his house in pear. Then sayd the kyng of Israel to Jozaphat / dyd I not tell the, that he wolde prophesye no good vnto me, but euill? And Mischeah sayd / heare the therefore the wordes of the Lorde. I sawe the Lorde sit on his seate, and al the company of beauen standinge about him, on his ryght hand and on his left. And the Lorde sayd: & who shall deceyue Achab that he may go & be slayne at Ramoth in Galaad? and one sayd on this maner & an other on that. Then came forth a spyte & a node before the Lorde & sayd I will deceyue Achab. And the Lorde sayd, where is it? And he sayde / I will goo oute and be a falsse spyte in the mouthes of all his prophetes. And the Lorde sayd, Thou shalt deceyue him and also preuayle, go forth & do euen so. From thersore beholde, the Lorde hath put a spyte in the mouth of all these thy prophetes / when in very dede the Lorde hath spoke euill towarde the.

Then Zedekiah the sonne of Anaanah wet to and smote Mischeah on the cheke, and sayde / howe is the spyte of the Lorde gone frome me, to speake in the? And Mischeah sayd

Mischeah
of
Jezrabell.

1. Par. xviii.

2. Reg. xxi.

sayde: Beholde, thou shalt see in that daye, when thou shalt go frome chamber to chamber to vnder the. And the kynge of Israel sayde Take Micheah and carry him backe agayne vnto Simon the gouernour of the cite, and vnto Joab the kynge's sonne, and saye: thus sayth the kynge. But ye this felow in prison and fede him with bread and water straitly, tyll I retorne in pear. Then Micheah sayde, if thou come safe agayne, the Lorde hath not spoken in me. And he sayde, hearken ye people euery one of you.

And so the kynge of Israel and Josaphat the kynge of Iuda went by to Ramoth in Galaad. And the kynge of Israel sayd to Josaphat I will chaunge myne apparell and get me to warre: but put thou on thyne owne apparell. And the kynge of Israel chaunged his raiment and went to battell also. But the kynge of Syria had commanded the capitaynes of his charrettes of which he had. xxxij. sayenge: fight together with small nor greates, false with the kynge of Israel only. And when the capitaynes of the charrettes sawe Josaphat, they thought he had bene the kynge of Israel, and therefore turned to him to fight. But Josaphat cryed out. And when the capitaynes of the charrettes sawe he was not the kynge of Israel, they turned backe frome him. And a certayne man betwix a bowe vnto the kynge of Israel betwene the ribbes of his hart. Wherfore the kynge sayde vnto the byrder of his charret, turne thy hande and carry me forth of the host, for I am hurt. And the felde encreased that daye, and the kynge continued in his charret before the Syrians, and dyed about nyght. And the bloud ranne oute of the wounde into the bottoime of the charret. And there went a Proclamation thowse oute the host after the sonne was downe, sayenge: let euery man departe to his cite and to his own countrey. And when the kynge of Israel was ded, they came to Samaria and buried hym there. And while they washed the charret in the pole of Samaria, the dogges lyched vpon his bloude, and harlottes washed him accordinge vnto the worde of the Lorde which he spake. The rest of the dedes of Achab, and all

he dyd, and the yuoy house which he made, and the cyties that he buylt, are written in the booke of the Chronicles of the kynge of Israel. And when Achab was layde to rest with his fathers, Ohoziab his sonne raygned in his steade.

Josaphat the sonne of Asa began to raygne vpon Iuda, the fourth yere of Achab kynge of Israel, and was. xxxij. yere olde when he began to raygne and raygned. xxx. yere in Ierusalem. His mothers name was Azubah the daughter of Salati. And he walked in all the wayes of Asa his father and bowed not therfrome, but dyd that was right in the eyes of the Lorde. Onely he dyd not put the high alters out of the waye: for the people offered burnt their sacrifices yet, in the high alters. And he had pear with the kynge of Israel.

The rest of the dedes of Josaphat, and the myght that he bled, and how he warred, are written in the booke of Chronicles of the kynge of Iuda. And also the remnant of the yonger boyes, whiche remayned in the dayes of his father, he put cleane oute of the lande. There was then no kynge in Edom, the kynge was but a depuie. And Josaphat made wyppes in the se, to go to Ophir for gold, but they went not: for the wyppes brake at Elion Gebet. Then sayde Ohoziab the sonne of Achab vnto Josaphat: Let my seruantes go with thyne in the wyppes. But Josaphat wolde not. And Josaphat layde him to slepe with his fathers, and was buried with his fathers in the cite of David his father: & Jehoaz his sonne raygned in his rowme.

The ende of the thyrde booke of the kynge, as the lutenistes reken, the hebrues call it the spylle of the kynge.

THE FOWRTH BOKE OF THE KYNGES, VVHICH THE HEBRUES CALL THE SECONDE OF THE KYNGES.

Ohoziab is hurt, and asketh counsell of Bezechub howe he may come by health. The capitaynes ouer syre with thesre soudiars are burne, by the prayer of Eliah. Ohoziab is reppoynd of Bezechub, and dirsty and Jehoaz his brother succedeth hym.

CAP. I.



Ohoziab the sonne of Achab began to raygne vpon Israel in Samaria, the xviij. yere of Josaphat kynge of Iuda, and was kynge ouer Israel two yeres, and dyd euill in the sight of the Lorde and walked in the waye of his father and in the waye of his mother, and in the waye of Jeroboam the sonne of Nabat which made Israel to synne. And he serued Baal and bowed himselfe to him, and angered the Lorde God of Israel, in all thinge, as dyd his father. And the Moabites rebelled against Israel at the death of Achab.

And Ohoziab fel thowse a lattise wyndow out of an hyper chamber that he had in Samaria, and fell thre. And he sent messengers, sayenge vnto them: Go and enquire of Bezechub the God of Akaron, wherfore I fall sicke of this disease, or no. But the angell of the Lorde spake to Eliah the Thesbite, aryle and go against the messengers of the kynge of Samaria, and saye vnto them: Is there no God in Israel, that ye go to aske of Bezechub the God of Akaron. Therto, & thus saith the Lorde: Thou shalt not come downe frome the bed wheron thou lych, but shalt dye. And Eliah departed.

And the messengers turned backe agayne vnto Ohoziab. And he sayde vnto them: wherfore thus come agayne? And they sayd vnto him, there came a man against vs and sayd vnto vs: go and retorne vnto the kynge that sent you, and weene him. Thus sayeth the Lorde. Is there no God in Israel, that thou sendest to enquire of Bezechub the God of Akaron? Therefore thou shalt not come downe frome the bed wheron thou arte gone by, but shalt surely dye. And he sayd to them: What manner man was that whiche met you and tolde you these wordes? And they sayd vnto him: It was an heary man and grey with a greyde of a skynne aboute his loynes. And he sayd vnto them: it is Eliah the Thesbite.

Then the kynge sent vnto him a capitayne ouer his syre with his syre that were vnder him. And when the capitayne was come to him, beholde: he sat on the toppe of an hill. And the capitayne sayd vnto him: Art thou of God, the kynge dyddeth the come downe. And Eliah answered and sayde to the capitayne ouer the syre: If I be a man of God, fyre come downe frome heauen and consume the and thy syre. And there came fyre downe frome heauen &

consumed him and his syre. And the kynge wente agayne and sent to him an other capitayne ouer his syre with his syre men with him whiche answered and sayde vnto him, O man of God, thus sayeth the kynge make hast and come downe. And Eliah answered and sayde vnto them, If I be a man of God, then let fyre come downe from heauen and consume the and thy syre. And there came fyre downe from heauen and consumed him and his syre.

And the kynge sent agayne the thirde capitayne ouer his syre. And when the thirde capitayne ouer his syre was come by to him, he fell on his knees before Eliah and besought hym and sayd vnto him / O man of God, let my syre and the syre of these syre thy seruantes be precious in thy sight. Behold, there came fyre downe frome heauen and burnt up the two fore capitaynes ouer his syre with their syres. But let my syre now be precious in thy sight. Then sayde the angell of the Lorde vnto Eliah / Go downe with him, and be not afraid of him. And he went downe with him vnto the kynge.

And he sayde vnto the kynge, thus sayeth the Lorde / for as moche as thou sentest messengers to aske thowse Bezechub the God of Akaron, as though there had bene no God in Israel to aske thowse his worde, therefore thou shalt not come of the bed on which thou art mouined, but shalt surely dye. And so he dyed accordinge to the worde of the Lorde which Eliah spake: and Jehoaz was made kynge in his steade, the seconde yere of Jehoaz sonne of Josaphat kynge of Iuda, because he had no sonne. The rest of the dedes of Ohoziab whiche he dyd, are written in the Chronicles of the kynge of Israel.

Eliah diuined the waters with his mantel. He is taken vp in to heuen. The hyer and benedictio waters are held by the lak that Eliah put into them. The childe, in that meche El. fens are sent in piers.

CAP.

II.

And it chaunced when the Lorde wold take vp Eliah to heauen in a whorle wynde, that Eliah and Eliscus were goynge frome Galgal. And Eliah sayde to Eliscus, tary here, for the Lorde hath sent me to Bethel. But Eliscus sayd / as surely as the Lorde lyeth, and as thy soule lyeth, I will not leaue the. And when they came to Bethel, the children of the Prophets that were at Bethel, came to the to El. us, and sayde to him: knowest thou not that the Lorde will take awaye thy master that he be no lenger thy brad this daye? And he sayd I knowe it to. holde your peace.

Then sayde Eliah to Eliscus / tary here I praye the, for the Lorde hath sent me to Jericho. And he sayde / as surely as the Lorde lyeth, I will tary with

ueth, and as surely as thy soule lyueth, I wyl not leaue the, and so they went to Jericho. And the children of the Prophetes that were at Jericho came to Eliseus and sayde vnto hym: arte thou not ware that the Lorde wil take awaye thy mayster frome the this day? And he answered: I knowe it also, holde your peate. And Eliah sayde to hym: saye I praye the here, for the Lorde hath sent me to Jor- dan. But he sayde: as surely as the Lorde lyueth, and as thy soule lyueth, I wyl not leaue the. And so they went both of them to gether. And fiftye men of the sonnes of the Prophetes went and stode in sight a farr off, as they two stode by Jor dan.

And then Eliah toke his mantel & wrapte it together, and smote the water, and it diuided it selfe: parte one waye, and parte an other, and they two went ouer on the dry land. And as soone as they were ouer, Eliah sayde to Eliseus: aske what I will do for the, & I be taken awaye from the. And Eliseus sayde: let me haue thy spyrte double in me. And he sayde: thou hast asked an harde thyng. Nevertheless if thou se me when I am taken awaye frome the, thou shalt haue it so: yf thou do not, it shall not be. And as they went walkyng and talkyng: beholde there came a chariot of fire, and hoxses of fire: & put them asunder. And Eliah went vp in the whorlwynde to heauen. And Eliseus sawe and cryed: O my father, O my father, the chariot of Israel, and his chariot man, but he sawe hym no more: and therfore toke his owne clothes, and rent them in two peaces.

And then he toke vp the mantell of Eliah that fel from him, and went backe agayn and stode by Jordans syde, and with the mantell of Eliah he fel from him, he smote the water, and sayde: where is the Lorde God of Eliah, where is he? And when he had smitten & water, it diuided parte this waye and parte that waye, and Eliseus went ouer. And the children of the Prophetes of Jericho whiche sawe him a farr off, sayde: the spyrte of Eliah, dothe red on Eliseus, and went agayn him, and botmed to the rebd vnto him. And they sayd vnto him: se, there be amonge thy seruantes fiftye lustye men: let them go and seke thy mayster, happily the spyrte of the Lorde hath taken him by a cast him vpon some mountayne, or in some valleye. And he sayd: sende not. Nevertheless per they laye vpon him, till he was ashamed, and sayd: sende, and they sent fiftye men whiche sought him thre dayes and thre nyghtes: but found him not. And they came agayn to him, for he tarped at Jericho. And he sayd to them: vnto I not saye vnto you that ye shold not go? Then the men of Jericho sayde to Eliseus: beholde, the cite standeth pleasantly, as my Lorde seeth: but the water is nought, and the grounde bareyn. And he sayde: bypunge me a newe cruse, and put salte therein. And they brought it to him. And he wente vnto the springe of the water, and cast the salte in thre ther: and sayd, thus sayth the Lorde: I heale this water: there shal not come henceforth either dethe, or bareynesse. And the water was

belshome ever after, according to the sayinge of Eliseus whiche he spake.

And he wente frome thence vp to Bethel. And as he was goyng in the waye: there came lytle laddes oute of the cite, and metted him, and sayd to him: goo by thou balde heed: goo by thou balde heed. And he turned backe, and lohed on them, and cused them in the name of the Lorde. And there came two beares oute of the wodde, and tare sh. of the boyes. And he wente frome thence to mounte Carmel, and frome thence wente agayne to Samaria.

The kynges of Israel Juda and Edom lade water, when they wulde fyghe agaynst Moab: which they obtayne through the prayer of Eliseus. The kyng of Moab leueth the reide and after he cryeth his sonne.

CAP. I.

III.

Ishoam the sonne of Achab bega to reigne vpon Israel in Samaria the egyptene yere of Josaphat kyng of Juda, and continued twelue yere. And he wroughte euill in the sighte of the Lorde: but not lyke his father, or his mother: for he put awaye the image of Baal that his father had made. Nevertheless he continued in the synne of Jeroboam the sonne of Nabat which made Israel synne, and wonke not therefrom. And Mesa kyng of Moab, whiche was syde of Moab: and was wont to render vnto the kynges of Israel an hundred thousand lambs, and as many rammes with & molle: rebelled agaynst the kyng of Israel after the dethe of Achab. And kyng Jeho- ram went out of Samaria the same yere, and nombed all Israel. And then went and sent to Josaphat kyng of Juda, sayinge: the kyng of Moab hath rebelled agaynst me, wylt thou go with me agaynst the Moabites to battell? And he sayd I wyl go, and wyl be as thou: my people shal be as thyne, and my hoxses as thyne. And he sayde what wage shall we geue? And the other answered: the wage thow shalt the wylbernesse of Edom.

And the kyng of Israel toke his iourney with the kyng of Juda and the kyng of Edom. And when they had compassed the waye seven dayes, there was no water for the hoxses: for the cattell that they hadde with them. Then sayde the kyng of Israel: alas, the Lorde hath called together these thre kynges, to deliuer them in to handes of the Moabites. But Josaphat sayde: Is there here no prophete of the Lordes, that we maye con- quyre of the Lorde by hym? And one of the kynges of Israels seruantes answered and sayde: here is Eliseus the sonne of Saphat, whiche poured water on the handes of Achab. And Josaphat sayde: the worde of the Lorde is with him. And so the kyng of Israel and Josaphat, and the kyng of Edom went wnt to him.

And Eliseus sayde to the kynges of Israel:

what haue I to do with the? Get the to the prophetes of thy father and of thy mother. And the kyng of Israel sayde vnto him: Whi saye: but haue the Lorde called these thre kynges to deliuer them in to the handes of the Moabites? And Eliseus sayd: as truly as the Lorde of hoodes lyueth (in whose sighte I stande) and it were not that I regarded the presence of Josaphat the kyng of Juda, I woulde not loke to wathe the, nor yet se the.

But nowe, bypunge me a mynstrell. And as the mynstrell played, the hande of the Lorde was vpon hym. And he sayde: thus byddeth the Lorde, make at this brokes bred, ditchers and ditchers agayne. For thus sayth the Lorde: ye shall se nyghter wynde no: rayne, and yet this broke shall be fylled with water that ye maye drynke, and your beestes and your cattell also. And this is yet but a small thyng in the sighte of the Lorde. But he wyl gyue the Moabites in to your handes also. And ye shall de- stroye all stronge towncs, and all goodly cyties: and shall fell all pleasaunt trees, & stop all the welles of water: and make all good places of ground with stones. And in the moze- aunge aboute offeringe tyme, there came such a water the waye from Edom, that the coun- try was fylled with water.

When all the Moabites herde the kynges here come to fyghe agaynst them, they assem- bled from the poyntest that was hable to put on harness, and so bywarde: and warped in the chibbers. And they bringe by earlye in the morning, the sonne arose and shone vpon the water. And when the Moabites sawe the wa- ter as farr as as red as bloude: they sayde: it is bloude, the kynges haue foughte together: & one layne another. Nowe therfore ye Moabites: get you to the spoyles. And when they came to the host of Israel, the Israelites stode by and layde on the Moabites: that they fled before them. And so they entered the lande and destroyed the Moabites. And they ouerthrew the cities: and on euery good parcell of lande cast curye man his stone and ouer couered it: and stoped all the welles of water: and fild all the good trees. And as longe as the stones therof byd remayne in the walles of byrche, the kynges wente vpon it and brete it.

And when the kyng of Moab sawe that the battayle was to stronge for hym, he toke with hym seven hundred men that dyd the sword, to haue broken vp vnto the kyng of Edom, but they could not. And then he toke his eldest sonne that sholde haue reigned in his stede, and offered him for a burnt offering vpon the walles. And there came so greute warche vpon Israel, that they departed from him, & returned to theyr owne lande.

God gyueh a certayne poore woman oyle and curye by Eliseus. Eliseus obtayneth of God a child: he is bestiller: which dyeth and is after rayped to be the son of him. He maketh swete the potage: and multiplyeth the houses.

CAP. II.

IIII.

And there eyed a certeyn woman of the wyues of the children of the prophetes vnto Eliseus, sayng: thy seruant my husbnde is dede, and thou knowest that thy seruant byd feare the Lorde.

And the man that lende vs money is come to fet my two sonnes, to be his bondmen. And Eliseus sayd to her: What shall I do for the? Tell me, what hast thou in thyne house? And she sayde, thynne hand mayde hath nothyng at all in her house, save a pytcher with oyle. And he sayde: Goo and bozome the in other places of all thy neygbboures, empye vesselles and that not a fewe: and then goo and shutte the doore to the, and to thy sonnes: and poure out in to all those vesselles, and put the full awaye asyde. So she went from him, and shutte the doore to her, and to her sonnes. And they brought to her, and she poured out. And when the vesselles were full, she sayde to her sonner: bypunge yet a vessel. And he sayde: there is no moe. And then the oyle ceased. Then she came and tolde the man of God. And he sayd: goo and sell the oyle, and pay thy dettes. And lyeue thou and thy chyldren of the reste. And it be- fell on a daye, that Eliseus came to Sunam where was a wyche woman that toke him in for to cate byerd. And as ofte as he came that waye, he couened in thither to cate byerd. And she sayde vnto her husbnde: se, I perceyue that this is an holye man of God, and cometh oftentimes by vs: let vs make him a chambere with a lytle walle, and let vs set him there a bed, a table, a stole, & a candlestike, that he maye tounne in thither when he cometh to vs.

And it fortuned on a time that he came thither, and couened in to the chambere, and laye there. Then he sayde to Ghezt his seruante: call this Sunamite. And he called her, and she came before him. And Eliseus sayde to hym, saye to her I praye the: se, thou hast made all this prouision for vs, what shall we do for the? woldst thou be spoken for to the kyng, or to the capitayne of the host? And she sayd: I dwell amonge myne owne people. Then he sayd: what is to be done for her? And Ghezt sayd: Surely she hath no chyld, and her husbnde is olde. And he sayde: call her. And he called her. And she came and stode at the doore. Then he sayde: by suche a tyme, and in suche an houre, yf thou lyest, thou shalt enbrace a sonne, and she sayd: Whaye my Lorde, thou man of God, do not lye vnto thynne handes mayde. And the wyfe concyued and bare a sonne that same reason and hour that Eliseus had sayde vnto her.

And when the chyld was well warden, it fel on a daye, that he went forth to his father to the barnsmen. And there he complained to his father, my heed my heed. And his father sayde to a seruante, carrie him to his mother, & he toke him and brought him to his mother. And he sat on her knees tyll none, and then dyed. And she carped him vp and layde him on the bed of the man of God, and put the woire to him, and wet out, and came to her husbnde, and sayde: sende me one of the ponge me and an

Genet. viii. 5

an asse, that I may runne to the man of God. And he sayd: wherfore wylte thou go to him to daye, whyle it is neither newe mone, nor Saboth daye? And she sayd: be content. Then she labled an asse, and sayde to her seruante: trade awaye, and make me not cease rydunge vntill I haue the. So she wente and came to the man of God to mount Carmel. And whyle the man of God satte her a farr, he sayde to Gihesi his seruante: se wher our seruante cometh. Nowe go and mete her, & aske her wher she is be all well with her, and with her husbande, and with the chyldre. And she sayd: all is well. Then she went to the man of God by the hyl, and caughte him by the fete. And Gihesi wente to her to thrust her awaye. But the man of God sayde: let her alone, for her soule is beryd, and the Loyde hath byd it from me, and hath not tolde it me. Then she sayde: byd I desyre a sonne of my Loyde? byd I not saye, that thou shouldest not moke me. Then he sayd to Gihesi: gyde by thy lornes, and take my staffe in thyne hande, & get the hence. If any man mete the, salute him not. And if any salute the, answere him not. And put my staffe vpon the vort. For it standyng the mother of the chyldre sayde: as surely as the Loyde spureth, and as thy soule lyueth, I wyl not leaue the. And then he arose and folowed her. Gihesi went before them, and put the staffe vpon the laddre. But there was neither boye nor feyng. And then he went agayne agaynste his master and tolde him, sayinge: It hath not awaked the chyldre.

1. Re. xviii. b.

1. Re. x. iij. b.

* 2. Re. vii. c.

When Eliseus was come to the house: beholde the boye was dead, and laye vpon his bed. And he went in and put the woze to the chyldre and him / and prayed vnto the Loyde. * And he went vp, and laye vpon the lad, and put his mouth on his mouth: and his eyes on his eyes: & the palme of his handes on the palme of his handes, and spied him self vpon the laddre, that the fleshe of the chyldre waxed warme. And wente agayne and walked on by and lowe in the house, and then went by and spied him self vpon him, and then the lad neked such tymes, and opened his eyes. And he called Gihesi and sayde: Call for this Sunnamite. And he called her. And when she was come to him, he sayd: * take thy sonne. Then she wente and fell at his fete, and bowed her selfe to the grounde, and roke by her sonne, and went forth. When Eliseus was come to Calgal agayne, there was a death in the land, and the chyldren of the Prophetes dwelt with him. Then he sayde to his seruante: put on a great pot, and make portage for the chyldren of the Prophetes. And one went out in to the fildes to gather herbes, and founde as it were a wynde byne / and gathered therof. And when he came, he lappede full, and came and shred them in to the pottes of portage, and wylle not what it was. And they poured oute for the men to eat. And when they had tasted of the portage they cryed oute and sayde: there is death in the pottes, thou man of God, and coulde not eate thereof. Then he sayde: byryng me ale. And he caste it into the pottes and sayde: I'll for the

people, that they maye eate, and there was harme in the pot.

There came a man from Baalshala and broughte the man of God byed of hynde futes, euen twentye lours of barlepe, and made cozne in a clothe he hadde. And Eliseus put it before the people, that they myghte eat. Then his minster sayde: what shall I sette before an hundred men? And he sayde: set it before the people. and lette them eat. For thus saythe the Loyde: They shall eate and leaue. And he set it before them, and they ate and lette, accordyng to the woide of the Loyde.

Naaman the Syrien is healed of his lepro. He is greued with a leprosy because he wold not be raymed of Naaman.

CAPL.

V.

Naaman capytayne of the kynges hostes of Siria was greate with his master, and well taken: for thowhe him the kinge saued Siria. And he was an aqume man, but yet a leper. And there was a compaign of soulbours gone out of Siria a tounge, and had brought of the countrey of Israel a laddre, which was with Naamans wyfe. The damosell sayde vnto her ladre: I praye my master wylde with a prophete that is in Samaria, he wolde deliuer him of his lepro. And she went and tolde her husbande, sayng: thus and thus saythe the mayde of the land of Israel. And the kyng of Siria sayde: go thy waye, and I wyl sende a letter vnto the kyng of Israel. And he wrote and toke with him ten talentes of syluer, and fire thousand pces of gold, and ten change of rayment. And he brought the letter to the kyng of Israel, contaynyng in effecte these wordes. When this letter is come vnto the: Beholde, I haue sent Naaman my seruante to the, that thou shouldest gyde hym of his lepro. And when the kyng of Israel had read the letter, he took his clothes and sayde: * am I God, to make alyue that he shoulde sende to me? I deliuer a man from his lepro. But wylte thou I praye you and se, howe he pyeth quail with me. And when Eliseus the man of God had hearde how the kyng of Israel had tolde his clothes, he set to the kyng, sayng: Wherfore hast thou sent thy clothes? let him come to me, that he maye knowe there is a prophete in Israel.

And Naaman came with his hostes, his charrette, and rode at the dore of Eliseus. Then Eliseus sent a messenger, sayinge: go and washe the in Jordan seven tymes, and thy fleshe shall be hole, and thou shalt be cleane. And Naaman was wrothe and went awaye, and sayde: Beholde, I thought I wylde haue come out, and stande call on the name of the Loyde his God, and put his hande on the place of the dysaile, and so take away the lepro. And not Abanah and Pharpar ryuers of Damasco, better then the waters of Israel? Wherfore I not wash

washe in them and be cleane? And so he turned and departed in angre. Then came his seruante to him, and talked with him and sayd. Father, if the prophete had byd the doone some greate thyng, wyldest thou not to haue done it? How maye rather then shouldest thou do it, whyle he sayth to the onely, washe and be cleane? * Then he went downe & washed seven tymes in Jordan, as the man of God bad: & his fleshe changed, & he vnto the fleshe of a lytle boye, and he was cleane.

Then he turned agayne to the man of God and all his company with him / and came and stode before him and sayd. Beholde, I knowe there is no God in all the world, but in Israel. And now I praye the take a rewarde of thy seruante. But he sayd: * as surely as the Loyde lyueth, before whome I stande, I wyl receyue none. And the other wolde haue constrained him to receyue / but he wolde not. And Naaman sayd: if thou wylte not, yet I praye the take the burthen of two mules of earthe. For thy seruante wyl becomforth offer neyther burnt sacrifice nor offering vnto anye other God, as to the Loyde. But when the Loyde be mercifull to thy seruante / for when my master goeth in to the house of Remon to worshyp, he leanch on myne hande, and I made worshyp in the house of Remon, let the Loyde I praye the be mercifull vnto thy seruante in this case. And he sayde to him: goo in peax. And when he was departed frome him a furlonge of grounde, Gihesi the seruante of Eliseus the man of God, sayd: se, my master is so pyful to this Syrien Naaman, that he wold not receyue of his hande that he offered. As surely as the Loyde lyueth, I wyl runne after him & take somwhat. And so Gihesi wente after Naaman. And when Naaman sawe him come runnyng after him, he came downe of the charret agayn him, and sayd: is all well? And he sayd yea. But my master hath sent me, sayng: so, there be two ponge men come to me out of Ephraim of the chyldren of the Prophetes: gyue them I praye the, one talent of syluer, and a couple of good garmentes. And Naaman sayd: auenture and take two talentes of syluer: and he constrained him & bound two talentes of syluer in two bagges, with two goodly garmentes, and deliuered them vnto two of his seruantes to beare it before him. So when he came to the tounce, he toke it of their handes, and bestowed it in the house, and let the men go, and they departed.

Then he wente and stode before his master. And Eliseus sayde to him: whence comesthy Gihesi? And he sayde: thy seruante wente no whiche. And he sayd: went not myne heete to the, when the man turned and came of his charret agayn the? Did not I knowe the tyme when thou went to receyue syluer, and to receyue garmentes, olyue trees, vneyardes, and shepe, men seruantes, and mayde seruantes? The leproye therfore of Naaman cleane vnto the, and vnto thy seede for euer. * And he went out from him a leper as whyle he was.

Eliseus maketh yron to swymme about the water. The Syriens belege Israel, so that two women agree together to cate theirowne chyldren.

CAPL.

VI.

Then sayd the chyldren of the Prophetes vnto Eliseus: se, the place where we dwell with the, is to litle for vs. Let vs therfore take euery man a pce of tymber, and buyld vs a place there to dwell in. And he sayd: go ye. And one sayd: begyn I praye the, and go with thy seruantes. And he sayd: I wyl, and so went with them.

And when they came to Jordan, they cut downe wood. And as one was byryng of a tree, the axe heed fell in to the water. And he cryed out and sayde: Alasse master, for it was lence me. And the man of God sayde: Where fell it? And he shewed him the place. And he cut an helue and caste it in thither, and made the axe heed swymme. And he sayde: take it vp to the. And the other stretched his hande and caught it.

And the kyng of Siria fought agaynste Israel, and roke counsell with his seruantes, sayinge: In suche a place and in suche wyll I pryche. And the man of God sente vnto the kyng of Israel, sayng: Beware thou go not by suche a place, for there are the Syrians gone downe. And the kyng of Israel sente to the place which the man of God tolde him & warned him of, and saued him selfe there more then ones of wyple. And the heere of the kyng of Siria was troubled therwith, that he sente for his seruantes, and sayde to them: * wyl ye not shewe me, who bewyppeth me to the kyng of Israel? And one of his seruantes sayde: naye my loide kyng: Eliseus the prophete that is in Israel, he telleth the kyng of Israel, the wordes that thou speakest in thy pryue chamber. Then he sayde: goo and espye where he is, that I maye sende and set hym. And one tolde the kyng, sayng: se, he is in Dothan. And he sente thither hoise and charrettes, and a greate dole. And they came thither by nyghte, and enuyronned the towne aboute.

And when the seruante of the man of God rose by earlye and was gone oute. Beholde, there was an hoise rounde aboute the towne with hoises and charrettes. Then sayd his seruantes to him. Alas master, what shall we do? And he sayd: feare not, there are mo with vs then with them. And Eliseus prayed and sayde. Loyde open the eyes of the ponge man, and he sawe. And behold, the mountayne was full of hoises and charrettes of fyre rounde aboute Eliseus. And when the soundours came downe to him, Eliseus prayed vnto the Loyde and sayd. Smyte this people with byndnesse. And he smote them with byndnesse, accordyng to the desyre of Eliseus. Then Eliseus sayde vnto them / this is not the waye, nor this is not the towne. But folowe me and I wyl byryng ye to the man ye seke. And he led them to Samaria.

When they were come to Samaria, Eliseus

seus sayd: Lozde open they eyes, and let the se, and the Lozde opened they eyes that they sawe. And beholde, they were in the myddes of Samaria. And then sayd the kynge of Israel vnto Eliseus when he sawe them: * Wall I smyte them with my speere? And he sayd, smyte them not. But smyte those toddes thou takest with thyne owne swerde, and with thyne owne bowe, but let biced and water before them, and let them eate and drynke and goo to theyr maister. And he made greate ordinaunce before them. And when they hadde eaten and drynke, sente them awaye, and they wente to theyr maister. And so the soldours of Siria came no moze in to the lande of Israel.

After this, Benhadad kynge of Siria gathered all the hoste, and wente and besieged Samaria. And there arose greate dearthe in Samaria. For they hadde besieged it, till an asses heed was worth the foure score sicles of siluer, and the fourth parte of a Cab of houses donge worth the fyue sicles. And as the kynge of Israel walked vpon the walles, there cryed a woman to him, sayinge helpe my lozde kynge. And he sayde: Hape, the Lozde helpe the. But wherewith wolde I helpe the, with come or wyne? Then sayde the kynge to her: what apleth the? And she answered: this woman here sayde to me, drynke thy sonne, and let vs eate him to daye, and we wyll eate myne to morrowe. * And so we dydded my sonne and dyd eate hym. And I sayde to her an other daye: drynke thy sonne, that we maye eate hym. But she hath hyd her sonne. When the kynge herde the wordes of the woman, he rente his clothes euen as he was walking on the walles. And when the people looked vpon him, so, he was clothed in sacke vnder. Then he sayde God doo so and so to me, yf the heed of Eliseus the sonne of Saphat tarpe on hym this daye. And as Eliseus sat in his house and the elders with him, the kynge sente one for hym. But as the messenger came at him, he sayde to the elders: Se you not howe the sonne of this murthere hath sente to take of myne heed? We circumspere therefore when the messenger cometh, and thus the more, and thus thus backe therewith: for the sounde of his maisters fete foloweth him. And whyle he per talketh with them: Beholde, the messenger was come vnto him. And he sayd beholde, this euyl is of the Lozde. What more shall we loke for of the Lozde?

Eliseus prophesyeth plenteousnesse of bytacles and other thynges to Samaria. The Syrians came awaye no man to drynke them. The Lozde that wolde not bryng the synners of Eliseus to troden to death.

CAPL VII.

Then Eliseus sayde: heare the wordes of the Lozde for thus sayth the Lozde, to morrowe this tyme a busshell of fyne wheat shall be sold for a sicle, and two busshels of barleye for an other in the gates of Sama-

ria. Then a Duke, on whose hande the kynge leaned, answered the man of God and sayde: though the Lozde wolde make wyndowes in heuen, yet wolde not this be. And he sayde agayne: Beholde, thou shalt se it with thine eyes, and shalt not eate thereof.

And there were foure lepers set without the gate of Samaria. And they sayde vnto their companion: what, syt we here vntill we dye? though we thought that we myght come in to the cite, yet is the dearth so great in the cite, that we shall there dye. And yf we tarpe here, we are but deed also. For therfore come and lette vs see to the house of the Syrians: yf they haue our lyues, let us go. And yf they kyll vs, then we are deed. And so they arose in the day, and went to the house of the Syrians. And when they were come to the fynde of the house of Samaria, there was no man there. For the Lozde had made the host of the Syrians heere a noyse of charrettes, and a noyse of horses, and the noyse of a greute hoste. In so moche that they sayde one to an other: lo, the kynge of Israel hath hyed agaynst vs the kynge of the Assyrians, and the kynge of Egypte to come vpon vs. Wherupon they arose and fledde in the night, and lette theyr tentes, theyr horses, theyr asses, and the felde theyr had pitched, as was, and fled for theyr lyues. And when the lepers came to the edge of the hoste, they went in to a tent and dyd eate and drynke, and reposed thence syluer, golde, and rayment, yron and brasse: and came agayne, and entred to an other, and carped thence also, and went and hyd it. Then they sayd one to an other: is not well that we doo: for this captiue hath broughte good thynges to vs. And yf we holde our peas, and tarpe till it be daylight, we shall fynde a myracle. Nowe then they came, lette vs goo and tell the kynge. And so they wente and called to the porter of the cite, and tolde them, sayinge: we came to the paupers of the Syrians: and lo, there was no man there, neyther vnto man, but hostes and asses tyed, and the tentes as they were. Then the porters called and tolde the kynge house with in. And the kynge arose in the nyght, and sayde to his seruantes, I wyll shewe you howe the Syrians haue seued vs. They knowe we are oppressed by hunger, and therfore are gone out of the cite, and theyr paulions to hyde theyr selues in the fynde. sayinge: They wyll come out of the cite, and then we shall carche them alyue, and gette to the cite. And one of his seruantes answered and sayde: Let men take fyue of the hostes that remaine and are left in the cite. Beholde, they are as good as all the multitude that are left in the cite: and as good as all the multitude of the cite that are consumed, and let vs sende and se. And theyr two charrettes of hostes, and the kynge sent after the hoste of the Syrians, sayinge: Go, and se. And they followed after them, came to Jordan: and so, all the waye was full of clothes and beftles whiche the Syrians had cast from them for harte.

Then the messengers returned and told the kynge and the people issued oute, and robbed the tentes of the Syrians. And so a busshell of flour was sold for a sicle, and two busshels of barleye for a sicle, accordinge to the wordes of the Lozde. And the kynge sette the Duke on whose hande he leaned, to kepe the gate. And the people trode him in the gate, that he dyed, accordinge to the saying of the Gods ma. And it came to passe accordinge to the wordes of the man of God spoken to the kynge sayinge: two busshels of barleye for a sicle, and a busshell of barleye for an other, shall be in this tyme in the gates of Samaria. Wherunto the Duke answered the man of God, and sayd: though the Lozde made wyndowes in heuen, yet wolde this not be. And the other said: beholde, thou shalt se it with thine eyes, and shalt not eate thereof. And so it chaunced for the people trode him vnder fete in the gate, that he dyed.

Eliseus prophesyeth vnto the Sunamite the death of her pery. After the death of Benhadad reppeth Hazael in Siria. Jehoram the sonne of Josaphat raggeth in Iuda. Edom falleth frome Iuda. Ohoziab succedeth Jehoram.

CAPL

VIII.

Then spake Eliseus vnto the woman whose sonne he had reddyed to life, sayinge: arise and go bothe thou and thyne house, and sojourne where thou thyntest best: for the Lozde wyll call a dearthe, whiche shall come on the lande seven yere. And the woman arose and dyd after the sayinge of the Gods man: and wente bothe she and her householde and sojourned in the lande of the Philistines seven yere. And at the seven yeres ende, when the woman was come agayne out of the lande of the Philistines, she wente oute to speake to the kynge for her house and for her lande. And the kynge was talkyng with Ohezi the seruant of the man of God, sayinge: tell me I praye the, all the greute dedes whiche Eliseus dyd. And it chaunced as he was tellinge the kynge howe he reddyed a deed bodye to lyfe agayne, came to the woman whose sonne he reddyed, and cryed to the kynge for her house and lande. Then sayde Ohezi: My lozde kynge, this is the woman, and this is her sonne whiche Eliseus broughte to lyfe agayne. And the kynge asked the woman, and she tolde him. And so the kynge sente with her one of his chamberlaines, sayinge: restore all that pertayneth to her, with all the frutes of the fynde, whiche she doye she leste the lande, vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kynge of Siria fell sycke. And one tolde the kynge, sayinge: The man of God is come bydder. Then sayde the kynge to Hazael: Take a present with the, and go agaynst the man of God, and aske the Lozde by hym whiche I shall recouer of this my disease or no. And Hazael went to meete him, and toke

presentes with him, euen of all the good thynges of Damasco, as moche as fouertye camels coulde beare, and came and presented hym selfe before him and sayde: thy sonne Benhadad kynge of Siria hath sent me to the, sayinge: Wall I recouer of this my disease? Eliseus said to him: goo and saye to him: thou shalt recouer: howe be it the Lozde hath shewed me that he shall surely dye. And the man of God shode sylly by him, and was taken with a soze maladye: in so moche that he chaunged countenance and wepte. And Hazael sayd: why wepest my lozde? And he answered: for I knowe that thou shalt be euyl vnto the chyldren of Israel: theyr stronge cityes thou shalt set on fyre, and theyr younge men thou shalt sle with the swerde, and shalt dash oute the byaynes of theyr lychinge chyldren: and all to teare theyr women with chyldre. And Hazael sayde: what is thy seruauant, whiche am but a dogge, that I sholde doo this greute thyng? And Eliseus sayde: for the Lozde hath shewed me, that thou shalt be kynge of Siria. And so he departed frome Eliseus, and came to his maister, whiche sayd to hym. What sayd Eliseus to the? And he sayde: he tolde me that thou sholdest recouer. And on the morrowe he toke a rough clothe, and dypte in the water, & spred it on his face, and he dyed, and Hazael ragged in his steede.

The fyfte yere of Jehoram sonne of Achab kynge of Israel (Josaphat yet kynge of Iuda) Jehoram sonne of Josaphat, kynge of Iuda, began to ragne: thirtie and two yere olde was he when he began to ragne, and he ragged egypte yere in Ierusalem. And he walked in the waye of the kynge of Israel, as did the house of Achab: for the daughter of Achab was his wyfe: and he dyd that displeased the Lozde. Neuertheless the Lozde wolde not destroye Iuda, because of Dauid his seruauant, as he promysed him to geue him a light in his chyldren alwaye.

And in his dayes, Edom fell awaye from vnder the hande of Iuda, and made them a kynge of theyr owne. And Jehoram wente to Sir, and all his charrettes with him. And he rose by nyght, and layde on the Edomites, whiche compassed him in: and the capitaynes of his charret and the people fledde in to theyr tentes. And so the Edomites slypte awaye fro veyng vnder the hande of Iuda vnto this day. And then Lobnah slypte awaye to, euen that same tyme.

The rest of the dedes of Jehoram, and all he dyd, are wyrtten in the cronicles of kynge of Iuda. And Jehoram rested with his fathers and was buryed with his fathers in the cite of Dauid. And Ohoziab his sonne ragged in his steede. The twelfte yere of Jehoram sonne of Achab, kynge of Israel, dyd Ohoziab the sonne of Jehoram kynge of Iuda began to ragne. Two and twenty yere olde was Ohoziab when he began to ragne, and ragged one yere in Ierusalem, his mothers name was Achalia daughter of Amri kynge of Israel. And he walked in the waye of the house of Achab: for he was a sonne in lawe

Jehoram dyed.

Edom.

G

to the house of Achab.

And Jehoahaz the sonne of Achab went to warre with Hazael kynge of Siria, at Ramoth in Galaad / and the Sirians wounded him. Wherefore kynge Jehoahaz wente backe agayne, to be healed in Jezabel of the woundes whiche the Sirians hadde gyven hym at Ramoth, when he fought with Hazael kynge of Siria. And Ohoziah the sonne of Jehoahaz kynge of Juda, wente downe to se Jehoahaz sonne of Achab in Jezabel, because he was sycke.

Jehu is made kynge of Israel, and killeth Jehoahaz the kynge thereof, and Ohoziah kynge of Juda also: and thereto causeth Jezabel to be caste downe forth of a wyndowe, whome dogges ate.

CAPL

IX.

And Elisha the prophete called vnto one of the chyldren of the prophetes, and sayd to him: gride by thy loynes, and take this boxe of oyle in thyne hande, and gette thee to Ramoth in Galaad. And when thou comest thither, thou shalt see there se Jehu the sonne of Josaphat the sonne of Namu, and goo to him and make him arise by some amonge his byrthen, and carpe him to a secreete chamber. And take the boxe of oyle and poure it on his head, and saye thus sayeth the Lorde: I haue annointed the to be kynge ouer Israel. And then open the wynde and see: and carpe not. So the seruante of the prophete dyd gette him to Ramoth in Galaad / and when he came, the capitaynes of the host were sycynge together. And he sayd: I haue an errande to the, my capitayne. And Jehu sayde: vnto whiche of all vs? And he sayd: to the, O capitayne. And he arose and went in to the house.

And the other poured the oyle on his head, and sayde to hym: thus sayeth the Lorde God of Israel: I haue annointed the to be kynge ouer Israel the people of the Lorde, that thou shalt see the howsholde of Achab thy master. For I (sayeth the Lorde) will auenge the bloude of my seruantes the prophetes, and the bloude of all the seruantes of the Lorde, of the hand of Jezabel (for the hole house of Achab shall be destroyed) and I will destroye vnto Achab what pisseth agaynst the wall: and so moche as the pysoned, or that is forsaken in Israel, and will make the house of Achab lyke the house of Jeroboam sonne of Nabat, and lyke the house of Baal the sonne of Ahiab. And concerning Jezabel, the dogges shall cate her in the felde of Jezabel: and none shall burye her. And he opened the wynde and fledde. And when Jehu was come ouer to the seruantes of his Lorde: they sayde to hym: Is all pear? Wherefore came this manne felowe to the? And he sayd to them: ye knowe the person and his communication. And they sayde: it is nat so. But tell vs a felowship. And he sayd: thus and thus spake he to me, sayinge. Thus sayeth the Lorde: I haue annointed the to be kynge ouer Israel. And they haied and toke euerie

man his mantell and put vnder him on a bench at the toppe of the steepe, and blew a trumpet, and sayde: Jehu is kynge. And Jehu the sonne of Josaphat the sonne of Namu, conspired agaynst Jehoahaz. And Jehoahaz hadde ben warpryng at Ramoth Galaad, and all Israel with him for feare of Jehoahaz of Siria, and was returned to be healed in Jezabel, of the woundes whiche the Sirians hadde gyven him, as he fought with Hazael kynge of Siria.

Then sayde Jehu. If it be pouer myght, let no man escape out of the cite, to goo and tell in Jezabel. And Jehu rode and went to Jezabel: for Jehoahaz laye there: and Ohoziah kynge of Juda, was come to Jehoahaz. And the watchman that stode on the tower of Jezabel, espied the compaigne of Jehu: and he came, and sayde: Is he a compaigne. And Juhu sayde: take an hoxseman and lette him agayne them, and lette him aske whether he pear. And there wente one on hoxse agayne him, and sayde. Thus sayeth the kynge: is it pear? And Juhu answered: haie thou to wo with pear: I come and see a fete me. And the watchman tolde, sayinge the messenger came to them, but he cometh not agayne. Then he sente oute an other hoxsebacke, whiche came to them and saye thus sayeth the kynge: Is it pear? And Juhu answered: what haie thou to wo with pear: turne and come after me. And the watchman toid, sayinge: he came to them, but he cometh not agayne, and the byrnyng is lyghter: the wynges of Jehu the sonne of Namu, for he byrnyth as he were mad.

When sayd Jehoahaz, make redye. And he made redye his charret. And Jehoahaz brought Israel, and Ohoziah kynge of Juda went with hym in his charret agaynst Juhu, and was hym in the furloinge of Naboth the Ierusalemite. And when Jehoahaz sawe Juhu, he sayde: is it pear Juhu? And he sayd: what pear? I come to be, so longe as the howredomes of my mother Jezabel and her wycheecraftes and greates. And Jehoahaz touned his hande to the felle, and sayde to Ohoziah: there is felle in hande Ohoziah. And Juhu toke his bowe in his hande, and smote Jehoahaz by the shoulders, that the arrowe came oute of his byelle. And he fell downe thre folde in the durt. Then he sayd to Baalhar a loyde of Naboth the Ierusalemite. For I remember I and thou rode together after Achab thre, howe the Lorde spake these wordes agaynst him: I haue sene yesterdare the blood of Naboth and of his sonnes, sayde the Lorde, and I will requyte him in this ground: sayeth the Lorde. Nowe therefore take and burye him in the plot of grounde, according to the Lordes worde. And when Ohoziah brought Juda sawe that, he fled the waye to the garden house. And Juhu folowed after hym and sayde: synke hym also. And they smote hym with the charret at the gorge vnto Sur by Juhu, and fled to Madaba, and there dyd. And his seruantes carryd hym to Ierusalem.

buryed him in his sepulchre with his fathers in the cite of David. And in the eleventh yere of Jehoahaz sonne of Achab, began Ohoziah to ragge ouer Juda. And when Juhu was come to Jezabel, Jezabel herbe of it, and deprented her eyes, and tyed her heed, and looked out at a wyndowe. And as Juhu entred at the gate she said: had Zamei pear, whiche slew his master? And he lyt up his eyes to the wyndow and sayd: Who is of my syde, who? And there looked out to him two of the loydes that were chamberlaynes. And he sayde: Whowe her do you? And they threwe her downe. And he synked of her bloude vpon the walles and on the hoxses, and rode her vnder foote. And then when he was come in, and had eaten and dronke, he sayde: go and byrre I praye you yander curst creature, and burye her: for she is a kynge daughter. And when they came to burye her, they found no more of her then a scull and the two fete and the two habes. And they came agayne and tolde him. And he sayde: It is the wynde of the Lorde, whiche he spake by the hande of his seruante Elisha the Ierusalemite, sayinge: * In the felde of Jezabel shall dogges cate the fleshe of Jezabel, and the carcase of Jezabel shall be donge vpon the earth in the felde of Jezabel: that men shal not say, this is Jezabel.

Jehu killeth the thre scoze and ten sonnes of Achab: and after that fourtye and two of his byrthen. He synked a meane also to kyll all the priestes of Baal. After his deathe his sonne raggeth in his deathe.

CAPL

X.

Achab hadde thre scoze and ten sonnes in Samaria. And Juhu wrote letters, and sente to Samaria vnto the elders that were loydes of Jezabel: and to them that were byrthen of Achab's chyldren, sayinge: nowe at the comynge of these letters to you / ye haue with you your masters sonnes: and ye haue with you charrettes and hoxses / and a stronge cite and harnesse. Therefore chuse the best, and dun that moost pleasest you of your masters sonnes: and put hym on his fathers steate: and fyghte for your loydes house. And they were cecydngly at rayde, and sayde: se, two kynges were not habile to stande before hym, howe shall we then stande? And the governeur of the kynge's house, and of the cite and of the elders / and the nourses sent to Juhu, sayinge: we are thy seruantes, and will do all that thou shalt byd vs: we will make no man kynge: but to thou what semeth good in thine eyes.

Then he wrote other letters to them, sayinge: Ye be myne, and will obey my voice, then take the heedes of your masters sonnes and come to me to Jezabel by to morow this tyme. And the kynge's sonnes were thre scoze and ten personnes with the greates men of the cite whiche nourished them. And when the letters came to them, they toke the kynge's sonnes and slewe them in nombze thre scoze

and ten personnes, and put thre heedes in co-phines, and sente them to hym to Jezabel. And there came a messenger and tolde hym, sayinge: they haue brought the heedes of the kynge's sonnes. And he said: let them put them on two heapes in the enteryng of the gate, tyl it be daye. And in the mornynge he wente out and note and sayd to all the folke: Ye be righteous: for se, I conspired agaynst my master, & slewe him: But who slewe these? * Consider nowe howe there is nothynge of the Lordes word fallen to the erth, whiche he spake agaynst the house of Achab: for the Lorde hath done that he spake to his seruante Elisha. And so Juhu slewe all that remayned in the house of Achab in Jezabel: and all that were great with hym, and his companions and his priestes, tyl he had lefte him naught. And he arose and departed, and wente to Samaria. And as Juhu was come to the house where the shepherdes binde their shepe by the hye waye syde, he met with the byrthen of Ohoziah kynge of Juda: and sayd: what are ye? and they sayd, the byrthen of Ohoziah are we, and goo to welcome the chyldren of the kynge & of the quene. And he sayd: take them alque. And they toke them alque, and slewe them at the well besyde the house where the shepherdes bynde their shepe, in nombze two and fourty personnes, that he left none of them.

And when he was departed thence, he met with Jonadab the sonne of Rechab commynge agaynst hym. And Juhu welcomed hym, and sayde to him: is thine herte ryghte, as myne herte is with thynne? And Jonadab sayde: ye it is. He said: yf it be, then gyue me thine hand. And he haue his hande, and the other toke him by to him in to the charret, & sayd: goo with me and se the sele I haue to the Lorde, & made hym ryde with him in his charret. And when he came to Samaria, he slewe all that remayned vnto Achab in Samaria, tyl he had wypte him out, accordynge to the sayinge of the Lorde, whiche he spake to Elisha.

After that Juhu assembled all the people together, and sayde to them: * Achab serued Baal a lile: But Juhu shal serue hym a good. Nowe therefore call vnto me all the prophetes of Baal, and all his seruantes, and al his priestes, & none be lackynge, for I haue a great sacrifice to do to Baal: and yf any be mysted, he shall not lyue. But Juhu dyd it of a wyple, to destroye the seruantes of Baal. Wherefore Juhu sayde: Appoynte a solempne feast for Baal, and they pproclaymed it. Then Juhu set thowowe oute all Israel. And all the seruantes of Baal came, that there was not a man lefte behynde that came not. And when they were come in to the temple of Baal, the temple was full frome thone ende to thother.

Then he sayde to the keeper of the bestre / byrnyng for the garmentes for the seruantes of Baal. And he broughte them out garmentes. And Juhu wente with Jonadab sonne of Rechab in to the house of Baal: and sayd to the seruantes of Baal: seache and loke what there be none here with you of the seruantes of the Lorde, but the seruantes of Baal.

Regu. III.

Reg. xlii.

Reg.

Baal

Baal onely. And they went in to offer sacrifice and burnt offerings. But Jehu appointed him four score men without, and sayde: Ye anye of the men whiche I shall byngne vnto your handes escape; he that lettech him goe shall dye for him.

And as soone as he hadde made an ende of offeringe of burnt sacrifice, he sayde to them of the garde, and to the capitaynes: goo in and see them, lette none come out. And they smote him with the edge of the swerde. And the garde and the capitaynes caste them out, and went in to the cure of the house of Baal, and sette oute the ymage oute of the house of Baal, and burnt it. And they brake the ymage of Baal, and brake the house of Baal; and made a fikes of it euer after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nebat, whiche made Israel synne with the golden calves in Bethel and Dan, Jehu departed not. Then the Lorde sayde to Jehu: because thou haste busily done that pleasech me, and hast wone to the house of Achab all that was in myne heret: Therefore will I thy chyldren in the fourthe generation, sette on the seate of Israel. But Jehu feared not to walke in the lawe of the Lorde God of Israel with all his heret; for he departed not from the synnes of Jeroboam, whiche made Israel synne. In those dayes the Lorde began to cure Israel with Moyses; for Hazael slewe them in all the coles of Israel, from Jordan Eastward: euen all the land of Galaad, the Gadites, the Rubenites, and the Manassites, from Aroer vpon the ryuer of Arnon, with Galaad and Basan. The reste of the actes of Jehu, and all he dyd, & all his power, are wyrtten in the Chronicles of kynges of Israel. And when Jehu was sayde to rest with his fathers, they buried him in Samaria; and Joachaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria, was eyght and twenty yere.

ATHALIA putteth to death all the kynges sonnes, excepte Joas the sonne of Ochoziah: whiche is hydden and after he: dothe is made kyng.

CAPL. XL.

And Athalia the mother of Ochoziah: when she saw that her sonne was deed she arose and slewe all the kynges bloude. But Josaba the daughter of kyng Jehoram, and sister of Ochoziah, toke Joas the sonne of Ochoziah, and saile him from amonge the kynges sonnes that were slayne, and his nurse with hym oute of the nourscepe, and hid him from Athalia that he was not slayne. And he was with her, hid in the house of the Lorde sixty yeres. And Athalia dyd reigne ouer the lande.

In the seuenth yere Josaba sent and fet the capitaynes & sought out, & toke them vnto him in to the house of the Lorde, and made a leage with them, and toke an othe of them in the house of the Lorde, and they swore the kyngs

sonne, and commaunded them, saying: this is the thyng that ye must do: one thurd part of you shall come on the Saboth daye, and kepe the watche of the kynges house: And in other thyrde parte shall be at the gate, and in other thyrde parte shall be at the garde, hynde the garde chamber, and so shall kepe the watche of the house of Ochoziah: and the othe of you, that is, all that goo out on the Saboth daye, shall kepe the watche of the house of the Lorde about the kyng, and shall compass the kyng round about, euerie man in his hande. And who so curmeth with in the ranges, shall dye for it. And so he was with the kyng as he goeth out and in.

The capitaynes did all thynges as Josaba preynt commaunded, and toke euerie man his men; that is, them that came in the Saboth daye, to them that went out the Saboth daye, and went to Josaba the Priestesse. And the Priestesse gaue to the capitaynes the speares and the dres that were kyng Davids, and had commaunded in the temple. And the garde kepe man with his weapon in his hande round about the kyng, from the ryght corner of the temple to the left a long by the altar and the temple. And he brought out the kynges sonne, and put the crowne vpon him, and belted him the tunicelle, and made him kyng, and anointed him. And they clapt their handes and said: God saue the kyng.

When Athalia herde the noyse of the course of the people, she came to the temple to the house of the Lorde. And when she saw the kyng stande by a pylle (as the man was) and the syngers and the trompettes of the kyng, and all the people of the lande worshipping, and the blowing of the trompettes, she rent her clothes and cryed, treason, treason. Then Josaba the Priestesse commaunded the capitaynes that had the rule of the body, and sayde to them: haue her oute without the ranges, and ye anye folowe her, lette him not be slayne in the house of the Lorde. And they layde handes on her, and she wente the waye that the horses of the kynges went out, and was slayne there.

And Josaba made a bond both betwene the Lorde and the kyng, and betwene the people and the Lorde, that they shoulde be as the Lorde people, and also betwene the kyng & the people. And all the people of the land went in to the house of Baal, and destroyed his altars, and brake downe his ymages lustely, and slewe Jotham the priest of Baal before the altar. And Josab set watchemen in the house of the Lorde, and toke rulers ouer hundredes, & the capitaynes and the garde, and all the people of the land. And they brought the kyng from the house of the Lorde, and wente the way of the gate of the garde vnto the kynges house. And he sat vpon the throne under the clothe of estate. And all the people of the Lorde reioyced, and the city was in quiet. So they slewe Athalia with the sword in the kynges house.

Joas maketh provision for the repayyng of the temple. He is killed by two of his seruantes, and Amasia raygneth in his stede.

CAPL. XLII.

Joas was seuen yeres olde when he was made kyng. And he began to raygne the thirteenth yere of Jehu, and raygned fourty yeres in Jerusalem. His mothers name was Zibia Berisabe. And he dyd that pleased the Lorde, as long as Josaba the Priestesse enforced him. But he toke not awaye the hyll altars; for the people slewe, and offered Oyl in the hyll altars.

And Joas sayde to the priestes: all the siluer that is gauen to the vse of the temple, and brought in the house of the Lorde by theauyers, whether that it be the money that euerie man is set at; or the money that any mans heret greech him to byngne in to the house of the Lorde; let the priestes take it to them, euerie man in his course, and let them repaire the broken places of the temple, in all places wher it ought is founde decayed.

Heretofore the priestes had not repayyed into the thre and twenty yere of Joas, the thynges decayed in the temple. Then kyng Joas called for Josaba the priest, and for thos that were priestes, and sayd to them: why repayye ye not the broken places of the temple? Now therefore ye receiue no more money according to your order, but deliuer it to repayre the temple withall. And the priestes consented to receiue no more money of the people: But that it shoulde go to the repayyng of the temple.

Then Josaba the Priestesse toke a cofee, and boord an hole in the ydrie of it, and put it before the altar on the ryght syde as one cometh to the house of the Lorde. And in to that dyd the priestes that kepte the wordes, put all the money that was brought to the Lordes house. And when they sawe there was moche money in the cofee, the kynges syrke and the hye priest came and sealed vp the money that was founde in the house of the Lorde, after they had tolde it.

And they gaue the money by sommes in to the handes of the masters of the workes, that had the ouersight of the house of the Lorde: and they brought it oute to the carpenters & buylders that wroughte vpon the house of the Lorde, and to masons and hewers of stone, to bytymbre and free stone, to repayre the decaye in the house of the Lorde; and all that there was not made in the house of the Lorde: bolles of syluer, & byddynge knyues, balens, & syluer, of that money that was brought for the house of the Lorde. For they gaue that to the workemen, to repayre therewith the house of the Lorde. Wherouer they reckened not with the men, in to whose handes they deliuered the money to be bestowed on workemen: But they dyd it euen of fidelite. Howebeit if they had money and synne money myght not be brought in to the house of the Lorde,

for it was the priestes.

Then came Hazael kyng of Siria; and foughte agaynst Beth, and toke it; and appointed him selfe to go vnto Jerusalem. But Joas kyng of Juda toke all the dedicat thynges, that Josaphat, Jehoram, and Ochoziah his progenitours kynges of Juda had dedicate; & that he him selfe hadde dedicate; and all the golde that coulde be founde in the treasure of the Lordes house, and of the kynges house; and sent it to Hazael kyng of Siria; and so he departed from Jerusalem.

The residue of the actes of Joas and all he dyd, are wyrtten in the Chronicles of kynges of Juda. But his owne seruantes arose and brought treason, and slewe Joas in the house of Sela, in the waye doctine to Sela. For Josaphat the sonne of Semaiath and Josabad the sonne of Somer his seruantes, smote him; he dyed. And they buried him with his fathers in the cite of David. And Amasias his sonne raygned in his place.

Joachaz the sonne of Jehu is deliuered in to the handes of the Syrians, and dyeth. Joas his sonne raygneth in his stede. Elituz dyeth.

CAPL. XLIII.

In the thre and twenty yere of Joas sonne of Ochoziah kyng of Juda; Joachaz the sonne of Jehu was made kyng ouer Israel in Samaria, and continued seuentene yeres; & he wroughte wyckednesse in the eye of the Lorde; for he folowed the synne of Jeroboam the son of Nabat, whiche made Israel to synne, and departed not from the same. Wherfore the Lorde was angrie with Israel; and deliuered them in to the hande of Hazael kyng of Siria, and in to the hande of Benhadad the sonne of Hazael all they dayes.

But Joachaz besought the Lorde, and the Lorde herde him. For he had sene the affliction of Israel, how the kyng of Siria oppressed them. And therefore the Lorde gaue vnto Israel a deliuerour, and they were deliuered forth of the handes of the Syrians. And the chyldren of Israel dwelt in their tentes as before tyme. Heretofore they departed not from the synne of the house of Jeroboam, who made Israel to synne, but walked therein. And there remayned a superfluous wood also in Samaria; but there were left of the people to Joachaz, but fiftie horsemen and ten charrettes, and ten thousand footemen; for the kyng of Siria had destroyed them, and made them like chafed chaffe. The reste of the actes of Joachaz, and all he dyd; and his power, are wyrtten in the Chronicles of kynges of Israel. And Joachaz rested with his fathers; and they buried him in Samaria; and Joas his sonne raygned in his stede. In the thre and twenty yere of Joas kyng of Juda, began Joas the sonne of Joachaz to raygne ouer Israel in Samaria, and continued thretyne yeres; and dyd naught in the syght of the Lorde, and departed in nothing from the synnes of Jeroboam the sonne of Nabat that made Israel synne; but walked therein.

The remnant of the actes of Joas, and all he dyd, and his power, howe he foughte with Amazias kynge of Iuda, are wyrtten in the Cronicles of kynges of Israel. And when Joas was layde to rest with his fathers, Jeroboam late vpon his seate / and Joas was buried in Samaria amonge the kynges of Israel.

Eliscus dy-
eth.

When Eliscus was fallen speke of the synchelle wherof he dyed / Joas kynge of Israel came to hym and wepte to him and sayd. O father father, chariot of Israel, and comfortour of the same. Eliscus sayde vnto him / brynge home and arowes. And he broughthe to him home and arowes. And he sayde to the kynge of Israel: But thyn hande vpon the bowe. And when he hadde put his hande vpon the bowe, Eliscus put his handes vpon the kynges handes. Then he sayd: open a wyndowe Eastwarde: and he opened. And Eliscus sayde: Gode / and he wote. And he sayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynste the Syrians / for thou shalt beate the Syrians in Apphek, till thou haue consumed them.

Then he sayde: take arowes, and he toke. Then he sayde to the kynge of Israel / suppe the grounde: and he smote thysse, and created. And the man of God was angere with hym, and sayde: Thou woldest haue smyten frue of fire tymes, & then thou haddest smyten the Syrians till thou haddest consumed them: where now thou shalt beate thysse but thysse.

When Eliscus was deed and buried / an armye of the Moabites came in to the land, the yere solowynge. And it chaunced as they were buryng a man, they espyed the souldiours, and therefore cast the deed corpe in to the sepulchre of Eliscus. And as soone as it touched the bones of Eliscus, he reuyned & stode vp on his fete.

And Hazael oppressed Israel all the dayes of Joachaz. But the Lorde hadde mercey on them, and touned to them because of his promise made with Abraham, Isaac, and Jacob / and wolde not destroye them, neyther caste them frome him as per. And when Hazael kynge of Syria was ded, Benhadad his sonne raygned in his stede. And then Joas the sonne of Joachaz went agayne, and toke out of the hand of Benhadad sonne of Hazael, the cities whiche he had taken forthe of the handes of Joachaz his father by law of armes. And thye tymes dyd Joas beate him and broughthe the cities of Israel agayne.

Amazias kynge of Iuda putteth to death the murderers of his father: and smytheth Eozai. Joas kynge of Israel taketh Amazias. Joas dieth, and Jeroboam succeedeth: after him raygneth Zacharias. Amazias is killed, and Azarias raygneth in his stede.

CAPL XIII.

The seconde yere of Joas sonne of Joachaz kynge of Israel, raygned Amazias sonne of Joas, kynge of Iuda: he was

fyue and twenty yeres olde when he began / and raygned nyne and twenty yeres in Jerusalem. His mothers name was Joanan / and was of Jerusalem. And he did that pleased the Lorde, yet not lyke Dauid his father: but in all thynges as Joas his father dyd. For thye toke they awaye the hyll alters, for the people stode and offered spyll in hyll alters. And as soone as the kyngdome was sett in his hande / he sette his seruantes that kylled the kynge his father. But the chyldren of those murderers he stode not: accordyng to that is wyrtten in the boke of the lawe of Moses / where the Lorde commaunded saynge: * the fathers shall not dye for the chyldrens cause, nor the chyldren for the dedes of thye fathers: but euery man shall be layd for his owne synne.

* And he stode of the Edomites in the valleye, ten thousande, and toke the towne Seia with strengthe of battayle / and called the name of it Zekcheel euer after. After that Amazias sente messengers to Joas the sonne of Joachaz kynge of Iehu, kynge of Israel, saynge: come, lette vs se the other. But Joas kynge of Israel sent agayne to Amazias kynge of Iuda, saynge: A chydell in Libanon, layd to a cypresse tree in Libanon, saynge: graue thye daughter to my sonne to wyfe. But the wyld beasts in Libanon, wente and trode downe the chydell. Because thou hast brayned the Edomites, therefore thynne here clyeth thy glorious: but tarye at home. For what man thou to prouoke myschefe, that thou woldest be outethrown, and Iuda with the?

But Amazias wolde not heare. And so Joas kynge of Israel wente by, and he and Amazias kynge of Iuda sawe cyther other at Bethsames in Iuda. And Iuda was out to Iwoyde before Israel / and they fledde turne man to his reuce. And Joas kynge of Israel toke Amazias kynge of Iuda, sonne of Joas, sonne of Ochoziah at Bethsames. And they wente to Jerusalem, and brake downe of the wall of Jerusalem, from the gate of Sephith to the corner gate, foure hundred cubites. And he toke all the gold and syluer, and all the vessels that were founde in the house of the Lorde, and in the treasure of the kynges dedes, and hostages thereto: and then returned to Samaria agayne.

The reste of the actes of Joas whiche he dyd, and his power, and howe he foughte with Amazias kynge of Iuda, are wyrtten in the Cronicles of kynges of Israel: and Joas layde him to rest with his fathers / and was buried at Samaria amonge the kynges of Israel: and Jeroboam his sonne raygned in his towne.

Amazias the sonne of Joas kynge of Iuda, dyed after the dedes of Joas sonne of Joachaz, kynge of Israel fyftene yeres. The reste of the dedes of Amazias, are wyrtten in the Cronicles of kynges of Iuda. And they spred greute treason agaynste him in Jerusalem and he fledde to Lachis. And they sent after him to Lachis, and stode him there: and they brou, he him or an horse, and he was

red at Jerusalem amonge his progenitours in the cite of Dauid. * And all the people of Iuda toke Azarias beyng sixtene yere olde / and made him kynge in place of his father Amazias. He buyt Altar and brought it agayne to Iuda / after that the kynge was layde to rest with his fathers.

The fyftene yere of Amazias sonne of Joas kynge of Iuda, was Jeroboam sonne of Joas made kynge ouer Israel in Samaria / and raygned one and forty yeres, and wrought wyrdwylde in the syghte of the Lorde: for he touned in nothyng from the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. He reuoyed the colles of Israel from the entering of Hamath vnto the see, in the wyld felde: accordyng to the word of the Lorde God of Israel whiche he spake thowse his seruante Jonah the sonne of Amithai the prophet, whiche was of Beth Dophir. For the Lorde hadde sene howe the affliction of Israel was exceeding bitter, in so moche that the pylsoned and the forsahe were at an ende. And there was no helpe vnto Israel. And the Lorde had not yet sayd that men shoulde put out the name of Israel from vnder heuen. And therefore he holpe them by the hande of Jeroboam the sonne of Joas.

The reste of the dedes of Jeroboam / and all he dyd, and his power howe he foughte, and howe he reuoyed Damascus and Hamath to Iuda in Israel, are wyrtten in the boke of Cronicles of kynges of Israel. And Jeroboam layde him to rest with his fathers, and with the kynges of Israel, to whom Zacharias his sonne succeeded.

Azarias kynge of Iuda becometh Leprouse. Joas raygneth for him. Selum kylleth Jeroboam and succeedeth him. After whom raygneth Manahem Phakiah, Phakiah, Ihoia, Joacham, Ihas, one after another.

CAPL XV.

The seuen and twenty yere of Jeroboam kynge of Israel / Azarias sonne of Amazias kynge of Iuda began to raygne. Sixty yeres olde was he, when he was made kynge, and raygned two and fifty yeres in Jerusalem, his mothers name was Zebellia, and was of Jerusalem. And he dyd that pleased the Lorde in all thynges, as dyd his father Amazias: save that they put not the hyll alters awaye / for the people offered and burnt spyll in the hyll alters. And the Lorde smote the kynge that he was a leper vnto the day of his death / and dwelle in an house at Irbet by him selfe / and Joacham the kynge sonne gouerned the house, and iudged the people of the land. The reste of the dedes of Azarias and all he dyd, are wyrtten in the Cronicles of kynges of Iuda. And Azarias layd him to slepe with his fathers / and they buried him in thys his fathers in the cite of Dauid / and Joacham his sonne raygned in his stede.

In the xxxvi. yere of Azarias kynge of Iuda was Zacharias the sonne of Jeroboam made

kynge vpon Israel in Samaria / and raygned sixe monethes / and * dyd that pleased the Lorde, as dyd his fathers / and touned not from the synnes of Jeroboam the son of Nabat, whiche caused Israel to synne. And Selum the sonne of Jables conspired agaynste him, and smote him before the people, and kylled him, and raygned in his stede.

The reste of the dedes of Zacharias, are wyrtten in the Cronicles of kynges of Israel. This is the saying that the Lorde spake vnto Iehu, saynge: * thy sonnes shall sit on the seate of Israel in the fourth generacion. And it came so to passe.

Selum the sonne of Jables began to raygne the nyne and thirtie yere of Azarias kynge of Iuda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came by frome Thersah, and wente to Samaria and smote Selum the sonne of Jables in Samaria, and stode him, and raygned in his stede. The reste of the dedes of Selum, and the reason whiche he conspired, are wyrtten in the Cronicles of kynges of Israel. The same tyme Manahem destroyed Thaphsah, and all that were therein / and the colles thereof from Thersah (because they opened not to hym) he smote, and sent all the women with chyldre.

The nyne and thirtie yere of Azarias kynge of Iuda, began Manahem the sonne of Gadi to raygne vpon Israel / and continued ten yeres in Samaria. And he dyd euill in the syghte of the Lorde, and touned not all the dayes from the synne of Jeroboam the sonne of Nabat, whiche made Israel to synne. And Phul kynge of Assiria came vpon the land. And Manahem gaue Phul a thousande talentes of siluer, to helpe him to stablish his kyngdome. And Manahem rayped the money in Israel, vpon all men of substaunce, for to geue the kynge of Assiria fiftye syckles of siluer a yere. And the kynge of Assiria turned backe agayne and tarped not there in the lande. The reste of the dedes of Manahem and all he dyd, are wyrtten in the Cronicles of kynges of Israel. And when Manahem was layde to rest with his fathers, Phakiah his sonne raygned in his stede.

The sixtyeth yere of Azarias kynge of Iuda, began Phakiah the sonne of Manahem to raygne ouer Israel in Samaria / and continued two yeres, and wrought wyrdwylde in the syghte of the Lorde, and left not of from the synnes of Jeroboam sonne of Nabat, whiche caused Israel to synne. And Phakiah the sonne of Komeliah, a capitayne of his, conspired agaynste him, and stode him in a toure of the kynges house, with Argob and Ariah, and fiftye men with him that were Galaadites. And when he had kylled him, raygned in his towne. The reste of Phakiah and all he dyd, are wyrtten in the Cronicles of kynges of Israel.

In the lii. yere of Azarias kynge of Iuda, began Phakiah the sonne of Komeliah to raygne ouer Israel in Samaria, & continued twenty yeres, and dyd euill in the syghte of the Lorde.

Z.iii. and

ment which I wrote for you, se ye be diligent to do, for ever more, and leave not any other goddes. And the appoyntment that I have made with you, se ye forget not, and that you feare none other goddes: but the Lorde your God ye shall feare, and he shall deliuer you out of the handes of all your enemyes. Now be it they herde not, but dyd after y^e olde maner. And euen so dyd these nations feare the Lorde and serue they: ymages thereto: and so dyd they: chylozen and they: chyldrens chyldren to. Euen as dyd they: fathers, so dyd they vnto this daye.

Ezechias kynge of Iuda putteth downe the brasen serpent, and destroyeth the ydolles. Salmansar kynge of Assyria. The blasphemous of Sennacherib.

CAP. XVIII.

The thyrtye yere of Hoses sonne of Elia, kyng of Israel, reigned Ezechias sonne of Achaz kyng of Iuda. Twentye and thyrtye yeres olde was he, when he beganne to reigne, and reigned xxij. yeres in Ierusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lorde in all thyng, lyke to Dauid his father. He put awaye the yll aultares and brake the ymages and cut downe the groves, and all to brake the brasen serpent that Moses made. For vnto those dayes the chyldren of Israel vpo buene sacrifice to it, and called it Nedubai. He trusted in the Lorde God of Israel, so that after him came none lyke him among all the kynges of Iuda, neyther amonge them that were afore him. He claue to the Lorde & departed not frome him, but kept his commaundmentes which the Lorde commaunded Moyses. And the Lorde was with him, and whatsoeuer he toke in hande he dyd it wylly. And he rebelled agaynst the kynge of Assyria and serued him not. He bet the Philistines euen vnto Azah and the costes therof, both in castles of garrisons and stronge cities.

In the fourth yere of kynge Ezechias whiche was the seventh yere of Hoses sonne of Elia kyng of Israel, came Salmansar kyng of Assyria vpon Samaria and beleged it. And they toke it at the ende of thyrtye yeres, which was the sixte of Ezechias: that is to say the nyntieth yere of Hoses kyng of Israel, was Samaria wonne. And the kynge of Assyria dyd carpe awaye Israel vnto Assyria, and put them in Halah and in Habor on the ryuer of Gozan, and in the cities of Medes: because they wolde not hearken vnto the voyce of the Lorde their God, but transgressed his appoyntment, and all that Moyses the seruant of the Lorde commaunded, and wolde neyther heare nor do.

The xij. yere of kynge Ezechias came Sennacherib kyng of Assyria agaynst all the stronge cities of Iuda and toke them. Wher vpon Ezechias kyng of Iuda sent to y^e kynge of Assyria to Lachis, sayenge: I haue offended. But depart from me, and what thou puttest on me that will I beare. And the kynge of

Assyria assailed vpon Ezechias kyng of Iuda, thir hundred talents of siluer and thyrtye talents of golde. * And Ezechias gaue him all the siluer that was founde in the house of the Lorde and also in the treasure of the kynge house. And the sayde seauen Ezechias sent of the wordes of the temple of the Lorde and of the pylers, whiche the sayde Ezechias kyng of Iuda couered ouer, and gaue the to the kynge of Assyria.

And the kynge of Assyria sent Elisham and Rablath and Rablath from Lachis to Ierusalem. And they went vp and came to Ierusalem, and went and stode by the coundre of the ouermost pole whiche is in the waye to the fullers side, and called to the kynge. And there came out to them, Elisham the sonne of Bechiah quard of household and Sobnah the scribe, and Joah the sonne of Alaph, their cojurer. And then Rablath sayd to them: Adye Ezechias I pray you: thus sayth the kynge the kynge of Assyria. What confidence is this that thou hast? thou wyldest happyly speake a lyght word, that thou hast counsel and power to make warre. On whom thou dost thou trust, that thou rebelled agaynst me? dost thou trust to the staffe of this hyssop? ken tbe Egypt, on whiche ys a man leant, & wylt rene in to his hande and perre it? for euen so is Pharaon kyng of Egypte broun all that truste on hym. * Yf ye saye vnto me, we trust in the Lorde our God. Is not this God he, whose yll aultares and ocher aultares, Ezechias hath put downe, and hath sayd to Iuda and Ierusalem, bow your selues before this aultare here in Ierusalem? Now therfore toyne thy selfe to my Lorde the kynge of Assyria, and I will deliuer the two thousand hysses, yf thou be habile to set thy feet vpon them: (and yf thou be not) how then arte thou able to resist one of the litle Dukes of my masters seruantes? or trustest thou to Egypte charrettes and horsmen? Wherfore therfore thou I am come without the bydding of the Lorde to this place to destroye it? Saye to the Lorde saye to me, go vp to this lande and destroye it. Then saye Elisham the son of Bechiah and Sobnah and Joah, to Rablath: speake, we praye the, to thy seruantes in the Syrians language, for we vnderstand it: and talke not with vs in the Iewes tongue, whiche eares of the people that are on the walles. And Rablath sayd vnto them: hath my master sent me only to thy master and to the, to speake these wordes, or rather to the men that kepe the walles, that they shal eat their owne drye and drinke their owne pisse with you.

And so Rablath stode and cryed with a lowde voyce in the Iewes language, and spake, sayenge: Heare the sayenge of the kynge the kynge of Assyria. Thus sayeth the kynge: Let not Ezechias beguyle you, for he is not habile to deliuer you out of myne hande: neyther let Ezechias make you truste to the Lorde sayenge: the Lorde shal surely fynde out this optre shal not be deliuered into the handes of the kynge of Assyria. Then

into Ezechias, for thus sayth the kynge of Assyria. Deale kindly with me, and come oute to me. And then eat euery man of his owne hyne, and of his fygge tree, and drynke euery man of the water of his owne well, tyll I come and set you to as good a land as yours is, a land of coyne and hyne, a lande of byrd and byperdes, a lande of olue trees of oyle and of hony. And ye shall lyue and not dye. And broken not vnto Ezechias for he wyl beguyle you, sayng: the Lorde shal deliuer us. For haue the goddes of the nacrons deliuered any God his lande, oute of the hande of the kynge of Assyria? where are the gods of Hama and of Arphad? where are the gods of Sepharuaim of Ana and Auah? did they deliuer Samaria out of myne handes? what God of any lande hath deliuered his lande oute of myne hande, that the Lorde shal deliuer Ierusalem out of myne hand?

But the people helde they: pear and answered not him a word: for the kynge hadde commaunded, sayenge: answered him not. Then Elisham the quard of household, and Sobnah the scribe, and Joah the sonne of Alaph the recorder, came to Ezechias with their clothes rent and tolde him the wordes of Rablath.

The Tugell of the Lorde kylleth Sennacherib, thowshere men of the Assyrians. Sennacherib is kylled of his owne sonnes.

CAP.

XIX.

When kynge Ezechias herde this, he rent his clothes and put on sacke, and went to the house of the Lorde. Furthermore he sent Elisham quard of household, & Sobnah the scribe, & the elders of the Priacles clothed in sacke, to Isai the Prophete the sonne of Amos. And they sayde to him, thus sayeth Ezechias: This daye is a daye of tribulation of rebaynge and rayling: Euen as when y^e chyldren are cedy to be boyme, and the mothers haue no power to be deliuered. Oh that the Lorde thy God wolde heare all the wordes of Rablath, whome the kynge of Assyria his master hath sent to ruple on the Iuyng God, & to rebuke him with wordes, whiche the Lorde thy God hath herde. Wherfore lyst by thy prayer for the remnant that are left. When the seruantes of kynge Ezechias were come to Isai: Isai sayde to them. So shall ye say to your master. Thus sayth the Lorde: be not afraid of the wordes thou herdest, in which the younge men of the kynge of Assyria haue rayled on me. For I will sende him a blaste that he shal beare tydings, and so returne to his owne lande: And I will ouerthrowe hym with the sword, euen in his owne lande.

And Rablath wente backe agayne & found the kynge of Assyria fighting agaynst Lachis: for he had herde, that he was departed from Lachis. And he herde tydings of Theraha kyng of the blacke Mozes, that he was come out to fight agaynst him. And therupon he departed and sent messengers vnto Ezechias,

sayenge. Thus saye to Ezechias kyng of Iuda, Let not thy God cary the out of the way, in whome thou so trustest, sayng: Ierusalem shal not be deliuered into the hande of the kynge of Assyria. Beholde, thou hast hearde what the kynges of Assyria haue done to all landes, howe they haue vtterly destroyed them, And howe then wilt thou escape? hath the goddes of the hepythen deliuered them whiche myne auncestours haue destroyed: as Gozan, Hatan, Kereph, and the chyldren of Eden which were in Chelafai: where is the kynge of Demach, the kynge of Arphad the kynge of the cyne of Sepharuaim, & the kynge of Ana, and the kynge of Auah?

When Ezechias had receyued the letters of the hande of the messengers and hadde red them: he went into the house of the Lorde, & layde them abrode before the Lorde. And Ezechias prayed before the Lorde & sayd: Lord God of Israel, whiche dwellest betwene the Cherubes, thou arte God alone ouer all the kyngdomes of the earth, and thou hast made both heauen and earth. Lorde, bowe thyne eares and heare: Open Lorde thyne eyes and se: & heare the wordes of Sennacherib which hath sent to ruple on the Iuyng God. Certes o Lorde, the kynges of Assyria haue destroyed nations and their lades, and haue set fyre on their goddes. For they were no goddes, but the worke of the handes of man: euen wood and stone. And therfore they destroyed them. Now therfore (Lorde our God) saue thou vs out of his hande, that all the kyngdomes of the earthe maye knowe, that thou Lorde art God alone. And Isai the sonne of Amos sent to Ezechias sayenge: Thus sayth the Lorde God of Israel, the thinge that thou hast prayed to me concerninge Sennacherib kyng of Assyria, I haue herde. This is the thinge that y^e Lorde sayth of him: He hath deliued the, O virgine daughter of Sion: He hath taken his bed at the, thou daughter of Ierusalem: whome hast thou rayled on, and whom hast thou reupled? Agaynst whome hast thou lyked by thy voyce and hast eleuate thyne eyes to hyght? Euen agaynst the holp of Israel. By the hand of thy messengers thou hast rayled on the Lorde and sayde: with the multitude of my charrettes I am come vp to the heyghe of the mountaynes euen alonge by the spyes of Libanon, & haue cut of the hyght Cedar trees, and the lustre fyre trees therof, euen to the woode of Carmel that belongeth thereto. I haue dygged & dygged strange waters, and haue dyed by with the soles of my fete poles enclosed. But hast thou not hearde howe I haue ordyned suche a thinge a greafe whyle ago, and haue prepared it frome the begynnyng? And nowe I bringe it forth, and it shal be to destroye, and to bringe strange cities, in to rube heapes of stones. And the inhabitantes of them shal be of litle power, and faynte hearted and confounded. * They shal be lyke the greffe of the felde, and gerne herbes, and as the hey on the toppes of the houses whiche wethereth or it cometh any bryght I wote where thou shalst lye, and thy cowninge oute, and goynge in.

Zacharia b
Isai. xlii. b.

Isai. xlii. b.

clothes, and commaunded Belkia the priest & Abikam the sonne of Sapha and Achobor the sonne of Michaia and Saphan the scribe, and Asabtah a seruante of the kinges, sayinge: go ye and seke of the Lorde for me and the people, and for all Iuda. concernynge the wordes of this boke that is foule. for it is a great wrath of the Lorde that is kindled vpon vs that oure fathers haue not harkened vnto the wordes of this boke, to do in all poyntes as it is written therein.

And Helkia the hiehe prieste and Abikam Achobaz, Saphan, Asahia wente vnto Sila the Propetesse, wyfe of Selum the sonne of Ekuab, the sonne of Barabam keper of the robes; whiche Propetesse dwelte in Ierusalem in the second ward, and communed with her. And she saide to them : Thus sayeth the Lorde God of Israell. Tell the man that sente you to me thus sayeth the Lorde : Wherfore I wyll byrnye euill vpon this place, and on the dwellers therein: such all the wordes of the booke whiche the kynge of Iuda hath redde: because they haue forsaken me, & haue burnt offerings vnto other Goddes, to anger me

What is, with they: images.

with all the mockes of their handes. And
foze is my treate the kendled agaynst this place,
and shall not be quenched. But to the kynge
of Iuda, whiche sent you to enquire of the
Lorde, so shall he saie: thus saith the Lorde
God of Israel / as touchynge the wordes
whiche thou herdest. Because thyn herte did
melte, and thou mekedest thy selfe before me
the Lorde, when thou herdest what I spake
agaynst this place, and the inhabitants of
the same how that it shoulde be destroyed and
made a cursed: a tate of thy clothes and weptest
before me: of that also I haue herde saythe
the Lorde. And therefore loo, I will re-
cure the vnto thy fathers, and will sette
the vnto thy graue in yere thyn eyes shall se
none of the vyl to which I will bringe vpon
this place. And they brought the kynge word
agayne.

A Josiah readeth Deuteronomium before the people the fourth day of the fourth moneth after he had killed the parasites thereof. He kept the passover. He was killed in Shageda. & his son Jehoahaz reigneth in his stead: after he was taken his son in Jehoahaz was made king.

CAPL. XXIII.

THEN the kynge sente and gathered unto him all the elders of Iuda and of Ierusalem, and the kynge wente up in to the house of the Lord, and all the men of Iuda and all thing-burthenes of Ierusalem with him, and the prestes, and the propheetes and all the people booke small and great. And he sette in hearinge of them, all the wordes of the booke of the testament which was written in the booke of the Lawe. And the kynge stood by a pylle, and made a covenant before the Lord, that they shoulde keepe all the wordes, and kepe his commandmentes and his lawes, and do as ye haue comanded.

tes, and all their soules / and make goodly
wordes of the sayde appointment that was
wrytten in the foresayd booke. And all the pe-
ple consented to the appointment. Thertof-
ter kynge commanded Belshia the byrde byrd
and the lomer pordesses and the keepers of the
dore, to byrnye out of the Loydes temple, all
the beuelles made for Baal, and for the grane
and for all the holte of heauen. And he burnt
them withoute Ierusalem in the felde of Ce-
dion, and caryed the ashes of them into Be-
thel. And he put downe the religious priu-
nes, whiche the kynge of Iuda hadde sent
burne offeringes in the byll aulters in the
types of Iuda rounde aboute Ierusalem, and
also them that burnt sacrifices vnto Baal, to
the sonne and to the moone, and to the plan-
ets / and to all the holte of heauen. And he
broughte oute the groue frome the temple,
the Loyde withoute Ierusalem, vnto the
byrrooke Cedron / and burnt it at the byrrooke
Cedron / and stampete it to pouldre, and cast
the duste therof vpon the graues of the people
of the countreys. And he brake downe the dy-
grype places that were in the house of Iehoi-
achin, in whiche the women woue coryncys for the
groue.

And he brought all the pictures out of the cities of Iuda, and defaced the highaltars, where the pictures dyd burne sacrifices from Sabaa to Bersabe. And he brake down the highaltars of the Gates, that were in the mytrey of the Sait of Josua the gouernour of the crite, whiche were on the left hand of the Gate of the crite. Where thele the pictures of the highaltars myght not come at the altar of the Lorde in Ierusalem, for soe they dyd eate of the fowre beed among the brethren.

And he destroyed Eopheth also because
in the valley of the children of Beniamin, be-
cause no man could offer his son or his bough-
ter in fyre to Moloch: he put downe the hea-
tes that the kynges of Ierael had grunte
sonne at the entring of the house of the Lord
in the chamber of Nathanniel the cha-
berlayne which was of Barua: Im, and burnt
the charettes of the sonne with fyre. And the
altars that were on the toppes of the pariet
of Achaz which the kynges of Iuda had made,
and the altars which Manass had made
in the two courtes of the house of the Lord,
the kynge brake downe, and raine them and
caste the duels of theym in to the brooke Cy-
don.

And the hyaulitera that were before the
salem on the right hand of the mount
high, whiche was men king of Iudah
to Alasoch the abominacion of the Zoro
and to Alamos the abominacion of the
Zoroastrian and to Alamos the abominacion
of the chydren of Ammon the king
heard and bade the king to go and
the ground, and filled the places in the
nes of men

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Then the hyngre sayde: What meaneth
youne graue stone that I se? And the men of
the city tolde him, it is the Sepulchre of the
man of God, which came frome Iuda and o-
ther trauelled the selfe same thynges: hee
had done to the altare of Bethel. And
he sayde let hym be: se that no man moue his
stones. And he his bones escaped, with the bo-
nes of a Prophete, that came out of Sa-
maria.

And thus he all the houses of the hyaulaters
of the cities of Samaria, whiche the kynges
of Assur had made, to anger the Lord with:
Tobias put out of the waie, and dyd to them
as he sayd as he dyd in Bethel. And he sa-
crificed all the prestes of the hyaulters that
were there euen vpon the aultars, and burnt
them vpon them, and returned to Je-
rusalem.

And the kynge commaunded all the people
layng: * kepe the feast of passouer vnto the
Lorde your God, as it is mytten in the booke
of this testament. For there was no passouer
holten lyke that, frome the dayes of the iudges
that wjdede Israel, and they orde oute all
the dayes of the kynges of Israel and of Iu-
da. And in the .xviij. yere of kynge Josias,
was this passouer holten to the Lorde in Je-
rusalem.

¶ **S**ixteene workers with spites, sorghay-
es, Images of witchcraftes, Idols and all
other abominations that were espyed in the
land of Iuda and in Ierusalem, Iohas put
out of the waye, to make good the wordes of
the lawe, which were wyrtten in the booke: &
Helias the piracie founde in the house of the
Lorde: & the into him was there no kynge as-
for him, that turned to the Lorde with all
his herte, with all his soule, and all his might,
according to all the lawe of Moyses, neyther
after him arose there any suche.

1 Notwithstandinge the Roie turnede not
him selfe from his scarce and great wrath,
wherewith he was angeye against Iuda vpon
all the prouocations that Manasses prouoked
him. But the Roie sayde: I will put Iuda
in the maner out of my sight, as I haue done
Israel, and will cast of this cite Ierusalem,
which I haue chosen, and the house of which
I haue sayde, my name shall be there.

The rest of the deeds of Josias, and all he
did, are written in the booke of the Chronicles
of Kings of Juda.

* Iphis dares Pharaon Necoa, kynge of Egypte, went against the kynge of Assyria to the great Cupbrates. And kynge Iphis went

agaistke him, and was Narne of him at Magew when he had sene him. And his seruantes carped hym deed from Magew & brought him to Jerusalem, & turped him in his owne Sepulchre. And the people of the lande toke Joachaz the sonne of Josias, and annoynted hym, and made hym kynge in his fathers rowme.

And Joachaz was thre and twenty yeres olde, when he began to reigne, and reigned thre monethes in Ierusalem. His mothers name was Hamutal, the daughter of Jeremia of Lobnah. And he dyd that displeased the Lorde, in all thinges as his fathers had done. And Pharaos Secoa put him in bondes at Beblay, in the lande of Hemath, in the tyme of his reygne in Ierusalem, and put the lande to a tribute of an hundred talentes of siluer and a talente of golde. And Pharaos Secoa made Eliakim, the sonne of Josias, kynge, in the towne of Josias his father, and turned his name to Joakim, and toke Joachaz awaye, whiche when he came to Egypt / dyed there.

And Joakim gaue the silver and the golde
to Pharaos: howe be it he taxed the lande,
to geue the monney at the commaundemente
of Pharaos, and as euery man was set at, so he
requyred the silver and the golde of the peo-
ple of the lande, to geue Pharaos yeeles. Jo-
akim was fyue and twenty yeres olde, when
he beganne to raigne, and he raygned eleven
yeres in Ierusalem. His mother was named
Zebda the daughter of Phadaia of Rama.
And he dyd that was euill in the sighte of
the Lorde / Ine in all thynges as dyd his fa-
thers.

I Joahim dyeth, and after him succedeth Joarim:
Jerusalem is besegged of the Babilonians. Joarim
seldeth him selfe to the kynge of Babilon. And in
his towne came Nathaniah, whiche was called
Zedekias.

CAPT. XXIII.

In his dayes came Nabuchodonosor kynge of Babilon, and Ioachim became his seruante threer yeres, and then tourned and rebelled agaynste hym. And the Lorde sent vpon him men of warre oute of Caldere, oute of Siria, oute of the Moabites, and frome the childzen of Ammon: and sente them into Iuda, to destroye it, accordynge to the sayenge of the Lorde whiche he spake by his seruantes the prophetes. Only at the bydding of the Lorde happened it so to Iuda, to put them oute of his sight, for the synne of Manasses accordynge to all he byd: and for the innocent bloude that he shed and fylled Ierusalem with innocent bloude, whiche the Lorde wolde not forgue.

The rest of the dedes of Iosachim and all he ded, are wyrtten in the Chronicles of kynges of Iuda. And Iosachim layd him to slepe with his fathers, and Ioacin his sonne reygned in his stede. But the Kyng of Egypte,

Daniel. i. a.

*Deuter. ii. a.

came not to no more out of his land: for the kyng of Babylon had taken from the ryuer Euphrates, all that pertayned to the kyng of Egypte. Joacin was eghtene yeres olde, when he began to raygne, and raygned in Jerusalem thre monethes. His mothers name was Nebuspha the daughter of Elnathan of Jerusalem. And he dyd that displeased the Lord in all poyntes as his father dyd.

* In his tyme came the seruantes of Nabuchodonosor kyng of Babylon, to Jerusalem and the cite was beleaged. And Nabuchodonosor came to the cite as his seruantes were yet beleagynge of it. * And Joacin the kyng of Juda came out to the kyng of Babylon, with his mother, his seruantes, his Lordes and his chamberlaynes. And the kyng of Babylon toke him, in the eght yere of his raygne.

And he caried out thence all the treasure of the house of the Lord, and the treasure of the kynges house, and brake all the vessels of golde which Salomon kyng of Israel hadde made, in the temple of the Lord, as the Lord had sayde. And he caried awaye all Jerusalem, and all the Lordes and all the men of myght, to the nombre of ten thousande into captiuitie and all craftes men and Jopners, none remayninge save the poore people of the lande. And he caried awaye Joacin to Babylon, and the kynges mother, and the kynges wyues, and his chamberlaynes, and the myghtye of the lande caried he awaye frome Jerusalem to Babylon. And all the men of warre to the nombre of seven thousande, and craftsmen & toynters a thousande, all stronge and apte for warre, dyd the kyng of Babylon bring to Babylon to dwell. * And the kyng of Babylon made Shabnanah his fathers brother, kyng in his lode, and chaunged his name and called him Zedekia.

ii. Paralip. xlii. b.

Jerem. xxi. a.

Zedekia was one and thentye yeres olde when he began to raygne, and he raygned eleven yeres in Jerusalem. His mothers name was Hamital the daughter of Jeremia, of Robnah. And he dyd euill in the sight of the Lord, in all poyntes lyke to Joacin. For throughte the wyathe of the Lord it so chaunced to Jerusalem and Juda, butyll he had cast them out of his sight. And the sayde Zedekia rebelled against the kyng of Babylon.

¶ By the rebellynge of Zedekia is the towne of Jerusalem beleaged of Nabuchodonosor. The towne and the temple are both burnte. The sonnes of Zedekia are slayne before his eyes, and after are his eyes put out. Juda is brought to Babylon, and after is Joacin created.

CAP.

XXV.

Jerem. xxi. a.

and. ii. a.

¶ Wherefore in the nynthe yere of his raygne, the tenth daye of the tenth moneth came Nabuchodonosor kyng of Babylon with all his power to Jerusalem: and pitched against the towne and made engynes against it on every syde. And the cite continu-

ed beleaged into the eleventh yere of kyng Zedekias. And the nynthe daye of the tenth moneth of that yere, there was so great hunger in the cite, that there was no sustenance for the people of the lande.

And the cite was broken up: wherefore the men of Jericho fled by night, by a way that was a gate, betwene two walles hard on the kynges garden: the Caldeys spenge about the cite.

Then the kyng went searight toward Jerusalem. And the host of the Caldeys followed after him, and toke him in the wilderness of Jericho, all his armye beinge gathered awaye frome him. When they had taken him, they brought him to Nabuchodonosor kyng of Babylon to Babelah, whiche impeached him of treason. And they drew the eyes of Zedekias before his eyes, and put out the eyes of Zedekias, and fettered him, and caried him to Babylon.

In the seventh daye of the fiftie moneth which was in the nyntenth yere of kyng Nabuchodonosor kyng of Babylon, came Sarabab seruante of the kyng of Babylon, chief Capitayne unto Jerusalem: and brake the house of the Lord, and the kynges house, and all the houses of Jerusalem, and all the houses with fyre. And all the host of the Caldeys that were with the chiefe Capytayne brake downe the walles of Jerusalem round aboute. And the residue of the people that were left in the cite, and therein that were fled to the kyng of Babylon, and the residue of the common people, Nabuchodonosor the chiefe Capytayne caried awaye, and left of the people of the lande to dwelle the wyues, and to till grounde.

And the pylers of brasse that were in the house of the Lord and the botomes, and the brasse see that was in the house of the Lord, the Caldeys brake, and caried the brasse to Babylon. And the lawres, coullers, dwellinge knyues, laddes, and the myghtye vessels of brasse, they caried awaye. And fyrepannes, and basins that were cryed of golde or siluer, toke the chiefe Capytayne awaye with the two pylers & the see of brasse, and the botomes which Salomon had made in the house of the Lord. The brasse of all these vessels was withoute wyght. The height of the one piler, was .xxv. cubits, and the heed thereon was brasse, and the restes longe with a wythe and pommegranates roundabout upon the heed, all of brasse. And of the same fashion was the seconde piler with a wythe.

And the chiefe Capytayne toke Sarabab the chiefe pzeade, and Zophoniah the chiefe pzeade, and thre keepers of the house. And out of the cite he toke a certayne chamberlayne that had the ouersight of the myghtye warre, and fyue men that were cur in the kynges presence, which were founde in the cite, and Sopber the Capytayne of the house caught the people of the lande & feates warre and thre scoze men of the people of the lande.

that were founde in the cite also. And Nabuchodonosor the chiefe Capytayne toke the & brought them to the kyng of Babylon to Babelah.

And the kyng of Babylon smote them & slew them at Babelah in the lande of Hemath. And so Juda was caried awaye out of their land.

¶ And out the people that remayned in the lande of Juda, which Nabuchodonosor kyng of Babylon left, he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre and the men here that the kyng of Babylon hadde made Godoliah gouernour: there came to Godoliah to Babelah: Jimacl the sonne of Nathaniah and Johanan the sonne of Kareah & Seraiah the sonne of Tanhumeth the Necephathite and Jezoniah the sonne of Maachab and their men. And Godoliah sware to them, and to their men, and sayde to them: feare not ye the seruantes of the Caldeys, for dwell in the lande and serue the kyng of Babylon and ye shalbe in good state.

¶ But it chaunced the seventh moneth after, that Jimacl the sonne of Nathaniah the son of Elisama of the kynges bloude came, and trauersed with him, and smote Godoliah that he dyed: and so dyd he the Jewes & the Cal-

deys that were with him at Babelah. Whereupon all the people both smal and great and the Capitaynes of the me of warre arose, and went to Egypte: for they were asfayed of the Caldeys.

¶ Notwithstandinge yet the thierpe and seuenth yere, after Joacin kyng of Juda was caried awaye, the twenty and seuenth daye of the twelfe moneth, dyd Sulmerodach kyng of Babylon lyft up the heed of Joacin kyng of Juda out of the pisonne house, and spake kindly to him, and set his seate aboute & seate of all the kynges that were with him in Babylon, and chaunged his pylon garments.

And he dyd ever eate bread before him all the dayes of his lyfe. And a continual porcion was assigned him of the kyng, frome daye to daye as longe as he lyued.

¶ The ende of the fourth boke of the kynges, whiche after the Hebrewes is the seconde.

A. d.

THE CHRONICLES OF THE KYNGES
OF IVDA,
THE FYRST BOKE.

A brief rehearsal of the hole Pedigree of Adam,
unto the sonnes of Esau and Jacob.

CAPL.

I.

ADAM, Seth, Enos, Kainan, Mahalchiel, Jared: Hanoth, Methusaleh, Lamech, Noe, Sem, Cham, and Japheth. The sonnes of Japheth were Gomer, Magog, Gubad, Tuba, and Thiras. The sonnes of Gomer were: Ascanes, Ipheth and Togomah. The sonnes of Javan: Elifab, Agatufab, Cethum and Danim.

The sonnes of Cham, Eus, Myram, Phut and Canaan. The sonnes of Eus: Saba, Heulab, Sabatha, Kemah, and Sabathia. The sonnes of Kemah: Saba, and Daban. And Eus begat Nimrod: which Nimrod began to warre myghty vpon the earth. And Myram begat Lubim, Anamin, Raabin, Rephthum, Phereulim and Chalum: of which came the Philistines, and the Chaphthites. And Canaan, begat Zim his eldest sonne, & Beth, Jebusi, Amoz, Gegefi, Heui, Krah, Simi, Aruadi, Zamari, and H. m. a. t. h. i. The sonnes of Sem: Elam, Elur, Arphaciad, Lud, Aram, Uz, Hul, Gether, and Mosoch. And Arphaciad begat Salab, and Salab begate Ezer. And vnto Ezer were borne two sonnes: the name of the one was Holey, because in his dayes the land was dryed. And his brothers name was Ichran. Ichran begat Elunobah, Saleph, Hazermod, and Zarah: Haburam, Usal, and Dchlag: Ebal, Abimach, and Saba: Ophur, Henua, and Jobab. All these were the sonnes of Ichran.

Sem, Arphaciad, Salab: Ezer, Phaleg, Kau: Serug, Rabor, Ebarcy: Abram other wyse called Abrahym. The sonnes of Abrahym Isaac and Ismael. And these are thre byoudes: the Eldest sonne of Ismael was Nabatoth, then Nedat, Abdeci and Hahlam: Masma, Dumah, Haffa, Hadar, and Thema: Jatur, Pappis, and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubine: He bare Zamram, Jeklan, Madan, Median, Jekbok, & Suag. The sonnes of Jeklan: Saba and Dadan. The sonnes of Median: Ephab, Ephce, Henuch, Abida and Eldaah. All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isaac: Esau and Israel. The sonnes of Esau: Eliphaz, Haniel, Jehue, Jaalom and Roze. The sonnes of Eliphaz: Theman, Omer, Zezi, Garzham, Ken, Thenna and Amalech. The sonnes of Haniel: Phabath, Zarah, Samah, and Elifab. The sonnes of Roze: Loten, Sobah, Zebzon, Anah, Dilon, Ezer and

Difan. The sonnes of Lotan: Hori and Haman, and Thamma was Lotans sister. The sonnes of Sobah: Ahan, Danabath, Euz, Sephi, and Onam. The sonnes of Zebzon: Mag and Anah. The sonnes of Anah: Dilon. The sonnes of Difan: Hamaran, Euz, Jechian and Charan. The sonnes of Esau: Balaan, Saauan and Jahan. The sonnes of Difan: Uz, and Aram. These are the byoudes that raygned in the land of Edom before they raygned amonge the children of Israel. Sale the sonne of Ezer, and the name of his wyfe was Denabath. And whilste he was ded, Jobab the sonne of Zarah of Serug raygned in his steed. And after the deathe of Jobab, Hufam of the land of Edom raygned in his rowme, and after the deathe of Hufam, Hadab, the sonne of Barad which was Hadamires in the felde of Ezer, raygned in his rowme, and the name of his wyfe was Aulich. And after the deathe of Hadab, Semlah of Serakah raygned in his steed. And after the deathe of Semlah Saul of Kothob vpon Euphrates raygned in his place. And after the deathe of Saul, Baal Hanan the son of Archob raygned in his rowme. And after the deathe of Baal Hanan, Hadab raygned in his place, and his name of his wyfe was Ph. & his wyfes name was Heberabed: his daughter of Hatered the daughter of Ophlah.

But after the deathe of Hadab, there were Dukes in Edom. Duke Thamma, Duke Hadab, Duke Jether: Duke Oholbama, Duke Euz, Duke Phimon, Duke Kenaz, Duke Euzman, Duke Habyar. Duke Magbier: Duke Eram. These were the Dukes of Edom.

The Pedigree of Iuda vnto Iak the wyfe of Dauid.

CAPL.

II.

These be the sonnes of Israel: Ruben, Simeon, Leui, Iuda, Issachar and Zebulon: Dan, Joseph, Beniamin, Ephraim, Gad and Afer. The sonnes of Iuda: Er, Onan, and Selah. These thre were born of the daughter of Sua the Canaanite. But Er the eldest sonne of Iuda was cut off the light of the Loyde, and therefore he was not. And Thamar his daughter in law bare him Pharez and Zarah: soo that all the sonnes of Iuda were frute. The sonnes of Pharez: Herson and Hamul. The sonnes of Hamul: Zamar, Echan, Heman, Chelchah, & Dur. These are the sonnes of Iuda. These were the children of Iuda, which transgressed in many full things. The sonnes of Echan: Heman, Jechameel, Ham and Calubai. And Heman begat Ammadab: and Ammadab begate Jechon a ruler amonge the children of Iuda. Nahazon begat Salma: and Salma begate

Ben: and Ben begate Obed: and Obed begate Iak. And Iak begate his eldest sonne Ezechab, and Abinadab the seconde, and Samasa the thirde. Nathanahel the fourth, Hada the fyfte, Ozer the syxte, and Dauid the seventh. The whole spores were Zarua and Abigail. The sonnes of Zarua: were Ezechab, Iosab, and Azabel, thre. And Abigail bare Amasa, the father of whiche Amasa was Jeron an Ismaelite.

And Caleb the sonne of Hezron begate Asubah a woman and Jeroth whose sonnes are these: Jaser, Sobab, and Ardon. But Asubah dyed, and Caleb toke Ephraim which was borne vnto her. And Jeroth begate Uri, and Uri begate Bezaleel. And afterwarde Hezron went to the daughter of Achir the father of Cethab, and was whilste he toke her, thre more wyfes. And he bare him Segub. And Segub begate Jath which was. & thre in the land of Galaad. And he ouercame the Geshurites and the Amamites, and toke the towne of Jath from them, and Kenath with his towne that longed to the same, euen thre more towne. All these were the sonnes of Achir the father of Galaad. And after the deathe of Hezron at Cethab in Ephraim, Abia, his wyfe bare him Asur, the father of Ezechab.

And the sonnes of Jerhameel the eldest son of Hezron were, Kam, the eldeste and Buna, Ham, Sym and Abiaah. And Jerhameel had yet another wyfe named Ararah, whiche was the mother of Onam, and the sonnes of Kam, the eldeste sonne of Jerhameel were, Maaz, Jamin and Akar.

The sonnes of Onam were, Samat and Jada. The sonnes of Samat: Nabab and Abibur. And the wyfe of Abibur was called Abibab which bare him Ababan and Holid. The sonnes of Nabab: Haled and Appom. But Haled dyed without children. The sonne of Appom was Jether. The sonne of Jether was Hefan. And the sonne of Hefan was Oholat. And the sonnes of Jada the brother of Samat were Jethur and Jonathan. But Jethur dyed without children. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jerhameel. Hefan had no sonnes but onely daughters. And Hefan had a seruant that was an Egyptian named Jeraba to whome he gaue his daughter to wife, and he bare him Achai. And Achai begate Nathan. And Nathan begate Zabab, and Zabab begate Ophal. Ophal begate Obed. Obed begate Jedu, Jedu begate Hahab, Hahab begate Helzi, Helzi begate Ezechab, Ezechab begate Hifam, Hifam begate Shum, Shum begate Jecanah, Jecanah begate Elishama.

The sonnes of Caleb the brother of Jerhameel were Hefai his eldest sonne whiche was the father of Ziph: and the sonnes of Hefai the father of Hebron. The sonnes Hebron were Koreb, Naphtah, Hekem and Sama. Sama begate Iahab the father of Jerakaan. And Hekem begate Samat. The sonne of Samat was Maon. And Maon was the fa-

ther of Bethzur.

And Ephab a concubine of Caleb bare Haran, Hosa and Gazy: And Haran begate Gazy. The sonnes of Jachab were Rege, Jotha, Gelam, Phaleth, Ephab and Saaph. And Saaph an other concubine of Caleb bare Sabot, Thahgnah. And he bare also Saaph the father of Hahomanah, & Sue the father of Machbe & the father of Sabaa. And Caleb had a daughter called Asub.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephraim: Sobab the father of Kariath Jarim, and Elisha, the father of Bethlehem: and Hareph the father of Beth Gedon. And Sobab the father of Kariath Jarim had sonnes euen the halfe kinde of Sennah.

The hundredes of Kariath Jarim were the Jethites, the Puthtites, the Semathites & the Haherites. And of them came the Zarathites & the Eshahites: The sonnes of Salma, Bethlehem and Hecophathi that were the gloire of the house of Iosab, and halfe the Hahathites & of the Zarathites. And so were the hundredes of the wyfers that dwelt at Jakes the Hahathites, the Semathites & Hecophathites whiche are the Hecmies, that came of Hecmady the father of Beth Hecphab.

The Genealogie of Dauid in Hebron in and Jerusalem.

CAP.

III.

These are the sonnes of Dauid whiche were borne him in Hebron: the eldest Amnon of Ahinoam the Jezrahelitide. The. ii. Daniel by Abigail the Carmelitide. The. iii. Absalom the son of Maachah daughter of Tholmai wyfe of Gezur. The. iiij. Adoniam the sonne of Hagith. The. v. Saphathah by Abital. The. vi. Iechiam by Eglah his wyfe. These. vii. were borne him in Hebron where he raygned seven yeres and fyve monethes. And in Jerusalem he raygned. xxiiij. yere.

And these were borne him in Jerusalem: Samua, Sobab, Nathan, and Salomon: these. iiii. of his daughter of Bath Shua & the daughter of Amiel. The. v. Iehabaz & Elishama, Eliphal, Nogeh, Nepheg, Japhia, Elishama, Sitada, and Eliphelet: nyne in nyne. These are all the sonnes of Dauid, beside the sonnes of his concubines and Thamar their syder.

Salomons sonne was Roboam, whose sonne was Abiah: and Asa was his sonne, and Josaphat his sonne: whose sonne was Joram: and his sonne was Ohoiah, and Joram was sonne to him. And his sonne was Amaziah, and his sonne was Azariah, and his sonne was Joatham. And Azariah was his sonne, and Jechizab was sonne to him, and Manasses was his sonne. And Ammon was his sonne, and Josias was sonne to him. And the sonnes of Josias were, the eldest sonne Johanan, the seconde Joakim, the thirde Zedekiah, and the fourth Selem. The sonnes of Joakim were Jechoniah his sonne, whose sonne was Zedekiah. And Jechoniah was the fa-

* Otherwyse
Bethabe.
* Otherwyse
Elisha.

Dauid.
b

Dauid. The

The sonnes of Ieremias: Pysloner were Salathiel, Melchiram, Phadajah, Senazer, Ieremias: Hosama and Phadajah. The sonnes of Phadajah were Zorobabel & Semel. The sonnes of Zorobabel, Mosolam, Ananias and Salumith their syster, and Phasubab, Obel, Barachiah, Vasatiah, Josab the sed, spue in noubze. The sonnes of Ananias: Phaltiah and Iesiah, whose sonne was Rappiah, and his sonne Anan, and his sonne was Obdiah, and his sonne Serhanah. The sonne of Serhanah was Sematah. And the sonnes of Sematah were Hatus, Jegal, Bariah, Raariah, Sephar, and Hela, sire. And the sonnes of Raariah, were Elioenai, Gehas, and Azicam, thire. And the sonnes of Elioenai, were Hodajah, Elasib, Phelciah, Akub, Johanan, Dalajah, and Anani, scuen.

The Genealogie of the sonnes of Iuda, and Simeon.

CAPI.

IIII.

Genealogie
and xlvii.

The sonnes of Iuda: Pharez, Hezron, Carmi, Dur, and Sobal. And Healah, the sonne of Sobal begat Zabach. And Zabach begate Ahimai and Laad, whiche are the knyghtes of the Zaccathites. And of these came the father of Stam, Ieremias, Iesema, & Iedehos, with their syster called Zalephunt. And Phanael father of Gemy: And Elie the father of Husah. These are the sonnes of Dur the eldest son of Ephraim father to Bethlehem. And Abner the father of Ehekua had two wyues: Halaah and Naarah. And Naarah bare him Ahusam, Hephzer, Themani and Habaahari. These were the sonnes of Naarah. And the sonnes of Halaah were Zareth, Hioar and Echnan. And Eoz begat Anub and Zobeab, and the knyghtes of Abner the sonne of Barum. But Ieabes was nobler then his brethren. And his mother called his name Ieabes, sayeng: Because I have him with sorrow. And Ieabes called on the God of Israel, sayeng: If thou wilt blesse me, and enlarge my borders, and walt let thine hand be with me and kepe me frome cupill that it bere me not, thou waltre deale bountifullie with me. And God sent him his desyre.

Calub the brother of Huah begat Phabir, who was the father of Echon. And Echon begat Beth, Kapha, and Phahab, and Ehekiah the father of the spue of Rahas which are the men of Rechab. The sonnes of Echnas Othrael and Sarajah. And the sonnes of Othrael were Bathath.

And Maonoth begat Ophrah. And Sarajah begate Joab the father of them of the balye of Arafelmen, so called because they were craftsmen. And the sonnes of Calub the sonne of Zephonah, were Hicu, Ela, and Parm. And the sonne of Ela was Kenas. And the sonnes of Zephaleel were Ziph and Ziphah, and Thiria, and Alarael. And the sonnes of Eze: were Iether, Hecred, Ephar, Zalon, Thapar, Maran, and Samat, and

Ieshah the father of Eshamoa. And his syster Iudiah bare Iared the father of Gemy, and Heber the father of Sorob, and Ieremias the father of Zonoah. And these were the sonnes of Bethiah the daughter of Pharaon which Merod took. The sonnes of the wyfe of Hedia, the syster of Pharan, the father of Iudiah were Bagarmi, and Eshamoa the syster thire. The sonnes of Simon were Amos, Kimah, Benhanan, and Ehlion. And the sonnes of Iesh were Zabeth and Benyabir.

The sonnes of Selah the sonne of Iudah were Ezer the father of Lecah, and Laad the father of Harelah, and the knyghtes of the householdes of them that wrought buylling house of Abca. And Iekim and the men of Zorobah, and Joas and Saraph, which were inhabited in Moab, but returned to Iekim, and to Debarim Aikim. These were patres and dwelte amonge trees and hedgers, and were in the knyghtes moyses, and dwelt there.

The sonnes of Simeon: Samucl, Jami, Jari, Zorah, and Saul, whose sonne was Selum, and the sonne of him was Habin, and his sonne was Hama. And the sonne of Hama was Hamael, and his sonne was Zichur, and the son of him was Semel. And hadde sirtene sonnes and sirtene daughters. And his brethren hadde not manye children, as ther were the knyghtes of them lyke to the children of Iuda in multitude. And they dwelt at Bersabe, Moladah, and at Hazer Sul, at Balaah, Eym, Tholab, Bathuel, Hymah and at Zikeleg: at Bethmaraboth, Haze Sulim, Berberet and Saadim. And were their cities vntill the tyme of David. And their villages were Stam, Ain, Kema, Tochen and Alan, spue townes and all the villages that were roundabout the sayd cities vnto Baal.

This is the habitation of them and their Pedigewe.

And Mosobab, Jemlech, Josab the sonne of Amelias: and Joel and Echu the sonne of Josabiah, the sonne of Sarajah, the sonne of Aziel: and Elioenai. Jakobah, Iohabiah: Isaiab, Adiel, Jamiel, and Banaiab: Zaph the sonne of Sephet, the sonne of Alon, the sonne of Iobah, the sonne of Zemer, the sonne of Samaiab. These are suche as came by name, heddes of their knyghtes. And the auncient householdes of them spred in multitude.

And they went as farre as Gadoz, vnto the eastside of the bayle, to seke pasture for their cattell. And they founde fat pasture and good, and a wyde lande, bothe quyte and fructfull: for they of Ham dwelte there by force.

And these now afoze written by name were in the dayes of Ezechias kynge of Iuda, and smote the tentes of them, and the householdes that were founde there, and destroyed them vnto this day, and dwelt in their cities: because there was pasture there for their shepe.

And brides this there went of the syster of Simeon spue hundred men: Phabir

Ieth, Raariah, Kaphlah, and Oziel, the sonnes of Ieth beyng chey: heades: And smote the cote of the Amalekites, that were escaped, and they dwelt therein vnto this day.

The genealogie of Ruben and Gad and of the half tribe of Manasse.

CAPI.

V.

The sonnes of Ruben the eldest sonne of Israel: for he was the eldest. But because he defyled his fathers bedde, his bythe ryghte was given vnto the sonnes of Joseph the sonne of Israel: and so he is not reckened vnto the bythe ryghte. For vnto Iuda whiche was myghty amonge his brethren, was gynn the principallite befoze him. But the bythe ryghte was given Joseph. The sonnes then of Ruben, the eldest sonne of Israel: were Hemoth: Phalu, Heryom, & Carmi.

The sonnes of Joel: Samaiab, and his sonne Bog, and his sonne Semel, and his sonne Hicah, and the sonne of him was Hecrah, and his sonne was Baal, and Beerah was his sonne. Whiche Beerah Thiglah, Phalacker, kynge of Assira carped away: for he was a greare Loyde amonge the Rubenites. But vnto his brethren in theyr knyghtes / when they are reckened after theyr bythe / were Ietel, and Zachariah the chiefe heddes.

And Baal the sonne of Ayan the sonne of Hema, the sonne of Joel, dwelte in Aroer and so forth vnto Hebo, and Baalmaon. And Samuwarde he inhabited vntill the wilderness / euen vpon the ryuer Euphrates: for theyr cattell was moche in the lande of Galaad.

And in the dayes of Saul, they warred with the Agarties, whiche were ouerthronen by theyr handes. And they dwelte in theyr tentes thowme out all the Ladlande of Galaad.

And the chyldren of Gad dwelte ouer agaynst them in the lande of Basan: euen vnto Heleah. And in Basan, Joel was the chiefe and Sapham the nexte, then Jaanai and Saphat. And theyr brethren in the auncient householdes of them, were Michael, Mosolam, Hiba, Joai, Joacan, Zia, Eber and Senen. These were the chyldren of Abihail the sonne of Huri the sonne of Ierodah Galaad & sonne of Michael, the sonne of Iesai the sonne of Iehado the sonne of Buz. And was the sonne of Abihail the son of Guni, the heed of an auncient household amonge them. And they dwelt in Galaad & in Basan and her townes, and in all the suburbs of Saron: euen vnto the ende of theyr borders.

And they were all reckened by knyghtes in the dayes of Iotham kynge of Iuda: and in the dayes of Ieroboam kynge of Israel. The sonnes of Ruben, of Gad, & of halfe the tribe of Manasse, euen of theyr ryghte men hable to beare shilde and swerde, and shot with bowe /

& taught to make warres, were foure & fouertye thousande, seven hundred, and thre score that went out to battayle. And they fought with the Agarties, and with Ietur, Rappas and Robab. And they were holpe agaynst them, & the Agarties were deliuered in to theyr handes, w al that were with the Agarties. For they cryed to God in the battayle, & he herd them: because they trusted to him. And they took of theyr cattell fiftie thousande camelles, and two hundred and fiftie thousande shepe, and two thousande asses: and of the people an hundred thousande: for there fell manye deed by cause the warre was of God. And they dwelt there in their cities, vntill the tyme that they were carped away.

And the chyldren of halfe the tribe of Manasse dwelte in the lande, from Basan vnto Baal Harmon and Samic, and vnto mounte Hermon: and they were manye. And these were the heades of the auncient householdes of them: Ephraim, Iesh, Eliel, Azriel, Jeremias, Hodajah, Jehadriel, men of great power / men of name / and heades of the auncient householdes of them.

But when they hadde transgressed agaynst the God of their fathers: & had gone a whooring after the goddes of the people of the lande / whiche God destroyed befoze them / God sended by the spytte of Phul, kynge of Assira, and the spytte of Thiglah Phalacker kynge of Assira / and carped away the Rubenites, the Gaddites, and the halfe tribe of Manasse: & brought them vnto Delay, Habor, Hara, and to the ryuer Gozan: where they remayne vnto this daye.

The pedigree of the sonnes of Leui.

CAPI.

VI.

The sonnes of Leui: Gerson, Labath, & Merari. The sonnes of Labath Amram, Iachar, Hebron, and Oziel. The chyldren of Amram: Aaron, Moses, & Maria. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phineches. Phineches begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarabiah. Zarabiah begat Merari. Merari begat Amariah. Amariah begat Ahitob. Ahitob begat Zador. Zador begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah whiche ministered in the temple that Salomon buylde in Ierusalem.

Azariah begate Amariah. Amariah begate Ahitob. Ahitob begat Zador. Zador begate Selum. Selum begate Belkiah. Belkiah begate Azariah. Azariah begate Sarajah. Sarajah begate Josedec, whiche when the Loyde carped away Iuda and Ierusalem by the hande of Nabuchodonosor, wente with them.

The sonnes of Leui are these: Gerson, Labath, and Merari. And these be the names of the sonnes of Gerson: Rodni and Semel. And the sonnes of Labath, were Am-

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ram, Jachar, Hebzon, and Oziel. The sonnes of Jerach: Hobab, and Musi. These are the kynredes of Levi concerninge theyr auncient fathers.

The sonnes of Gerson: was Lobni, and his sonne Ziba, and his sonne Zamab, and his sonne Joab, and his sonne Abi, and his sonne Zerah, and his sonne Jeathai. The sonnes of Zabath: Ammadab and his sonne Zarah, and his sonne Abiaph, and his sonne Ezer, and Zabath was his sonne, and Oziel his sonne, and Oziel his sonne, and Saul was his sonne.

The sonnes of Elkanah: Amasai, Ahimech, and Elkanah. The sonnes of Elkanah: Zophai, whose sonne was Nabath, and his sonne Eliab, and Jeroham his sonne, and Elkanah his sonne, and Samuel the sonne of him. And the sonnes of Samuël: the eldest Uaiui, and then Abiah.

The sonnes of Merari: Mahol, and his son Lobni, and his sonne Simeon, and his son Oziab, and his sonne Samai, and his sonne Pagiah, and his sonne Aiaiah.

These be they which David set for to sing in the house of the Lorde, after that the arke had rest. And they ministered before the dwelling place of the tabernacle of witness with fruginge, vntill Salomon hadt buylt the temple of the Lorde in Ierusalem. And then they waited on theyr offices: accordinge to the order of them. These are they that waited with their chyldren of the sonnes of Zabath: Daman a synger which was the sonne of Joel the sonne of Samuel. The sonne of Elkanah, the sonne of Jeroham, the sonne of Eliel: the sonne of Ehoab, the sonne of Zuph, the sonne of Elkanah, the sonne of Nabath, the sonne of Amasai, the sonne of Elkanah, the son of Joel, the sonne of Jachar, the sonne of Zophoniah: the sonne of Ehabath, the sonne of Ezer, the sonne of Abiaph, the sonne of Zerah: the son of Jachar, the son of Zabath: the son of Levi: the sonne of Israel.

And his brother Asaph stode on his righte hande, whiche was the sonne of Warachias: the sonne of Samai: the sonne of Aiaiah, the sonne of Baasiah: the sonne of Melchiah: the sonne of Aihani: the sonne of Zarah: the sonne of Abiah: the sonne of Eban: the sonne of Zamab: the sonne of Simeon: the son of Zabath: the sonne of Gerson: the sonne of Levi.

And these brethren & sonnes of Merari stode on the left hande: Eham the sonne of Ahi, the sonne of Abdi, the sonne of Maloch: the sonne of Basabiah, the sonne of Amasiah, the sonne of Beithab: the sonne of Amas, the son of Simeon, the sonne of Simeon: the son of Mahol, the sonne of Musi, the sonne of Merari, the sonne of Levi.

These brethren the Levites were appoynted vnto all maner seruyce of the tabernacle of the house of God. But Aaron and his sonnes went vpon the altar of burntofferings, and on the altar of incense & were appoynted vnto all that was to do in the place most holy: &

to make an appoyntment for Israel in all thynges, accordinge as Moses the seruante of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonnes was Phineas, & his son Abimech, and his sonne Baki: and the son of him Baki: and his sonne Zarahia: and the sonne of him Merari, and his sonne of Amariah, and the sonne of him Achitob, and Zador his sonne, and Ahimaaz his sonne.

And these are the dwelling places of them in theyr towne and coastes: I mean of the sonnes of Aaron of the kynred of the Levites: for so theyr lot fell. They came vnto them Hebzon in the land of Iuda with the suburbs rounde aboute it. But the countrey and villages thereof belonginge, they gave to Elnah the sonne of Jephoneh. And to the sonnes of Aaron, they gave the enfranchised city: Hebzon, and Lobna with theyr suburbs: and Zathir and Etchemoa with theyr suburbs: & Eilen with theyr suburbs: & Dabir with theyr suburbs: and Asan with theyr suburbs: & Bithemes with theyr suburbs. And out of the land of Beniamin Gabe & her suburbs, Almah with her suburbs, Anathoth with her suburbs: so that all theyr cities amonges theyr sides, were thirtene.

And vnto the sonnes of Zabath: of the tribe, were cities gyven out of Iuda: the tribe of Manasses by lot, ten cities. And vnto the sonnes of Gerson amonge their kynredes were gyven out of the tribe of Jachar: and out of the tribe of Ezer, & out of the tribe of Jeziel: and out of the tribe of Manasses in Basan thirtene cities. And vnto the sonnes of Merari were gyven by lot amonge their kynredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue cities.

And the chyldren of Israel gave the Levites suche cities with theyr suburbs: and that by lot, out of the tribe of the chyldren of Iuda: of the tribe of Simeon, and out of the tribe of the chyldren of Beniamin, even the land cities that are rehearsed by name.

Concerninge the sonnes of Zabath, the cities of their coastes were of the tribe of Ephaïm. * In which tribe they gave vnto them the cities of refuge: Sichem in mount Ephyraim with her suburbs, and Gazer with her suburbs, Jermaam with her suburbs, Bethoron with her suburbs, Bialon with her suburbs, and Geth Remon with her suburbs. And out of the halfe tribe of Manasses, vnto them were gyven der suburbs, and Baalam with her suburbs amonge the kynredes of the remnant of the sonnes of Zabath.

And vnto the sonnes of Gerson were gyven out of the kynred of the halfe tribe of Simeon: Colan in Basan, with her suburbs: and Aharoth with her suburbs. And out of the tribe of Jachar: Kedes with her suburbs: Derath with her suburbs: Ramoth with her suburbs: & Anem with her suburbs. And out of Aser, Masal with her suburbs, Abdon with her suburbs: & Bukoh with her suburbs, & Koboh with her suburbs. And out of the

of Ephraim: Kedes in Galilee with her suburbs: Hamon with her suburbs, and Turtan with her suburbs.

And vnto the rest of the chyldren of Merari were gyven out of the tribe of Zabulon, the land with her suburbs, and Thabor with her suburbs. And on the other syde Jordan by Jericho, even on the East syde of Jordan were gyven them out of the tribe of Ruben: Bozrah in the wilderness with her suburbs: Jazez with her suburbs, Kadmoth with her suburbs, Mephath with her suburbs. And out of the tribe of Gad, Ramoth in Galaad with her suburbs, Mahanaim with her suburbs, Hesbon with her suburbs, and Jazer in her suburbs.

The pedigree of Isaac. Ben Jamin, Repphath, Simeon, Ephraim, and Aser.

CAPL

VIL

The sonnes of Isaac: Thola, & Phuah, Jafan and Samson, foure. The sonnes of Thola: Ozi, Repphath, Jerial, Jathia, mal, Jetham and Samuel, which were heales in the ancient householdes of Thola, and me of might amonge their kynredes: the nombre of them in the dayes of David, were two and twenty thousand, and six hundred. The sonnes of Ozi: Jzrahiah. The sonnes of Jzrahiah: Phari, Dabiah, Joel, Jethah, five heed men in all. And amonge them in theyr kynredes and ancient householdes, sixe and thirtie thousand men prepared to warre. For they hadde many wives and sonnes. And of their brethren amonge all the kynredes of Isaac, were reckoned men of warre, foure scoze and seven thousand in all.

The sonnes of Ben Jamin: Bale, & Bochor, and Jabel, thre. The sonnes of Bale: Ebon, Ozi, Jerial, Jerimoth and Uri: fyue heades, ancient houses, and men of might, and were in nombre, two and twenty thousand, & foure hundred.

The sonnes of Bochor: Zamirah, Joas, Elizer, Elitonal, Amel, Jerimoth, Abiah, Anathoth, and Alamar. All these are the chyldren of Bochor, and were reckened in their kynredes, with the heedes of the ancient householdes of them that were men of power, twen thousand and two hundred. The sonnes of Jerial: Balahan. The sonnes of Balahan: Jus, Ben Jami, Ahud, & Canaanah, Zetham, Thabes, and Ahilab. All these are the sonnes of Jerial, & ancient heedes, and me of might, twen thousand and two hundred that went out to battayle. And Suphim and Daphun were the chyldren of Jerial. And the Dufftes were the chyldren of Aser.

The sonnes of Repphath: Jazazel, Gunt, Joz, & Selum, the chyldren of Baladah. The sonnes of Manasses: Aziel whiche Gramiah his concubine bare: the bare also Machir the father of Galaad. And Machir gave to Huphim and Suphim wives. And the name of his sister was Maacah: and the name of an other sonne was Zalphahad. And Zalphahad had twy-

fers. And Maacah wyfe of Machir, bare a son & called his name Phah, and the name of his brother was Zares: and the names were Eliam and Rehem. The sonnes of Galaad the sonne of Machir, the sonne of Manasses. And his sister Heleah bare J. Eud, & Heleer, and Boholab. And the sonnes of Semida: were Abaiam, Sechim, Lecheyl, and Aniam.

The sonnes of Ephraim: Suthalah, whose son was Barco, and Thahath his sonne: and his sonne Eladah, and Thahath his son: and Sabad his sonne, and Suthelah his sonne: and Ezer and Elad. And the me of Geth that were bozne in the lande Aseu them, because they were come downe to take awaye theyr cattell. And Ezer in theyr father mourned many a daye, and his brethren came to comforte him.

And he laye with his wyfe, whiche conceived & bare him a son: and he called the name of him Bariah, because it went euill with his household. And his daughter was Sarai, whiche buylt Bethhoron the nether, and also the upper, and Ozi Sarah. And Kapnah was his sonne: whose sonne was Heleph, with his brother Thaleh, whose sonne was Thahan, & his sonne Laadani, and his sonne Amihud, and his sonne Elisama, and his sonne Nun, & his sonne Josua.

And their possession and habitation was Bethel, and the towne that appertained thereto, and vnto the East of Naccan, and on the west syde of Gazer, with the towne thereof: and Sichem with the towne of the same: & Abiah with her towne: and a longe by the borders of the chyldren of Manasses, Bethleah with her towne, Thaanath with her towne, & Aseu with her towne, & Dab with her towne. In those dwelt the chyldren of Joseph the sonne of Isaac.

The sonnes of Aser: Tomnah, Jeluah, Jeluah, Bariah and Serah theyr syter. The sonnes of Bariah: Teber and Melchiel whiche was the father of Bariah. And Heber begat Japhlet, Sommer, Jacham and Sua thes illic. The sonnes of Japhlet: Phisah, Banaah, and Alauath. These are the chyldren of Japhlet. The sonnes of Sommer: Ahi, Kohagah, Jathubah and Gram. And the sonnes of his brother Helem: were Zophah, Jemna, Seles, and Amal. The sonnes of Zophah: Suah, Harnepher, Sual, Bari, Jamarah, Bozor, Hod, Sama, Silla, Jerizan, and Beers. The sonnes of Jether: Jephoneh, Phasaph, and Ara the sonnes of Dia: Acher, Yaniel, and Rezia. And these were the chyldren of Aser and heedes of ancient houses & pure persons, and me of might, & the heed of Loides. And when they were nombred in aray to battayle, they were in nombre sixe & twenty thousande men.

The other Genealogie of the sonnes of Ben Jamin.

And was the castell of Ston, whiche is called the cite of David. Then sayde David: who so cure mythe the Jebusites syde, shall be the principall capitayne and a lord. And Joab the sonne of Zeruiah went forth by, and was therfore the chiefe capitayne. And because David dwelte in the castell, it was called the cite of David. And he built the cite on every syde from Bello rounde aboute. But Joab repayed the reste of the cite. And David prospered and waxed great, and the Loyde of hostes was with hym.

E Reg. xlii. a. These are the principall men of power that clawe to David in his kyngdome with all Israel, to make him kyng upon Israel according to the worde of the Loyde, which he spake to Israel. And this is the nombre of the mighty men which David had: Itabaam the sonne of Hachamoni the chiefe of thirtie, he sette by his speere agaynst thre hundred, & slew them at one tyme.

After him Eleazar the son of Dodo his brother an Abiathite, whiche was one of the thre myghtyest, he was with David at Phebasamin where the Philistines were gathered to battayle. In whiche place was a parcell of ground full of barlepe, and the people fledde for feare of the Philistines. And they strete forth in the myddes of the grounde, and defended it, and slew the Philistines. And the Loyde gave a great victorie.

D And the thre of the thirtie chiefe, went to a rocke to David at the caue of Bollaam, wch the hoste of the Philistines had pitched in the valley of Raphaim. And David was in an hold. And there was a garrison of the Philistines at Bethlechem the same tyme. And David longed and sayd: * Oh, that one wolde geue me of the water of the well of Bethlechem that is in the gate for to drinke. And these thre bracke chorow the hoste of the Philistines, and drew of the water of the well of Bethlechem, that was in the gate, and toke it and brought it to David. Wherefore David wolde not drinke of it, but offered it to the Loyde, and sayd: God forbrod it me that I shoulde do this thing, to drinke the bloud of these men: I haue put their lyes in leoparde (for with the leoparde of their lyes they brought it) and therefore he wolde not drinke it. This did the thre myghtyest.

E And Abisai the brother of Joab was capitayne of the thre, and he sette by his speere agaynst thre hundred and slew them, and had a name amonge the thre. And he was moche more noble then any of the thre, & was thre capitayne, but was not lyke to any of the thre in actes.

Banaiah the sonne of Joiada the sonne of a stronge man that had done great detes, & was of Labael: he slew two strong lions of Moab, and went downe and slew a lion in a pit in tyme of snowe and he slew an Egyptian, whose stature was fyve cubites longe, and in his hand had a speere like a weavers beame. And the other went to him with a waaler, and plucked the speere out of the Egyptians hand, and slew him with his speere. Suche thynges dyd Banaiah the sonne of Joiada, and had a name

with the thre myghtyest, and was the most glorious of thirtie: but attained not into the thre. And David made hym of his counsell.

And these were the best men of warre of the hoste: Asael the brother of Joab, and Elhanan the sonne of Dodo of Bethlechem. Samoth the Harazite, Helez the Ishalonite: Jea the sonne of Akas the Ekeuite, Abieser the Anathothite, Sobacai the Husathite, Elat the Abiathite, Harai the Bethphathite, and Helez the sonne of Baanah the Bethphathite: Ittai the Gittite of Kebar of Gabaath that pertained to the chyldren of Ben Jamin: Banaiah the Shilonite: Haurai of the reuer of Gass and Helez the Arbathite: Azmoth the Baharumite, Elahaba the Saabonite. The sonnes of Issem the Gersonite, Jonathan the sonne of Isgab, an Harazite: Ahiam the sonne of Serach the Harazite, Eliphal the sonne of Ur. Hym the Merharathite, Ahiah the Shalonite, to the Carmelite, and Naari the son of Serach: Joel the brother of Bethan: Shoham the sonne of Gari: Zeter an Ammonite and Shoham a Kerathite the beater of the hammer of Joab the sonne of Zeruiah: Jea the Ekeuite, and Gared a Zethite, Urias the Ekeuite, Zabab the sonne of Sholun: Ahiath the sonne of Shua a Rubenite, and an hebd among the Rubenites, and thury about him: Hama the son of Maacah, and Jonaphat a Gathite: Ozrah an Achazothite: Samas the sonne of Hothan an Aserite: Jehu the sonne of Zama and Joab, his brother: Jethites: Eliel a Mahumite. And Jeribai and Jethai the sonnes of Elnaam and Jethai the Moabite. Eliel and Obed, and Isai of Isobabiah.

E What they were that went with David when he fledde from Saul.

CAPL

XII

And these folowynge came to David at Zikeleg whyle he yet kepte hym selfe close for feare of Saul the son of Isobabiah and they were of the men that succoured him in battayle, weaponed with bowes, and could handle stones, arrows and bowe, as with the left hande as with the right, and were of Sauls brethren, euen of the tyebe of Benjamin. The chiefe were Abieser and Joab the sonnes of Hamaiah & Gabaonite, and Jethai the Shalite, the sonnes of Azmoth. Banaiah the sonne of Anathoth, & Itamatah a Gabaonite as myghty as any of thirtie, and moche more. And Jeremias, Jehaziel, Johanan and Joab of Gedor, Elulai, Jerimoth, Banaiah, Shoham and Saphanah: Haraphites, Elam, Jethai, Asael, Jozer, Josheam of Kethi, and Joelab, and Zababiah the sonne of Jerobam of Gedor.

Also certayne of the Gaddites were with David, when he kepte an holde in the wilderness, men of myght, and men apt for warre, and could handle wynde and speere, whiche were lyke the fawces of lions: and the

were also as swifte as the roes of the mountaynes: Ezer the Israhel, Obadias the seconde, & had the thirtie, Balmannah the fourth, Jeremias the fift, Eliel the sixt, Eliel the seventh, Johanan the eighth, Elahab the ninth, Jere-miah the tenth, and Banaiah the eleventh. These were of the sonnes of Gad, and were capitaynes ouer men of warre, the small ouer an hundred, and the greates ouer a thousande. These are they that went ouer Jordan in the first moneth, when he had fylled ouer all his banke, and they put to flight them of the valley, both of the east syde and also the west.

And there came of the chyldren of Ben Jamin and Juda, to the holde of David. And David went out to them, and answered and sayd to them: Yf ye be come preasable vnto me, to helpe me, myne herse shall be together with you. But yf ye come to begyle me, and to be myne aduersarie, yf there is no myghtednesse in myne handes, the God of our fathers lorde thron and rethike it. And the spyrte came vpon Amasai a capitayne ouer thirtie, and he sayd: thre are we David, and on thy syde thou son of Isai: * pear be with the, and pear with thre helpers: for thy God helpeth the. Then David receyued them, & made them heres of companies of men of warre.

And there fell of Manasses to David when he went with the Philistines agaynst Saul, to battayle, but holpe them not. For the lordes of the Philistines toke counsell and sente hym away, sayinge: he will fall to his master Saul to the leoparde of our breedes. And as he went to Zikeleg, there fell to him of Manasses: Elnah, Josabab, Jediel, Michael of Josabab, Elun, and Zaltai, herdes of the thousandes of Manasses. And they holpe David agaynst those rours. For they were all myghty men, and capitaynes in warre. And there came one of other to David daye by daye, to helpe him: but it was a greates holse, lyke the hoste of God.

And this is the nombre of the heedes prepared to battayle, that came to David to Iebzon to turne the kyngdome of Saul to him, according to the worde of the Loyde.

The chyldren of Juda that bare wynde and speere, were six thousande and eight hundred & well furnished to warre. Of the chyldren of Amon, men of myghte to warre, seven thousande, and one hundred. And of the chyldren of Reu, were foure thousande and six hundred. And Joiaha was the chiefe of them of Amon, and with him thre thousande and seuen hundred. And Zadock a yonge man of greates power, had his fathers howsholde with capitaynes two and twenty. And of the chyldren of Ben Jamin & Jereh of Saul, were thre thousande. And a great part of them dyd yet folow the house of Saul.

And of the chyldren of Ephraim, were twenty thousande, & eight hundred, men of myght, and named men in the howsholde of their fathers. And of the halfe tribe of Manasses, twenty thousande, which were appoynted by name to make David kyng. And of the chyldren of Issachar, which were men that had vndersta-

nding in the right tyme to knowe what Israel ought to doo. The herdes of them were two hundred, and all they brethren at theyr wyll. And of Zabulon that went out with the host, and proceeded in araye to battayle with all manner of weapons of warre: fyfty thousande that kepte in araye with one accorde. And of Issachar a thousande capitaynes: and with them with wynde and speere seuen and thirtie thousande. And of Dan prepared to battayle, were eight and twenty thousande and six hundred. And of Aser that went out with the hoste to make battayle, fourty thousande. And of the other syde Jordan, of the Rubenites, Gadites, and of the halfe tribe of Manasses, with all manner of habilimentes of warre an hundred & twenty thousande.

All these being men of warre, hable to order the araye, came to Iebzon with pure herse, to make David kyng vpon all Israel. And more ouer, all the rest of Israel was of one accorde to make David kyng. And there they were with David thre dayes eating and dynning: for they brethren prepared for them. Where ouer they that were nye to them: as Issachar, Zabulon and Nephtali, broughte byred on asses, camelles, mules, and oxen, and meate: flour, egges, reasyns, wyne, oyle, oxen, and shepe abundantly. For there was myghte in Israel.

E The herse is brought agayne from Bariat h Isai to Jerusalem. Dya dyer h.

CAPL

XIII

And David counseled with the graund capitaynes, and petre capitaynes, and with all the lordes: and sayde vnto all the congregacion of Israel: yf it seme you good and also to be of the Loyde our God, let vs take and sende vnto the remnant of our brethren that we out all the lande of Israel, and to the preestes and Leuites with them in their cities and suburbs, and gather them together to vs, and let vs bynge agayne the arke of God to vs: for we regarded it not in the dayes of Saul. And all the congregacion was contente so to do: for the thyng seemed good in the eyes of all the people.

And David gathered all Israel together to Iebzon in Egypt vnto Hemath, to bynge the arke of the Loyde from Bariat h Isai. And David went by and all Israel to Banaiah, and so to Bariat h Isai that is in Juda, to fetch thence the arke of the God and Loyde that spreceth on the Cherubes, where his name is called on. And they caried the arke of God in a newe carre ouer of the house of Ammadab. And Dya and Abio draue the car. And David and all Israel played before God with all their myghte, with syngrunge, harpes, psalteries, tymbrells, and troumpettes. And when they came on the thyswyng floore of Iebzon, Dya put forth his hande to holde the arke: so the oxen stumbled. And the Loyde was wroth with Dya and smote him, because he put his hande

E to the

chire, whose spere was lyke a beame of a we-
uer. And there chaunced yet agayne warre at
Beth, where was a ma of a very long stature,
with xliij. fingers & toes, fire on euery hande,
and fire on euery foote, and was the sonne of
Haraphah & defied Israel. And Jonathan the
sonne of Samas Dauid's brother, slew hym.
These were boine of Haraphah at Beth, and
were ouerthrowen by the hand of Dauid, and
of his seruantes.

The people are punished with pestilence, because
Dauid caused them to be nombred: so that there dy-
ed thye scoze and ten thousande men.

CAPL. XXI.

Ad Satan rode by agayn Israel, and
perswaded Dauid to nombre Israel.
And Dauid sayd to Joab and the rulers
of the people: go ye and nombre Israel from
Bersabe to Dan, & bynge it to me, that I may
knowe the nombre of them. And Joab an-
swered: the Lord make thy people an hundred
thysen, as they are. But my loyde
kyng, are they not all my loydes seruantes?
why then dothe my loyde requyre this thyng?
why woulde my loyde be a cause of trespase to
Israel?

Neuerthelesse the kynges wordes preuailed
agayn Joab. And Joab toke his way & went
thorow out all Israel, and came to Jerusalem
and gaue the nombre of the count of people
vnto Dauid. And all Israel were in nombre a
thousand thousande, & an hundred thousande
men that dyewe swerde: and Juda was foure
hundred and thye scoze and ten thousande men
that dyewe swerde. But the Leuites and Ben-
Jamin he counted not amonge them. For the
kynges herte seined abominable to Joab, and
the Lord was displeased with this thyng, and
smote Israel. Then sayde Dauid to Gad: I
haue sinned exceedingly in doyng this thyng.
Neuerthelesse yet doo awaye the wickednesse
of thy seruant, for I haue done aboute me:
sute soyls.

Gad the Lord spake vnto Gad Dauid's
sear of vnyons, sayinge: goo and tell Dauid
sayinge: Thus saythe the Lord: I geue the
the choyle of thye thynges: chose the one of
them, that I may do vnto the. And Gad came
to Dauid, and sayde vnto hym: Thus saythe
the Lord: Chose the, either thye peres sa-
mplement, or thye monethes to be consu-
med of thye aduerfaries, the swerde of thine
enemies ouertakeinge the: or els the swerde
of the Lord thye dayes and pestilence in the
lande, the aungell of the Lord destroyng the
cow out all the colles of Israel. And nowe a-
ryste thye selfe what woyle I wyl byng agayn
to hym that sent me. And Dauid said to Gad,
I am in exceedinge strenghtes. But let me fall
in to the handes of the Lord: for passyng
gerate is his mercey, and let me not fall in to
the handes of men.

And the Lord sente pestilence vpon all Is-
rael, so that there were ouerthrowen of Israel
thye scoze and ten thousande men. And God

sente the aungell to Jerusalem to destroye it.
And as he was aboute to destroye, the Lord
beheld, and had compassion on the wicked-
nesse, and sayde to the aungell that destroye,
it is ynoughe, now cease thye hande. And the
aungell of the Lord stode by the thersyng
floore of Oman the Jebusite. And Dauid left
vp his eyes, and sawe the aungell of the Lord
stand betwene the erth and heauen with a dy-
uyn sword in his hand, stretched out towarde
Jerusalem. Then fel Dauid and the eldes of
Israel clothed in sacke vpon theyr faces. And
Dauid sayd vnto God: Is it not I that com-
maunded to nombre the people? And I am he
that haue synned and done euill in dede. But
what haue these thepe done? let thye herte
therefore, O Lord God, be on me and on my
fathers house, and not on thy people to destroye
them.

And the aungell commanded Gad to saye
to Dauid, that Dauid shoulde goo and er-
ect an altier vnto the Lord in the thersyng
floore of Oman the Jebusite. And Dauid
wente at the sayng of Gad, whiche spake in
the name of the Lord. And Oman towarde
aboute, and sawe the aungell, and his son-
nes with hym, and hyde them selfe in the
Oman was thersyng where. And Dauid
came to Oman. And when Oman looked
sawe Dauid, he wente out of the thersyng
floore and bowed hym self to Dauid, whiche
sate to the grounde.

And Dauid sayde to Oman: gyue me the
place of the thersyng floore, that I may
bryde an altier therin vnto the Lord. Let
me haue it for as moche money as it is worth.
That the place maye rease frome the people.
And Oman sayde to Dauid: take it to thy
selfe, and let my loyde kyng do what seemeth good
in his eyes. So I geue the oxen for a burnt
offering, and the thersyng: sheares for woyle,
and whiche soe meate offeringe: I geue it all.
But kyng Dauid sayde to Oman: not so,
but I wyl be it for as moche money as it is
worthe. I wyl not take that whiche is thy
for the Lord, and offre burnt offerings wy-
oute coile.

And so Dauid gaue to Oman for the place
spres of golde fyve hundred by wyght. And
Dauid bryde there an altier vnto the Lord,
and offered burnt offerings and prayngs,
and called vnto the Lord, and he dyde
hym frome heauen in fyre vpon the altier of
burnt offeringe. And the Lord commaunded
the aungell to put vp his swerde agayn in to
the sheathe of it. At that tyme whiche Dauid sawe
that the Lord had herd hym in the thersyng
floore of Oman the Jebusite, he dyde to erect
there for the tabernacle of the Lord: whiche
Moyses made in the wyldernes, and the ar-
cer of burnt offeringe, were at that season in
the hyl at Sabaon. And Dauid coulde not
goo before it to seke God, because he was
seerde of the swerde of the aungell of the Lord.
And Dauid sayde: This is the house of the
Lord God, and this is the burnt offering
altier for Israel.

Com

Dauid wylth his sonne Salomon to bryde the
temple of the Lord: whiche thyng he hym selfe
was forbydden to do.

CAPL. XXII.

Ad Dauid commaunded to gather the
maungers that were in the lande of Is-
rael, and let betwene to bewe stone, to
bryde the house of God. And Dauid prepa-
red plenty of yron for nayles to the dores of
the gates, and to loyne with all, and aboute
dunage of byssle without wyght, and of Le-
banites without nombre. For the Zions &
they of Ier brought moche Cedar woode to
Dauid. For Dauid thus thought, Salomon
my sonne is young and tender, and the house
that is to be bryde for the Lord, muste ex-
cede in greatnesse, that it maye be spoken of
and prayled in al landes. I wyl therefore make
ordinance for it. And so Dauid made grete
provision before his death.

And he called Salomon his sonne and char-
ged hym to bryde an house for the Lord God
of Israel: And Dauid sayde to Salomon: I
my sonne, I hadde in myne hert to bryde an
house vnto the name of the Lord my God.
But the woyle of the Lord came to me say-
ng: thou hast shed moche bloude, and hast
made many battelles. Thou shalt not bryde
an house for my name, for as moche as thou
hast shed so moche bloude to the earthe in my
fight. Whiche a sonne shal be boine the, whiche
shal be a man of reffe, for I wyl geue hym
rest home all his ennemyes roundabout. And
his name shal be Salomon: for I wyl send
rest and peas vpon Israel in his dayes. He
shall bryde an house for my name, & he shal be
my sonne, and I wyl be his father, and wyl
stablye the seate of his kyngdome vpon Is-
rael for euer. Nowe my sonne, the Lord be
with the, that thou mayst prosper & bryde
the house of the Lord thy God, as he hath
sayde of the. And the Lord geue the wysdom
and vnderstandinge, and make the gouernour
of Israel, and to kepe the lawe of the Lord
thy God. For then thou shalt prosper: If
thou shalt be diligent to do the ordinaunces
and lawes whiche the Lord charged Moyses
with, to deliuer to Israel. Plucke by thyne
belt and be stronge, dyde not noy be discoura-
ged. Beholde in myne aduersite I haue prepa-
red for the house of the Lord an hundred thou-
sand talents of gold, and a thousand thou-
sand talents of siluer, and as for byssle & yron
it can not be nombred, it is so moche. And I
haue prepared tymber and stone, & thou shalt
proude more therco. Moreover thou shalt
take to woyle in stone and tymber, and al ma-
ter of wyse men for whatsoeuer woyle it be.
And of golde siluer, byssle and yron there is no
nombre. Aryste therefore and set vpon it, & the
Lord shal be with the.

And Dauid commaunded al the Lordes of
Israel, to helpe Salomon his sonne sayng,
Is not the Lord your God with you? and
shal he not geue you rest on euery syde? for

he hath gyuen thynhabitauntes of the lande
into myne hande, and the land is subdued be-
foze the Lord and befoze his people. Nowe
therefore set youre hertes and youre soules, to
seke the Lord your God. And aryste & bryde
ye the temple of the Lord God, to bynge the
arcke of the couenant of the Lord, and the
holly vesselles of God into the house to bryde
for the name of the Lord.

Dauid beinge olde ordeyneth Salomon kyng.
he causeth the Leuites to be nombred, and assigneth
them to their offices.

CAP. XXIII.

Ad when Dauid was olde and streken
in yeres, he made Salomon his sonne
kyng ouer Israel. And then he gathe-
red together al the Lordes of Israel with the
prelats and the Leuites. And the Leuites
were nombred frome. xxx. yere and aboute, and
the tale of theym in men polle by polle was.
xxviii. thousand. Of whiche. xxiii. thousande
were ict to further the woyle of the house of
the Lord. And six thousande were officers &
iudges. Foure thousand were porters & foure
thousand prayled the Lord with such instru-
mentes as Dauid had made to prayse with.
And Dauid put an ordie amonge the chyldren
of Leui: Gerson, Sahath and Merari: Of
Gersonites was Laadan & Semel. The son-
nes of Laadan: the chief was Jehiel, & then
Zethan and Joel, thye. The sonnes of Semel
Salomich, Haziel, and Haran, thye. These
were the auncient heddes of Laadan. And the
sonnes of Semel were also Jahath, Zinab,
Jaus and Bariah: these foure were the son-
nes of Semel. And Jahath was the chief, Ze-
nah the seconde. But Jaus and Bariah hadde
not many sonnes, and therefore they were re-
kened for one auncient household.

The sonnes of Sahath: Amram, Isachar,
Hebron and Uziel, foure. * The sonnes of
Merari: Aaron and Moser. And Aaron was
appointed to consecrate in the place most holy
with his sonnes for euer: and to burne the of-
fyringes before the Lord, and to minisler, and
to blesse in his name for euer. And the chyld
of Moser the man of God, were named with
the name of Leui. The sonnes of Moser: Ge-
son and Elizer. And of the sonnes of Gerson:
Sahael was the chief. The sonnes of Elie-
zer: Kohathiah the chief. And Elizer hadde
none other sonnes: But the sonnes of Koha-
thiah were verie many. And of the sonnes of
Isachar: Salomi, the chief. The sonnes of
Hebron: Jeriah the first, Amariah the seidd
Jahaziel the thrid and Jeramaam the fourth.
The sonnes of Uziel: Shuah the first and Je-
rah the second. The sonnes of Merari: Sa-
hali: and Shufi. The sonnes of Jahath: E-
leazar and Lis. And Eleazar dyed and had no
sonnes, but doughters onely, and their brie-
thers the sonnes of Lis toke them. The son-
nes of Moser: Jahath, Elzer, and Jerumith,
thye. These are the chyldren of Leui in the
holdes of their fathers the auncient heddes,
bryde and nombred by name & polle by polle
from

Cro. b. c. and
I. Paral. vii.

of the Lorde, vnto the bande of Zebuliel the
 Gersonite. And the people reioyced that they
 were so willinge: for with a pure herte they
 were willinge vnto the Lorde, And thereto
 Dauid the kyng reioyced with grete gladnesse.
 And Dauid blessed the Lorde before all the
 congregation and sayde: Blessed arte thou
 Lorde God of Israel oure father, for euer &
 euer. Thyne (O Lorde) is greatnesse, power
 glorie, victorie, and prayse: for all that is in
 heauen and in erthe is thine and thine is the
 kyngdome (O Lorde) and thou arte lyfte vp
 an hee above all. Wherfore and honoure come
 of the, and thou raggest ouer all and in thine
 bande is power and strengthe, and in thine
 bande it is to make great & to geue strengthe
 vnto all. And nowe oure God, we thanke
 the, and prayse thy gloriouse name. For what
 am I? and what is my people? that we shuld
 obtayne strengthe to be so willinge? But all
 is of the, and of that we receyued of thine
 bande we haue geue the. For we be but stra-
 ngers before the and tenants, as were all
 oure fathers. Dure dayes on the erthe is but
 a shadowe, and there is none abydinge. O
 Lorde oure God, al this heape that we haue
 prepared to buyde the an house for thy ho-
 ly name, cometh of thine bande, and is al
 thine.

I wrote my God, that thou prouest the
 herte and hast pleasure in playne. And in
 playne of myne herte I haue willinge
 geuen all this. And now I se thy people whi-
 che are here in gladnesse to offer willinge
 to the. O Lorde God of Abraham / Isaac and
 of Israel oure fathers, kepe this for euer in the
 ymaginacion of the thoughtes of the herte of
 thy people, and prepare theyr hertes vnto the.
 And geue vnto Salomon my sonne / a pure
 herte to kepe my commaundementes / thy testi-
 monyes and thine ordynances / and to do
 all / & to buyde the house which I entended.

And Dauid sayde to all the congregacion:
 blessed be the Lorde your God. And all the con-
 gregation blessed the Lorde God of theyr fa-
 thers / and stomped and bowed them selues
 vnto the Lorde and to the kyng. And they
 offered offerenges vnto the Lorde. And on the
 morrowe after the sayd daye / they offered in

burntofferenges vnto the Lorde a thousand
 oxen / a thousande rammes and a thousande
 lam mes with theyr bypokesofferenges. And
 they sue plenteouslye thowmoure all Israel
 and dyd eate and drynke before the Lorde the
 same day with grete gladnesse. And they made
 Salomon the sonne of Dauid kyng the se-
 cond tyme, and anointed him vnto the Lorde
 to be ruler, and Zadocke to be the priest.
 And so Salomō came on the seate of the Lorde
 and was kyng for Dauid his father, and pro-
 spered, and all Israel obeyed him. And al the
 Lordes and men of power, and all the sonnes
 of kyng Dauid submitted them selues be-
 fore kyng Salomon. And the Lorde magni-
 fied Salomon on hygh in the sight of all Is-
 rael, and gaue him so gloriouse a kyngdome
 as none of all that were kynges before in Is-
 rael had. Now Dauid the sonne of Isha-
 borach ouer all Israel. And the space he re-
 igned ouer Israel was fouertie yere: seuen yere
 in Hebron and xxxij. yere in Jerusalem. And
 he dyed in a good age: olde, ryche and glo-
 rious: And Salomon his sonne reigned
 in his steade. The actes of Dauid
 the kyng bothe first and laste,
 are wyrtten in the boke
 of Samuel the seare
 and in the boke
 of Nathan p-
 prophete,
 and in

the boke of Gad the sear of bly-
 sones, with all his kyng-
 dome and power &
 tymes that wote
 ouer him & o-
 uer al his kin-
 gdomes
 of the
 erth.

The ende of the fyrste boke of chro-
 nicles of kynges of Iuda, called
 Paralipomenon.

THE CHRONICLES OF THE KYNGES
 OF IYDA, THE SECONDE BOKE,
 THE FYRST CHAPTER.

The offerenge of Salomon in the hyllaulter at
 Gabaon, where he receyued an aunswere of God
 what wisdom shuld be geuen hym with the num-
 ber of his charrettes and hoysmen.

CAP.

I.



And Salomon the
 sonne of Dauid wared
 stronge in his kyngdom
 and the Lorde his God
 was with him & auaun-
 ced him on hygh. And
 Salomon comened to
 all Israel, the capitay-
 nes ouer thousandes &
 hundredes the iudges and al other lordes and
 ancient iudges thowmoure out all Israel. And so
 Salomon and all the congregacion with him
 went to the hyllaulter of Gabaon: for there
 was the tabernacle of the wyrtnesse of God,
 whiche Moses the seruaunt of the Lorde
 made in the wyldernesse. But the Arcke of
 God had Dauid brought frome Rachiach Ja-
 rim, in to the place he hadde prepared for it.
 Where he had pyched a tent for it euen at
 Jerusalem. Moreover the brassen aulter that
 Bieleel the sonne of Uri, the sonne of Hur
 had made, was at Gabaon also, before the ta-
 bernacle of the Lorde. And Salomon and the
 congregacion went to byset it. And Salomon
 offered there before the Lorde vpon the brassen
 aulter that was by the tabernacle of wit-
 nesse, a thousande burntofferenges. And the
 same night God appeared vnto Salomon and
 sayd to him: aske what thou wilt I geue the. And
 Salomon sayde vnto God: thou hast shewed
 great mercy vnto Dauid my father, and hast
 made me kyng in his steade: & now Lorde God
 let thy promise vnto Dauid my father be true
 for thou hast made me kyng ouer a people
 lyke the dust of the earth in multitude. Where
 fore geue me wysdome and knowlege howe
 to behaue my selfe vnto this people: for who
 is able to iudge this people that is so great?

Then God sayde to Salomō, because thou
 hast desired this in thine herte, and dydest not aske
 treasure and rychesse, honoure and the lures
 of thine enemyes, neyther yet longe lyfe: but
 hast asked wysdome and knowlege, to iudge
 my people, ouer which I haue made the kyng:
 wysdome and knowlege shalbe geuen the, &
 I will geue the treasure, rychesse, and glorie
 also, that amonge the kynges before the or af-
 ter the, none was or shalbe lyke the. And so Sa-
 lomō came frome the hyllaulter that was at
 Gabaon to Jerusalem frome the tabernacle
 of wyrtnesse and ragged at Jerusalem. And Sa-
 lomō gathered charrettes & hoysmen so that
 he had a thousande and four hundred charet-
 tes, and twelue thousande hoysmen, whiche
 he bestowed in the charret rytes and aboute
 the citye of Jerusalem. And the kyng made sil-

uer and golde at Jerusalem as plenteous as
 stones, and Cedar trees as plente as the mul-
 berry trees that growe in the valeys. And the
 hoyses whiche Salomon hadde, were brought
 him out of Egypte frome Reua. The kynges
 marchantes set them out at Reua at a pyce.
 They came and brought out of Egypte a cha-
 ret for fyre hundred lyces, and an hoys for an
 hundred and lxxij. And so brought they to all
 the kynges of the Heebites and to the kynges
 of Siria thowmoure the handes of the sayd mar-
 chautes.

Salomon sendeth to Hiram the kyng of Tyre
 for wood and woysmen.

CAP.

II.

And Salomon determined to buyde an
 house for the name of the Lorde, & an
 house for his kyngdome: and tolde out
 the scoze and ten thousand men to beate bu-
 dens and foure scoze thousand to hewe in the
 mountayne, and the thousande and fyre hun-
 dred to ouerle them.

* And Salomon sente to Hiram kyng of
 Tyre sayenge: As thou dydest deale with Da-
 uid my father and dydest sende him Cedar
 woodde, to buyde him an house to dwell in,
 euen so deale with me now: that I may buyde
 an house for the name of the Lorde my God,
 to consecrate it to him to burne swete obores
 and to set the tabernacle before him perpetually,
 & for burnt sacrifice morninge and euenyng, &
 on the Saboth dayes, and the first daye of eue-
 ry new moone, and in the solemne feastes of
 the Lorde our God, so to continew euer in Israel.
 And the house whiche I buyde is grete: for
 great is our God above all goddes: So that
 who can be able to buyde him an house: whi-
 che that heauen, neyther heauen above all hea-
 uens is able to receyue him, what am I then
 that I shoulde buyde him an house: naye, but
 to burne sacrifice before him: sende me nowe
 therfore a connyng man to worke in golde, sil-
 uer, brasse, yron, scarlet, cremolyn, and Jacint
 coloure, and that can shyll to graue, to be to
 the connyng men that are with me in Iuda
 and Jerusalem, whiche Dauid my father dyd
 prepare. And sende me also Cedar trees, fyre
 trees and * Algumie trees out of Libanon.

For I wrote well to thy seruantes can shyll to
 hewe tymber in Libanon. And loo, my men
 shalbe with thine, that they may prepare me
 tymber ynough. For the house whiche I buyde
 is grete and wonderfull. And behalde, I sente
 for thy seruantes the cutters and hewers of
 tymber twenty thousande quarters of where,
 and twenty thousande quarters of barlepe,
 and twenty thousande bathes of wyne, and
 twenty thousand bathes of oyle.

And Hiram kyng of Tyre answered in wyse
 to the kyng

II. Reg. 1. 10.

III. Reg. 5. 2.

B. D.

* Somerrede
 Royal of Tyre
 11.

tyng and sent to Salomon: because the
Lorde souer his people, he hath made the
kinge ouer them. And Hiram sayd mozeouer:
blessed be the Lorde God of Israel, whiche
hath made both heuen and erth, that he hath
geuen Dauid the kyng a wyse sonne & hath
discretion and vnderstandynge, to buyde an
house for the Lorde, and an orger for his king-
dome. And nowe I haue sent a wyse man and
a man of vnderstandynge called Hiram Abi,
is the sonne of a woman of the daughters of
Dan (howe be it his father was a Tyrian) and
he can bylle to worke in golde, syluer, brasse,
pyron, stone, tymber, scarlet, Jacinct, vyle, and
cremosin: and graue all maner of grauings,
and to fynde all maner softe wyke that shal-
be set before hym, with thy cunningge men,
with the cunningge men of my Lorde Dauid
thy father. And nowe the wheat, barley, oyle
and wyne whiche my Lorde hath sayde, lette
him sende his seruantes. And we wyll cutte
wood out of Libane, as moche as thou shalt
nede and wyll bypnyge it to the in pyppes, by
see to port Jabo: and thence thou mayst ca-
ree them to Jerusalem. And Salomon num-
bered all the skauengers that were in the lande
of Israel, after the tyme his father Dauid had
numbered them. And they were founde an hun-
dred and. lxx. thousande and sixe hundred.
And he set. lxx. thousande of them to beare bur-
dens, and. lxx. thousande to be in the mou-
ntaynes, and the thousande and sixe hundred to
encourage and to set the people a worke.

The temple of the Lorde an the porche are buyl-
ded with oger thynges thereto belongynge.

CAPL.

III.

II. Reg. vii. a

Then Salomon began to buyde his house
of the Lorde, at Jerusalem, in mounte
Sion, which was shewed Dauid his
father when he prepared a place in the thirde
kinge house of Dinnan the Jebusite. And he be-
gan to buyde the seconde daye of the seconde
moneth, the fourethe yere of his regne. And
this is the foundation of Salomon in buyl-
dinge the house of God. The length was thye
score cubites after the old cubite, & the bredth
xx. And the porche at the ende was as large as
the house brede twenty cubites: & the height
was an hundred and twenty cubites. And he
ouerlaid it on the pinner syde with pure gold.
And the great house he fyled with fere tre,
and ouerlaid it with good golde, &
trachel, & cyto palmietrees & cheynes foldeinge
in with lyches. And he paved the house with
precious marbell goodly. And it was gold of
Adraman. And he ouerlaid the house: both
beames, postes, walles and doores with golde,
and gaue cherubes vpon the walles.
And he made the house most holpe, whose
length was twenty cubites lyke to the bredth
of the house, and the bredth thereof was also
twenty cubites. And he ouerlaid it with the
best golde, that was to the somme of sixe hun-
dred talents, he made also nayles of golde, &

the wayght of euery nayle of golde was
cytyles. And he ouerlaid the upper chambers
with golde.

And he made in the house most holpe two
cherubes of Image worke, and gylde them
with golde. And the wynges of the cherubes
were twenty cubites longe. The one wyng
was fyue cubites and touched the wal of the
house, and the other wyng was lyke wyse. &
cubites and touched the wyng of the other
cherub. And the one wyng of the other che-
rub was fyue cubites, and touched the wall
of the house, and the other wyng was fyue
cubites also, and reached to the wyng of the
other cherub. So that the wynges of the cherubes
raught twenty cubites. And they
stode on their fete and looked inwarde. And he
made a foye hangynge of Jacincte colour, of
scarlet, cremosine and vyle: and caused che-
rubes to be boudered thereon. And he made
foze the house two pylles of. xxx. cubites
longe. And the hed that was aboue on the top
of one of them was. v. cubites. And he made
suche chapnes as was in the quere, & put them
on the heedes of the pylles, and made in the
pylles pomegranates, and put them on the
pylles. And he reed by the pylles before the
ple: one on the right hande and an other on
lefte, and called the right Jachin and the left
Boaz.

The aulter of brasse, the ster, the vessels to worke
with, the candlestyches, &c.

CAPL.

IIII.

And he made an aulter of brasse. xx. cubites
longe and. xx. cubites brade and
cubites hygh. And he cast a byle in
of ten cubites from bym to bym, and round
in compase and fyue cubites hygh: and a lyne
of thirty cubites might haue compassed it
about. And the lykenes of oxen byd compas
it round about under it: that is to wete, thre
rowes of oxen cast whiche when it was cast
byd compase that see which was ten cubites
wyde, round about. And it stode also byd. &
oxen: of which thye looked North, thye West,
thye South, and thye East, and the fete byd
them aboue an hygh, and the byndes pader
of them inward. And the thickest of it was
hande brede, and the bym lyke the bym of a
cup, with floures of lyles. And it was
helde the thousand bathes.

And he made ten launces: and put fyue on
the right hande and fyue on the left, to walke
in. And in them they thrust the fleshy of the
offerings. But the see was for the pyllers,
to walke in. And he made ten candlestyches
of golde in their facyons, and put them in the
temple: fyue on the right hande and fyue on
the left. And he made also ten tables, and put
them in the temple: fyue on the right hande
and fyue on the left. And he made an hundred
lens of golde. And he made the court of the
pyllers, and the greare court and doores to the
pyllers, and ouerlaid the doores of them, with
brasse.

brasse. And he set the see in the right hande of
the court, towarde the south. And Hiram made
pyllers, thowelles and basens.

And Hiram spakke the worke he made for
Salomon vnto the temple of God:
The two pylles with their scalpes of & two
brasses that were on the toppes of the pylles
and the two wynges to couer the two scal-
pes of the heedes that were on the toppes of
the pylles: and foure hundred pomegranates
for the two wynges, two rowes of pomegra-
nates for euery wyng, to couer the two scal-
pes of the heedes that were on the pylles.
And he made doctomes, and launces vpon the
bottomes: and the see with thre oxen under
it. And thre postes, thowelles, & the hokes,
and all their vessels vnto Hiram Abi make for
Salomon for the house of the Lorde, of
brasse. In the playne of Jordan dyd
he cast them, in the thicke earth, betwene
Socoth and Zeredatha. And made of all these
vessels so myghty great abundance, that the
wayght of brasse coulde not be reckened.

And Salomon made all the vessels that
pertaine to the house of God: the golden au-
lter and the tables with the shewbread vpon the
tablestyches with their lampes to burne
after the maner before the quere, and that of
pure gold, and the floures and the lampes, &
the molters were golde, and that perfect golde:
and the dysynge knyues, basens, spones and
crises of pure gold. And the pinner wyse of
the place most holpe, and the wyse of the tem-
ple were golde. And thus was all the worke
of Salomon made for the house of the Lorde
fyue.

And when the worke that Salomon made
in the house of the Lorde was fynished: then
Salomon broughte in the gyftes & bycate by
Dauid his father, the siluer and the gold and
all the iewels, and put them amonge the trea-
sure of the house of God.

The thre houses and the Arcke were put in
the temple, the glorie of the Lorde fylled the temple.

CAPL.

V.

Then Salomon gathered the elders of
Israel together and all the heedes of the
tribes and ancient Lorde amonge the
children of Israel, vnto Jerusalem: to bypnyge
the Arcke of the couenante of the Lorde forth
of the cyte of Dauid which is Zion. And all
the men of Israel resorted vnto the kyng in
the fead of the seuenth moneth. And when all
the elders of Israel were come, the Leuites
toke by the Arcke, and the preestes and the Le-
uites broughte away the Arcke and the taber-
nacle of wynter, and all the holpe vessels
that were in the tabernacle. And kyng Salo-
mon and all the congregation of Israel that
were assembled vnto him before the Arcke, of
freshe wyse and oxen, so many that they coulde
not be told or numbered for multitude. And the
Leuites broughte the Arcke of the apoyntment
of the Lorde vnto his place in the quere of the

temple and place most holpe: euen vnder the
wynges of the cherubes, that the cherubes
stretched out their wynges ouer the place of
the Arcke and couered the Arcke and her floures
aboue on hygh. And the floures of the Arcke,
were so longe, that they were sene a lytle be-
fore the quere, but not sene withoute. And
there it remaineth vnto this daye. And yowere
there was nothinge in the Arcke save the two
tables whiche Moyses put therein at Horeb,
whiche the Lorde had wyrtten to the children of
Israel, after their comynge forth frome E-
gypte. And when the preestes were come oute
of the holy place (for all the preestes that were
founde there sanctified theym selues and byd
not as yet at that tyme wyrtten by course) But
the Leuites euery one of them that were vnder
Alaph, Heman and Iduthun, and amonge
their children & brethren, were arrayed in byse
and fange with Simbales, psalteries & har-
pes standynge east frome the aulter, and with
them an hundred & twenty preestes blowynge
trumpettes. And the trumpet blowers and the
fingers so agreed, that it seemed but one voyce
in prayynge and thankyng the Lorde. And as
the voyce of the trumpettes, symbales and in-
strumentes of melody arose, & as they pray-
sed the Lorde, that he was good and that his
mercy lasteth euer, the house of the Lorde was
fylled with a cloude: so that the preestes coulde
not endure to minister by reason of the cloude.
For the glorie of the Lorde hadde fylled the
house of God.

The wordes of Salomon to the people, and the
prayer he made to God.

CAPL.

VI.

Then Salomon sayde: The Lorde hath
spoken, that he wyll dwell in darknesse.
And I haue buyt an habitation for the
Lorde, and a place to dwell in for euer. And the kyng
turned his face and blessed the hole congrega-
tion of Israel, and all the congregation of Is-
rael stode. And he sayde: blessed be the Lorde
God of Israel whiche spake with his mouthe
to my father Dauid & hath fulfilled it with
his handes, for God sayde: sythens the tyme
I brought my people oute of the lande of E-
gypte, I chose no cyte amonge all the tribes
of Israel to buyde an house in, that my name
myght be there, neyther chose I anye man to
be a ruler ouer my people Israel. But nowe
I haue chosen Jerusalem to haue my name
there, and haue chosen Dauid to be ouer my
people Israel.

And it was in the herte of Dauid my fa-
ther to buyde an house for the name of the
Lorde God of Israel: But the Lorde sayd to
Dauid my father: for as moche as it was in
thyne herte, to buyde an house for my name,
thou dydest well: that thou haddest it in thyne
herte. Not withstandinge thou shalt not buyde
the house, but thy sonne which shall issue out
of thy loynes, he shall buyde an house for my
name. And the Lorde hath made good his
sayenge.

II. Reg. vii. a
III. Reg. vii. b
I. Para. xvi. b

sayenge that he hadde spoken. For I arose in the rowme of David my father, and sat on the seate of Israel, as the Lord promysed, & have built an house for the name of the Lord God of Israel. And therein I have put & sette the ark of the covenant of the Lord made with the children of Israel, is. And he sette forth the before the altar of the Lord in the presence of all the congregation of Israel, and strected out his handes, for Salomon had made a brasen pulpit of fyue cubytes longe and v. cubytes broade, and thre of heyght, and had set it in the myddes of the great court, vpon þe hept and kneled wþone vpon his knees before all the congregation of Israel, and strected out his handes to heuē and sayd: Lord God of Israel there is no God lyke the ether in heuē or in earth, which kepeth couenaunt and sheweth mercy vnto thy seruantes, that walke before the with all their hartes. Whiche had kept with David my father that thou promysedst him: thou saydest it in thy mouth and hast fulfilled it with thyne hand, as it is to se this daye.

Now Lord God of Israel kepe with thy seruante David my father, what thou promysedst him sayenge: *thou shalt not be without one or other in my sight that shall sit vpon the seate of Israel, vpon this condicion yet, if thy children will take hede to thy wordes so walke in my law, as thou hast walked before me. Now Lord God of Israel let thy saying be true, whiche thou saydest vnto thy seruante David. How be it in veyr dede, & God dwel with man on earth? Beholde, neyther heuē or heuē above all heuēns is habite to contrayne the: how shuld the house then whiche I haue built for the to it? But turne to þe prayer of thy seruante and to his supplicatiō (O Lord my God) to hearken vnto thy voyce and praye which thy seruante maketh before the. That thyne eyes be open ouer this house daye and night, and ouer the place of whiche thou hast sayde, that thou wouldest put thy name there: to hearken vnto the prayer which thy seruante prayeth at this place: heke the fore vnto the prayers of thy seruante and of thy people Israel, whiche they praye in this place. But heare thou it out of thy dwelling place heuē: and when thou hearest it be mercifull. * If a man synne against his neyghbour, & an adiuration be layde to his charge, to aduise him with all, and the adiuration come before thyne altar in this house: then heare thou from heuē, and make a iudge thy seruantes, that thou rewarde the euill, and bringe his waye vpon his heed, and iustifye the righteous, and geue him according to his righte mynne.

Lykewyle if thy people Israel be put to þe wyse before their enemyes, because they haue synned against the: yet if they turne & confesse thy name, and make intercession and praye before the in this house: the heare thou from heuē and be mercifull vnto the synne of thy people Israel, and bringe them agayne vnto the land which thou gauest to them and to their fathers.

If heuē be shut vp, & there be no rayne, because they haue synned against the: yet if they praye at this place and confesse thy name and turne from their synnes at thy dwelling place, then heare thou from heuē and be mercifull vnto the synne of thy seruantes and of thy people Israel, that thou wouldest that a good waye to walke in, and sende earne vpon the lande which thou hast gyven vnto thy people for an heritage.

If there chaunce darthe in the lande, pestilence, drought, or myldew, or caterpillers, or that their enemyes besyge them in the cyties of their owne land, or hitte so euēr plage or sicknesse it be. Then all the supplications and prayers that shall be made of all men amonge all thy people Israel, whiche shall knowe euery man his owne synne and his owne grefe, and shall strecte out their handes towarde this house: thou shalt heare from heuē thy dwelling place, and thou shalt be mercifull, and geue euery man according vnto all his waye, euen as thou shalt knowe euery mans heere: for thou onely knowest the heertes of the chyld of Adam: that they feare the and walke in thy wordes as long as they lyue vpon the earth, which thou gauest to our fathers.

Whoeuer a stranger whiche is not of thy people Israel, if he come from a farr land for thy great names sake & thy myghty dede and strected out arme, and so come and pray at this house: thou shalt heare him from heuē thy dwelling place, and shalt thou accorde to all that the stranger calleth to the: for that all the nacions of the earth may know thy name, and feare the, as woth thy people Israel: and that it may be known that the house which I haue built, is called after thy name.

When thy people shall go out to fght against their enemyes & say þe thou shalt helpe them: yet if they praye to the, the praye towarde this cytie whiche thou hast chosen, and thou whiche I haue built for thy name: then thou shalt heare from heuē, their supplication and praye, and helpe them in their right.

If they shall synne against the (as thou no man but that be shall synne) and thou shalt angre with them and deliue them to their enemyes, and they leade them awaye captiue vnto a lande farr or neare, yet if they remember to come to thee agayne in the lande, whiche thou shalt be in captiue, and turne and praye vnto the in the lande where they be in captiue, for that we haue synned and haue done euill and be heeld, and turne agayne to the, with all their hartes, & all their soules, in the lande of their captiue where they be kept in bondage, and so praye towarde their lande which thou gauest vnto their fathers, and cytie whiche they haue chosen, and to this house whiche I haue built for thy name: then thou shalt heare from heuē thy dwelling place, their supplication and praye, and iudge their cause, and be mercifull to thy people, though they haue synned against the.

So now my God let thyne eyes be open

and thine eyes attend vnto the prayers made in this place. And now therefore aryse Lord God in thy resting place: both thou and the ark of thy strength, and let thy prelates put on victory and thy sayntes reioyse in goodness. And Lord God turne not away the face of thyne anoynted: But remember the mercies shewed to David thy seruant.

The fyue condicions the sacrifice. The Lord ap-
peareth to Salomon the seconde tyme.

CAPL.

VII.

When Salomō had made an ende of prayenge, there came downe fyre from heuē and consumed the burnt offering and the sacrifices. And the glory of the Lord appeared vnto the house: that the prelates coulde not go into the house of the Lord, because the glory of the Lord had filled the house of the Lord. And all the children of Israel sawe howe the fyre came downe, and the glory of the Lord vpon the house, and stouped with their faces to the earth vpon the pavement and bowed them selues, and confessed vnto the Lord, that he was good, and that his mercy lasted

And the kynge and all the people offered offerings before the Lord. So that kynge Salomon offered. xij. thousand oxen, and an hundred and twenty thousand shepe. And so the kynge and all the people halowed the house of God. And the prelates waited on their offices and the Levites with instruments of musyke as the Lord whiche kynge David made to enseele vnto the Lord that his mercy lasteth euer, when David gaue prayse vnto the Lord his handes. And the prelates blew trumpettes fast by them: and all Israel rode. Whoeuer Salomon halowed the myddle of the court that was before the Lord: for there he offered burnt offerings and the fat of the peace offerings, because the brasen altar which Salomō had made, was not habite to receyue þe burnt offerings and the meat offerings and the fat.

And Salomon kept a feast the same season of seven dayes, and all Israel with him, an exceeding great congregation, euen from Egypte vnto the ryue of Egypte. And þe eighth daye they made a gathering. For they kept the halowynge of the altar seven dayes and the feast seven dayes. And the xxiij. daye of þe seventh moneth, he let the people departe into their tentes, glad and mery in hart for the goodnes that the Lord had shewed to David, to Salomon and to Israel his people.

And so Salomon synched the house of the Lord, and the kynge's house, and all that came in his daye, to make in the house of the Lord and in his owne house, and that profprouly.

And the Lord appeared to Salomon by nyght and sayde to him: I haue herde thy prayer and haue chosen this place for my selfe, to be an house of sacrifice. Whoeuer þe I that be in heuē that there be no rayne, or if I commaunde the grasshoppers to deuoure the lande

or if I sende pestilence amonge my people: yet if my people that are named after my name, shall humble them selues and make intercession and seke my presence, and turne from their wycked wayes, then will I heare from heuē and be mercifull to their synnes, and will heale their lade. Furthermore myne eyes shall be open and myne eares attend vnto the prayers made in this place. And finally I haue chosen & sanctified this house, that my name be there for euer, and myne eyes & myne heere shall be there perpetually.

And if thou shalt walke before me as David thy father walked, to do according to all that I haue commaunded, and shalt kepe myne ordinaunces and my lawes: then I will stablyshe the seat of the kyngdome, according to the couenaunt I made with David thy father sayenge: * Thou shalt haue euer one or other that shall rule in Israel. But if thou turne away and forsake myne ordinaunces and my commandementes whiche I haue set before you, and shalt go and serue other goddes and bowe your selues to them: then will I plucke them by the rootes out of my lande whiche I haue gyven them, and will cast this house which I haue sanctified for my name out of my sight, and will make a prouerbe and a tale of it amonge all nacions. And this house that is so hygge, shall be a wonder to all that passeth thereby, that they shall say: Why hath the Lord dealt on it in this fasson with this land and with this house? And it shall be answered them, because they forsake the Lord God of their fathers whiche brought them out of the lande of Egypte, and claue to other goddes, and bowed to them and serued them: and therefore brought he on them all this euill.

The cyties that Salomon built after the house of God was synched.

CAPL.

VIII.

After twenty yeres when Salomō had built the house of the Lord, and his owne house: he built the cyties that Hiram gaue him, and put certayne of the chyldren of Israel in them. And Salomon wente to Hiram Tyber and strengthened it. And he built Thadmor in the tyberne and all þe cyties whiche he built in Tyberne. And he built Beethoron the hyper and Beethoron the nether, and made them strong cyties with walles, gates and barres. And Hazath and all the strong cyties that Salomon had, and all the charret cyties and the cyties of horsemen. & all that Salomon had lust to build in Jerusalem and Libanon, and thowout all the lande of his domination.

And all the people that were left of the he thires, Amorytes, Pherezites, Hivites and Jebusites, whiche were not of the children of Israel: euen the children of them, whiche were left after them in the lande, and were not consumed of the chyldren of Israel, by Salomō made

III. Reg. ii. a
and ix. b
II. Paral. vi. b

III. Reg. ii. d

make tributaries vnto this daye. But of the children of Israel dyd Salomō make no bdd-men in his worke: but they were men of war and rulers and greates Loztes with him, and capitaynes ouer his charrettes and horsemen. And kynge Salomons officers that ouersawe and ruled the people, were two hundred and fiftye.

And Salomō brought the daughter of Pharaon out of the cite of Dauid into the house he hadde made for her. For he sayde: my wyfe shall not dwell in the house of Dauid kynge of Israel, for it is holy, because the Arke of the Lozde came into it.

And frome thenceforth Salomon offered burntofferings vnto the Lozde on the altare of the Lozde whiche he hadde buyt before the porche to offer daye by daye accordinge to the commaundement of Moyses, and in the sabbotes and newmones, and the thre soleinne feastes of the yere, the feast of sweete bread, & feast of weekes and the feast of bootes.

And Salomon assigned the prelates euery man to his office as Dauid his father had ordered them, and the Leuites vnto their office, for to praye and minstre before the prelates daye by daye, and the porters by course at euery gate. For so hadde Dauid the man of God commaunded. And the commaundement of the kynge vnto the prelates and the Leuites concerninge what to eue cause it was, and concerninge the treasures, was not disobeyed.

And all the worke of Salomon went well forwarde euen frome the daye of the foundation of the house of the Lozde was sayde: tyll he had synched it, that the house of the Lozde was perfect. And then went kynge Salomon to Zion Gaber, and to Cloth and to the seas in the lande of Edom. And Hiram sent him by the hande of his seruantes, whippes & seruantes that coude skill of the see: whiche went with the seruantes of Salomon to Ophir, and brought thence foure hundred and fiftye talentes of golde, and brought it to kynge Salomon.

The communication of Salomon with the queene of Saba, and the giftes that she gaue the other. The deeth of Salomon: after whome succeeded Roboam.

CAP. I. IX.

AD the queene of Saba herde of the fame of Salomon and came to proue him with ryddelles at Jerusalem, with a very great compaign, and with camelles that bare swete shoures and plentye of golde and precious stone. And when she was come to Salomon, he communed with him of all that was in her herte. And Salomon sayde her all her questions, that there was nothinge hyd frome Salomon, whiche he tolde her not.

And when the queene of Saba had sene the wysdome of Salomon and the house that he hadde buyt, and the meat of his table and the sittinge of his seruantes, and the standinge of his maytens, and their apparell, and his

buttelers with their apparell, and his pacher out of whiche he went into the house of the Lozde, she was so adonned that there was more herte in her.

And then she sayde to the kynge: the sayng whiche I herde in myne owne land, of thyne actes and of thy wysdome, is true. But I beleued not the wordes of them, until I came and mine eyes hadde sene it. And lo, the one halfe of thy wysdome was not tolde me: thou excedest the fame that I herde, happy art thy men, and happy are these thy seruantes whiche stande before the altare and heare thy wysdome. Blessed be the Lozde thy God whiche had lust to the, to make the, kynge on his seate, vnto the Lozde thy God. Because the God loued Israel, to make them continue euer, therefore made he the kynge ouer them to right and equite.

And she gaue the kynge an hundred and talentes of golde, and of swete shoures & dyngre great aboundance with precious stones, that there was no such swete shoures in the queene of Saba gaue kynge Salomon. And moreover the seruantes of Hiram and the seruantes of Salomon whiche brought golde frome Ophir, brought also a gume wood and precious stones. And the kynge made of the gume wood steeles in the house of the Lozde and in the kynges palace, & shoppes and psalteries for singers. And there was no such wood sene before in the lande of Iuda. And kynge Salomon gaue to the queene of Saba all her desire that she asked aboute that she brought vnto the kynge. And so she turned and went awaye to her owne land with her seruantes.

The somme of golde that came to Salomon yere by yere, was sixe hundred. talentes of golde, besides that toght chapman and marchautes broughte, and all the kynges of Arabia, and Dukes of countreys broughte golde and siluer to Salomon. And kynge Salomō made two hundred bekkas of golde. vi. hundred scyles of beten golde in a bekkas: and thre hundred scyles of beten golde, thre hundred scyles of golde in a bekkas, and he put them in the house of the Lozde of Libanon.

And the kynge made a great seate of Iuy and overlaid it with pure golde. And there were sixe steeppes to the seate with a footstall of golde fastened to the seate: and pomelles on eche syde of the sittinge place, and two lions standinge by the pomelles. And there was a roode on the one syde and on the other upon sixe steeppes, that there was no such in any kyngdome.

And all the byrnyng vessels of kynge Salomon were golde, and all the vessels of the house of the forest of Libanon, were pure golde, & as for siluer, it was counted nothinge worth in the dayes of Salomō. For the kynge's shippes went to Tharhis with the seruantes of Tharhis brought golde, siluer, the teeth of elephants apes and peccoches.

And kynge Salomon passed al the dayes of his

of the earthe in rycheesse and wysdome. And all the kynge of the earthe soughte the presence of Salomon, to heare the wysdome that God hadde put in his herte. And they brought euer man his presente in vessels of syluer, and vessels of golde, and rayment, & harness, swete shoures, horses and mules, yere by yere.

And Salomon had foure thousande manerers of horses and charrettes for them, and xij. thousande horsemen. And he bestowed them in the charret cytes, and with the kynge at Jerusalem. And he raygned ouer al the kynges from Euphrates, vnto the lande of the Philistines, and so to the borders of Egypt. And the king made syluer in Jerusalem as plentifulous as stones, and Cedar trees as plentifulous as the mulberry trees that grow in the valeys. And Salomon had horses brought him out of Egypt, and out of all landes.

The rest of the actes of kynge Salomon befor the synche and laste, are wyrtten in the booke of Ieremias the prophete, and in the prophesie of Ieremias the Sylonite, and in the bysons of Ieremias the sonne of Ieremias agaynst Ieroboam the sonne of Nabat. And when Salomon had raygned in Jerusalem vpon all Israel fouretyne yeres, he layde hym to rest with his fathers, and was buryed in the cite of Dauid his father, and Roboam his sonne raygned in his stede.

The folowynge of Roboam, and the deuyssion of Iherusalem.

CAP. I. X.

AD Roboam wente to Sichem: for to Sichem were all Israel come to make a new kynge. And when Ieroboam the sonne of Nabat beyng in Egypt herde it (for he was fled for feare of Salomon the kynge) he returned out of Egypt. And they sent and called him. And so Ieroboam and all Israel came and communed with Roboam and said. Thy father made vs a greuous yoke: but rectoure thou somewhat of the greuous seruyce of thy father, and of his heuie yoke that he put vpon vs, and we wyll serue the. And he sayde to them: come agayne after thre dayes to me. And the people departed.

And kynge Roboam counselled with the elders that stode before Salomon his father, whiche he sayde: What counsell geue ye me, to aunswere this people agayne? And they tolde him sayinge: if thou shalte be hard to this people and please them, and shalte speake lowngre wordes to them, they wyll be thy seruantes for euer. But he lette the counsell whiche the elders gaue him, and toke counsell with the younge men that were reared by with hym, and hadde stode in his chymere, and sayde to them: What aduise geue ye, that I may aunswere this people whiche haue communed with me, sayinge: Abate somewhat of the yoke whiche thy father dyd vpon vs.

And the younge men that were nourished by

with hym, talked with him, sayinge: thus answered the people that spake to the, sayinge. Thy father made our yoke heuie: but make thou our yoke somewhat lightre. Thus wyse aunswere them: My litle synger shall be heuier then my fathers loynes. For where my father put a heuie yoke vpon you, I wyll put more thereto: & where my father chastised you with whippes, I wyll chastise you with scorpions. Nowe when Ieroboam and all Israel were come the thryde daye, as the kynge had sayde: come agayne to me the thryde daye. The kynge answered them cruelly: for kynge Roboam lette the counsell of the aged men, & answered them after the aduise of the younge men, sayinge: If my father haue made poure yoke greuous, I wyll adde thereto: and where my father chastised you with whippes, I wyll chastise you with scorpions. And so the kynge hardened not vnto the people: for the kynge was not of God, that the Lozde myghte make good his sayinge whiche he spake by the hande of Abiah the Sylonite to Ieroboam the sonne of Nabat. And when all Israel saw that the kynge wolde not heare them, the people answered the kynge sayinge: what part haue we with Dauid, or enheritaunce with the son of Iak: let euery ma of Israel go to his tent.

And nowe Dauid is to thynne owne house. And therupon all Israel gette them to thepentes: so that Roboam raygned ouer no mo of the children of Israel then dwelte in the cytes of Iuda. Then kynge Roboam sent to the Iherusalem that was ouer the tribute, and the children of Israel stoned him with stones that he dyed. But kynge Roboam made spede and gat him by to his charret to fle to Jerusalem. And so Israel departed from the house of Dauid vnto this daye.

Roboam is forbydden to fyghe agaynst Ieroboam. He hath egypten wyues and thre scoye concubines: and by them egypt and twentye lonnes and thre scoye daughters.

CAP. I. XI.

AD when Roboam was come to Jerusalem, he gathered of the house of Dauid and Benjamin to the nombre of nyne scoye thousande choyse men of warre to fyghe with Israel: for to byng the kyngdome agayne to Roboam. But the wordes of the Lozde came to Semeriah the man of God, sayinge: speake vnto Roboam the sonne of Salomon kynge of Iuda, and to all Israel that are in Iuda, and to Benjamin, and saye: thus sayth the Lozde. So not no fight with your byethen: but retourne euery man to his house: for this thinge is done of me. And they obeyed the wordes of the Lozde, and returned from gopnge agaynst Ieroboam.

And Roboam dwelte in Jerusalem & buyt stronge cytes in Iuda: as Bethlehchem, Etam, and Thichua: Bethzur, Socho, and Dolum: Beth, Marelah and Ziph: Aduraim, Lachis and Asrah: Zarah, Aialon, & Hebion. Which were the stronge cytes of Iuda, & Benjamin. And

And when he hadde repayed suche stronge cities, he put capitaynes in them, and soze of victuals, and of oyle, and of wyne. And he ordeyned in all cities wyldes and fortes, and made them exceeding stronge. And so Juda and Benjamin were vnder him.

And the prestes and the Levites that were in all Israel resorted to him oute of all theyr countres. So to moche that the Levites left their suburbs and possessions and came to Juda and Jerusalem: for Jeroboam and his sonnes had cast them oute from ministringe vnto the Lorde. * And he ordeyned him prestes of hyllaulters, bothe to syde beuyles, and also to the calves whiche he hadde made. And after them there came of al the tribes of Israel (such as their hertes moued them to like the Lorde God of Israel) to Jerusalem to offere vnto the Lorde God of their fathers, so they strenghted the kyngdom of Juda, and made Roboam the sonne of Salomon myghty these yeres long: for thre yere they walked in the waye of Dauid and Salomon.

And Roboam toke him Mahalath daughter of Jerimoth the sonne of Dauid to wife: And Abisail the daughter of Eliab the sonne of Isai, whiche bare him chyldren: Isas, Samariah, & Zabam. And after her, he toke Maachab the daughter of Abialom, whiche bare him Abiab, Ethai, Ziza and Salumith. But Roboam loved Maachab the daughter of Abialom aboue all his other wyues & concubynes: for he toke eghtene his wyues, & thre score concubynes, and begate thre score daughters, and eght and twenty sonnes. And Roboam made Abiab the sonne of Maachab the chiefe ruler amonge his brethren, for to make him kyng. And he played a wyse parte, and scattered of al his chyldren thowout all the countreys of Juda and Benjamin in euery stronge cite. And he gaue them aboundaunce of vitayle, and asked many wyues.

¶ Selach kyng of Egypt robbed the temple of the Lorde. Roboam dyeth, and Abiab his sonne succeedeth him.

CAPL.

XII.

¶ And when Roboam had stablished the kyngdome and made it stronge he forsoke the same of the Lorde, and all Israel with him. * Wherfore the lyfte yere of kyng Roboam, Selach the kyng of Egypt came by agaynst Jerusalem: because they had trespassed agaynst the Lorde: with twelue hundred charettes, and thre score thousande horsemen. And the people were without number that came with him forth of Egypt, with them of Libia: and the Suthites, and the blackmoyses. And they toke the stronge cities that were in Juda, and came to Jerusalem.

¶ Some saye that Roboam was a good man.

¶ Then came Semciach the prophete to Roboam, and to the lordes of Juda that were gathered to Jerusalem for feare of Selach, & sayd to them: thus sayth the Lorde: Ye haue lefte me, and therefore will I leaue you, also in the

handes of Selach. Wherupon the lordes of Israel and the kyng humbled them selues, and the Lorde is ryghteous. And when the Lorde sawe that they submitted them selues, the word of the Lorde came to Semciach, sayinge: I will not make them selues, and therefore I will not destroye them. But I will deliuer them somwhat, and my wrath shall not fall vpon Jerusalem. Neuerthelesse they shall be his seruantes, & knowe what difference is betwene my kyngdome and the seruyce of the kyngdomes of other landes. So Selach kyng of Egypt came to Jerusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kyngs house, and wher he toke all. And he toke also the wyldes of golde whiche Salomon made: In stede of whiche kyng Roboam made wyldes of brasse, and put them in the hyngg of the captaynes of his garde, whiche were in the gate of the kynges house. And as often as the kyng went to the house of the Lorde, the garde went and fet them, and brought them gayne vnto the garde chambre. And so whiche he humbled him self, the wyldes of the Lorde turned from him, and destroyed not all together. And moreover there were many good wyldes yet in Juda.

So kyng Roboam waxed myghty in Jerusalem and reigned. And Roboam was in and forty yeres olde when he was made kyng, and he reigned seuentene yeres in Jerusalem the cite whiche the Lorde had chosen oute of all the tribes of Israel, to put his name there. His mothers name was Maachab, an Ammonite. * And he dyd euill, for he prepared him herte to seke the Lorde. The actes of Roboam first and last, are written in the sayngs of Semciach the prophete, and of Achazaiar of belyons, so moche as they receyue the genealogie, and the perpetuall tyme that was betwene Roboam and Jeroboam: wherof they lyfe. And Roboam layd hym to slepe with his fathers, & was buried in the cite of Dauid, and Abiab his sonne reigned in his stede.

¶ The byrtowre of Abia agaynst Jeroboam.

CAPL.

XIII.

¶ The eghtenth yere of kyng Jeroboam began Abia to raygne ouer Juda, and he reigned thre yeres in Jerusalem. His mothers name was Achizah, the daughter of Ariel of Gabaab. And there was battelle betwene Abia and Jeroboam. And Abia made a battayle with an hoste of freghtynge men: four hundred thousande chosen men. And Jeroboam put in a reare to feghte agaynst hym, with eght hundred thousande peder men stronge.

And Abia stode by vpon Zemaraim in mount Ephraim, and sayd: Heare me thou Jeroboam and all Israel. Remember me to you to knowe that the Lorde God of Israel gaue the kyngdome of Israel to Dauid his chiefe: euen to hym and to his sonnes, with a fained couenaunt. But Jeroboam the sonne of

Salomon, the sonne of Dauid rebelled agaynst the Lorde. And he gathered to hym lewde men and vnderlynges, and preuailed agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender hearted, and not stronge enoughe for them.

And now ye thynke to preuaile agaynst the kyngdome of the Lorde in the hande of the sonnes of Dauid, because ye be a grete multitude, and haue with you the golden calves whiche Jeroboam made you for goddes. And haue ye not caste oute the prestes of the Lorde the sonnes of Aaron, and the Levites: and haue made you prestes lyke the nations of other landes: euen who so euer cometh and consecrateth his hande with an oxe, and seven lammes, the same is made prier to them that are no goddes.

But with vs is the Lorde our God whom we haue not forsaken: and the prestes of the sonnes of Aaron ministringe vnto the Lorde: and the Levites in offyce burninge vnto the Lorde euery moynge and euery euen burnt offeringes, & sweete incense: and the shewbread put in order vpon a pure table: and the candle styke of golde, with the lampes of the same, to be lyght euery euen. For we kepe the watch of the Lorde our God: But ye haue forsaken hym. Moreover, beholde, God is with vs in the towne ward, and his prestes and the wynged trompettes to crye alarum agaynst you. Jerchiden of Israel feghte not with the Lorde God of your fathers: for it will not preuaile with you. But for al that, Jeroboam hath men plyntly aboute to come beynde vpon them: and so they were before Juda, and the letters in wyte were beynde euen. And whiche Juda turned and sawe the battayle beynde and before, they cryed vnto the Lorde, and the prestes blew the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, God smote Jeroboam and all Israel before Abia and Juda. And the chyldren of Israel fledde before Juda: and the Lorde deliuered them in to the handes of Juda. And Abia and his people slew a grete slaughter of them: so that there were streken downe of Israel, fye hundred thousande chosen men. And so the chyldren of Israel were broughte vnto that tyme, and the chyldren of Juda staid, because they leaned vnto the Lorde God of theyr fathers. And Abia solowd after Jeroboam, and wanne certayne cityes from him: Bethel, with townes belonginge thereto: and Istanah with the townes that longed thereto: and Ephraim with her townes. And Jeroboam recovered not strengthe agayne in the dayes of Abia. At laste the Lorde plagued hym with dryghthe.

And Abia waxed myghty, and toke hym many wyues, and begat two and twenty sonnes, and thre daughters. The reue of the actes of Abia, and his wayes and demiges, are written in the byrtowre of the prophete Asa. And when Abia was layde to slepe with his fathers, they buried hym in the cite of Dauid. And Asa his son reigned in his stede.

¶ And Asa waxed myghty, and toke hym many wyues, and begat two and twenty sonnes, and thre daughters. The reue of the actes of Abia, and his wayes and demiges, are written in the byrtowre of the prophete Asa. And when Abia was layde to slepe with his fathers, they buried hym in the cite of Dauid. And Asa his son reigned in his stede.

In whose dayes the lande was quyet thre yeres.

¶ Abia dyeth, after whom succeedeth Asa.

CAPL.

XIII.

¶ And Asa dyd that was good and ryghte in the eyes of the Lorde his God, and he toke away the alters of straungers, & the hyllaulters, and brake the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordyng to the lawe and commaundement. And he put away oute of all the cityes of Juda, the hyllaulters and the ydolles: for his kyngdome was quyet before him. And he built stronge cityes in Juda, because the land was in rest, & he had no warr in those yeres. For the Lorde had gyuen him rest.

And therfore he sayd to Juda: let vs buyde these cityes, and compasse them with walles and towres, gates and barres, whyle we haue the lande quyet. For we haue sought the Lorde our God: and because we haue soughte hym, he hath giuen vs reste on euery syde. And so they buyde and prospered. And Asa hadde an armie that bare shilde and spere, oute of Juda thre hundred thousande: and oute of Benjamin that bare shilde and dywe bowes, two hundred and foure score thousande, and were all stronge men.

And there came oute agaynst them Zarah the Moabian, with an hoste of ten hundred thousande, and thre hundred charettes, and came as ferre as Maraisa. And Asa wente oute to hym, and they put in a reare to battayle in the valeye of Zephathah beynde Maraisa. And Asa cryed vnto the Lorde his God, and sayd: Lorde it is all one with the, to helpe them that haue no power, with fewe or with manie: helpe vs O Lorde our God for we truste to the, and in thyne name we be come agaynst this multitude. Thou arte the Lorde our God, let not man preuaile agaynst the. And the Lorde smote the blacke Moyses before Asa and Juda, that they fled. And Asa and the people that was with him, pursued them as farre as Gerar. And the blacke Moyses were ouer throwen, that there remained none algyue of them, but were destroyed of the Lorde, and of his hoste: they carried also a myghty great pray. And they smote all the cityes rounde aboute Gerar. For the feare of the Lorde came vpon them. And they robbed all the cityes, for there was exceeding moche to be robbed in them. Furthermore they smote the tentes of the ractel, and carried away plenty of shepe, and camelles, and so returned to Jerusalem.

¶ Asa by the monition of the prophete Asa: he had put downe the ydolles, and destroyed the Lorde. He destroyed his wyldes of her dominion.

CAPL.

XV.

And

As the spirit of God came on Azaria the sonne of Obed. And he went out against Asa, and sayde to hym: heare me Asa and all Juda and Beniamin. The Lorde is with you whyle ye be with hym: and ye shall seeke him, he will be founde of you: but ye shall forsake him, he will forsake you. There will come manye dayes in Israel, in whiche there shall be no true God nor priest that teacheth, nor anye lawe. And in theyr tribulation they shall tourne vnto the Lorde God of Israel, and shall seeke him, and he shall be founde of them. And in those dayes there shall be no fear to them that goe oute and in. But great tribulation on euery syde vpon the inhabitours of all landes. For one nation shall destroye another, and one cite another: for God will bere them with all aduersite. But plucke you vp youre hartes, and let not your handes saynte, for youre workes shall be rewarded.

When Asa herde those wordes and the prophete of Azaria the sonne of Obed the prophete, he took courage & put awaye the abominations oute of all the lande of Juda and Beniamin, and oute of the cityes whiche he wanne in mounte Ephraim, and renued the altar of the Lorde that was before the porche of the Lorde. And he gathered all Juda and Beniamin, and the strangers with the out of Ephraim, Manasse, and Simeon. For there fell manye to him oute of Israel, when they sawe that God was with him. And they assembled at Jerusalem the thirde moneth of the thirtieth yere of the reigne of Asa. And they offered vnto the Lorde the same tyme of the spoyle whiche they had broughte, seven hundred oxen, and seven thousande shepe. Then they made a councount to seeke the Lord God of theyr fathers, with all theyr hartes, and all their soules: so that all that soughte not the Lord God of Israel, shoulde dye for it whether they were small or greake, man or woman. And they swore vnto the Lord with a loude voyce and shouting, and with reaspettes and boznes. And al Juda cryed in the othe, for they had sworn with all theyr hartes, and soughte him with all their lufte, and he was founde of them. And the Lorde gaue them rest rounde aboute. Furthermoze kynge Asa put Maacab his mother oute of auctorite, because she had made an ydol in a groue: and brake downe her ydol, and stampe it and burne it by the brooke Cedion. But they put not the hyllaniers out of Israel: neuerthelesse the herte of Asa was pure all his lyfe. And he broughte in to the house of God the dedicate offes whiche he and his father hadde dedicate, in golde, silver, and other ieweltes. And there was no more warre vnto the fyue and thirtieth yere of the reigne of Asa.

Asa, for feare of Baasa kynge of Israel, maketh a councount with Benhadad kynge of Syria.

CAPL.

XVI.

In the fyue and thirtieth yere of the reigne of Asa, came Baasa kynge of Israel against Juda, and buyte Ramoth, to the ende he wolde let none that pertayned to Asa kynge of Juda haue passage in and out. Wherupon Asa fer spuer and goide forth of the citie oute of the house of the Lorde, and of the kynge's house, and sent it to Benhadad kynge of Syria that dwelt at Damascus, and sayd. Thou art a leage bitwene me and the, and so was bitwene my father and thyn, wherfore I haue sent the silver and golde, that thou goe and buyde thynne appoyntment with Baasa kynge of Israel, that he may depart from me. And Benhadad graunted vnto kynge Asa, and sent the captaynes of his armye against the cityes of Israel. And they beat Alon, Dan, Abdimon, and all the cite of the north of Judah. Wherupon Baasa herde this, he sette buydage of Ramoth, and lette his workes cease. And then he the kynge of Juda, and caried awaye from him the kynge of Ramoth, wherewith Baasa was a buydage: and he buyte thervnto Samaria and Haphrah.

At that same tyme Hanani the seer, came to Asa kynge of Juda, and sayde to hym: because thou trustedst in the kynge of Syria, and trustedst not in the Lorde thy God, therefore the herte of the kynge of Syria was exalted against thynne hande. Were not the blacke horses of thy of Rabia a greake hode, with manye charrettes and hoysmen? And yet because thou trustedst in the Lorde, he delivered thee in to thynne hartes. For the eyes of the Lorde beholde all the earth, to strengthen the hartes of them that are hole with hym. And thou hadde wone thyselfe: and thynne frome benecolythe thou shouldest haue wone. Wherupon Asa was wrothe with the seer, and put him in prison, for he was displeased with hym because of that. Wherupon he oppressed certayne of the people in that season.

The bedes of Asa bothe first and last, were written in the boke of the kinges of Juda and Israel. And the nyne and thirtieth yere of his reigne, Asa fell synke of his feete, and thynne disease exceded. And besyde this in his laste dayes he asked no counsell of the Lorde, but only of his fathers, and dyed when he hadde rayged one and fouertye yere. And they buried hym in his owne sepulchre whiche he had made in the cite of David, and layd him in the bed whiche hadde fylled with sweete odours of myrrour, and they dyd excedyng great care aboute the ryng of hym.

Josaphat succeedeth after Asa, whiche was the thirtieth yere of the Lorde to be renued among the people.

CAPL.

XVII.

Ad Josaphat his sonne raygned in his stede, and mightye then Israel. And he put souldeours in all the stronges

In the thirtieth yere of his reigne he sente to the Lorde: Benhai, Abdiash, Zachariah, Nathanai, and Shemaiah to teach in the cityes of Juda: and with them Semai, Machabiah, Zabadi, Asaph, Semiramoth, Jonathan, Aboniah, Thobiah, and Thobadonai Lemites: and with them Elisama and Joacham priests. And they taughte in Juda, and had the boke of the law with them, and went aboute the towne out all the cityes of Juda and taughte the people.

At the feare of the Lorde fell vpon all the stronges of the landes that were rounde aboute Juda, that they durst not warre with Josaphat. And the Philistines broughte Josaphat gifts and tribute silver. And therto the Arabians broughte him of shepe, seven thousande and seven hundred cammes, and seven thousande and seven hundred he goates. And Josaphat prospered and grew vp on hygh. And he buyte in Juda castelles and towne cyties, and had great subdaunce in the cityes of Juda, and synghyng men and men of myghte in Jerusalem.

At this is the order in the houses of theyr fathers of the captaynes ouer thousandes in Juda: Eonah the captayne, and with him of synghyng men, thye hundred thousande. And after to him Jothan a captayne, and with him two hundred and foure score thousande. And by his syde Amasias the sonne of Zechariah synghyng vnto the Lorde, and with him two hundred thousande myghte men. And of the synghyng of Beniamin, Eliada was a man of myght, and had with him armed with bowes and cyrbes, two hundred thousande. And by his syde Josabab, with whom were an hundred and foure score thousande furnished for war. Thise warred on y king, besydes those which the king had put in stronge cityes thowout all Juda.

After Achab had asked counsell of the four hundred prophetes, he putteth Micah in prison. He sayth with the word of an atore.

CAPL.

XVIII.

Ad Josaphat became berpe synke & glonous, and repud aliaunce with Achab. And after certayne yeres he wot downe to Samaria. And Achab stode there

and oren plenteously for hym, and for the people that came with him, and interceded him to go vnto Ramoth in Galaad. And Achab kynge of Israel sayd to Josaphat kynge of Judas: wilt thou go with me to Ramoth in Galaad? And he answered him, I will be as thou, & my people shall be as thyns, and we will be with the in the warres.

Ad Josaphat sayde vnto the kynge of Israel: aske I praye the, the word of the Lorde. And the kynge of Israel gathered together of the prophetes four hundred men, and sayd vnto them: shall we goe to Ramoth in Galaad to synghyng, or shall I cease? And they sayde, go: the Lorde shall deliuer it in to the kinges hand. And Josaphat sayd: Is there yet here neuer a prophete moze of the Lorde, that we myghte aske of him? And the kynge of Israel sayd to Josaphat: there is yet one, to aske the Lorde by him: But I hate him, for he neuer propheseth me good, but alwaye euyl, one whiche as the sonne of Zemla. And Josaphat sayde: let not the kynge saye so. Then the kynge of Israel called one of his chambelaynes, and sayde: seeke byther quickly Michas the son of Zemla. And the kynge of Israel, and Josaphat kynge of Juda, sate cyther of them on his seate in theyr apparell, in a thersynge floore besyde the gate of Samaria, and all the prophetes prophesyinge before them. And one Sebechias the sonne of Achanaia made him boznes of yron, and sayde, thus sayth the Lorde with these thou shalt pulle Syria, vntill thou hadde broughte them to nought. And all the prophetes prophesied euen so, sayinge: goe vp to Ramoth in Galaad and prosper, for the Lorde shall deliuer it in to the hande of the kynge. And the messenger that wente to call Michas, spake to him, sayinge: behold the wordes of the prophetes are pleasant to the kynge with one assente, lette thy wordes I praye the, be lyke one of theirs, and speake that whiche is pleasant. And Michas sayde: as truly as the Lorde synghyng, euen what my God sayth, that will I speake. And when he was come to the kynge, the kynge sayd to him: Michas, shall we goe to Ramoth in Galaad to synghyng, or shall I be in rest? And he answered: go ye and prosper, for the Lorde shall deliuer it in to youre handes. But the kynge sayde to him: how often tymes shall I aduise the that thou saye nothyng but truthe to me in y name of the Lorde.

When he sayd: I se al Israel scattered in the mountaynes, as shepe that haue no shepheard. And the Lorde sayd: these haue no matter, let them retorne euery man to his house in pray. Then sayde the kynge of Israel to Josaphat: dyd I not tell the that he wolde not prophesye good vnto me, but euyl? And he answered: therefore heare ye the word of the Lorde. I sawe the Lorde synghyng vpon his seate, and all the companye of heuen standyng on his right hande and on his lefte. And the Lorde sayde: who shall disceyne Achab kynge of Israel, that he may go and be ouercomen at Ramoth in Galaad. And whyle one sayd thus, & an other that, there came out a spyte and robe before the

and one appointed by the chiefe Prieste, and payed out that was in the cofe, and take it and carped it to his place agayne, and thus they dyd daye by daye, and gathered moche money.

D And the kyng and Jorab gave it to workemen that wrought upon the house of γ Loide, and byed masons and carpenters to repayre γ house of the Loide, and artificers in yon and thair, to repayre the Loide's house. And the workemen wrought, and they made γ house of God as it oughte to be, and strenghted it. And when they had finished it, they broughte the rest of the money to the kyng and Jorab, and therewith were made vessels for the house of the Loide: that is to say vessels to minstre withall, and to serue for burntofferings, as labels and vessels of golde and siluer. And they offered burntofferings in the house of γ Loide continuallye all the dayes of Jorab. And Jorab waxed olde and full of yeres, and dyed. An hundred and thirte yere olde was he when he dyed. And they buried him in the cite of David amonge the kynges, because he had done good in Israel, and on God, and on his house. After the deith of Jorab came the lordes of Juda and made obsequies to the king. And then he was buried into him. And so they left the house of the Loide God of their fathers, & served groues & images. And then came there toach pouon Juda and Jerusalem for this their trespass. Notwithstandinge God sente prophets to them, to bynge them agayne unto the Loide. And they refused unto them. But they wolde not heare.

Zachariah.

And the spirite of God came vpon Zachariah the sonne of Jorab the prieste, and he wrote by the, for the Loide is not with Israel neyther with anye of the house of Ephraim. Orelles yf thou nedest wyle, then go and worke, and make thy selfe stronge to battayle: and thou shalt see, that God shall make the fall before thyn enemyes. For God hath power to helpe us to callye downe. And Amazias answered agayne to the man of God, what shall we do then for the hundred talentes whiche I have gyven vnto the house of Israel? And the man of God sayde: the Loide is habile to geue thee moche more then that.

C And when the yere was oute, the hoste of the Syrians came agaynst hym: and they came to Juda and Jerusalem, and destroyed all the lordes of the people, and sente all the spoyle of them vnto the kyng to Damascus. And though the armye of Siria came with a small compaign of men, yet the Loide deliuered a grete yreat hoste in to their handes, because they had forsaken the Loide God of their fathers, and therto they serued Joas according to his desires.

And as soone as they were departed from him, though they left him in grete diseases, yet his owne seruauntes conspired agaynst him for the bloude of the chyldren of Jorab the Prieste, and slew him on his bedde. And when he was dead, they buried him in the citye of David, but not in the sepulchres of the

kynges. And these are they that conspired agaynst him: Zabab the sonne of Samaria Ammonite, and Josabab the sonne of Samaria Moabite, and his sonnes. And the summe of the taxe that came to him, and the foundation of the house of God, are written in the booke of kynges. And Amazias his sonne reigned in his stede.

Amazias one cometh the Edomites. And Joas kyng of Israel ouercumeth and killeth Amazias.

CAPL. XXV.

A Amazias was five and twenty yere olde when he began to reigne, and reigned nyne and twenty yere in Jerusalem. His mothers name was Jorabab of Jerusalem. And he dyd that pleased the Loide, but not with the hole herte. And as soone as he was settled in the kyngdome, he slew them that had led the kyng his father. But he slew not the chyldren, according to that is written in the lawe in γ booke of Moses, to whom the Loide commaunded, sayinge: *the fathers shall not dye for the chyldrens causes, nor the chyldren for the fathers, but euery man shall dye for his owne synne. And Amazias assembled Juda together, and made capitaynes ouer thousandes, & commanded in the houses of their fathers throughe out all Juda and Beniamin. And he numbered them from twenty yere and aboue, and founde them the hundred thousande yonge ludyng men habile to go to battayle, and that could handle speere and shield. And he byed therto an hundred thousande fyghtynge men out of Israel, for an hundred talentes of siluer.

But there came a man of God to him and sayde: Kyng, lette not the armye of Israel goo with the, for the Loide is not with Israel neyther with anye of the house of Ephraim. Orelles yf thou nedest wyle, then go and worke, and make thy selfe stronge to battayle: and thou shalt see, that God shall make the fall before thyn enemyes. For God hath power to helpe us to callye downe. And Amazias answered agayne to the man of God, what shall we do then for the hundred talentes whiche I have gyven vnto the house of Israel? And the man of God sayde: the Loide is habile to geue thee moche more then that.

Then Amazias leuured the armye that was come to hym out of Ephraim, to go home agayne. Wherefore they were callyed by the name of the armye of Ephraim, and returned home in grete anger.

And Amazias toke herte, and carped out his hoste, and wente to Saltbay. *Wher he slew of the chyldren of Siria: an thousande. And of her ten thousande the chyldren of Juda toke alpye, and carped them vnto the top of the rocke, and cast them downe from the top of the rocke, that they shold be burst: but the men of the armye whiche Amazias had turned backe, wolde not let go with his people to battayle, ran vpon the ciues of Juda from Samaria to Bethhoron, and slew the thousande of the armye and wane moche spoyle.

And it chaunced, after that Amazias was come from the slaughter of the Edomites, and had brought the goddes of the chyldren of Siria, he set the by to be his goddes, and bowed him selfe before them, & burned incense vnto them. Wherefore the Loide was wrothe with Amazias, and sent to him a prophete, & said to him: why hast thou the goddes of the people whiche were not habile to deliuer their owne people out of thyn handes? And as the prophete spake to him, he said to γ prophete: haue mercy made the of γ kynges counsell cease, lest thou be beaten. And the prophete ceased and sayd: I am sure that God hath taken counsell to destroy the, because thou hast done this, and obeyest not my counsell.

Then Amazias kyng of Juda toke aduise, and sent to Joas the sonne of Joachaz the son of Jehu kyng of Israel, and sayd: come and let vs fyghte other. And Joas kyng of Israel, sente agayne to Amazias kyng of Juda sayinge: a thyffell in Libanon sente to a Cedarre of Libanon, sayinge: *give thy daughter to my sonne to wyfe. But there came the wylder beastes of Libanon, and trode downe γ thyffell. Upon thynke: so, I haue beaten the Edomites, therefore thyne herte aryseth to glory thy selfe. Now abyde at home: what needeth the to prouoke to euill, that thou perishe and Juda with the?

But Amazias refused not: for it came of God, men to deliuer them in to the handes of thyn enemyes, and that because they had deliuered the goddes of the Edomites. And Joas kyng of Israel came up: and they sawe other other, bothe he and Amazias kyng of Juda at Bethlamme in Juda. And Juda was put to the worse before Israel, and fledde euery man to his tent. And Joas kyng of Israel toke Amazias kyng of Juda the sonne of Joas, the sonne of Ochozias at Bethlamme: and brought him to Jerusalem, and tare the wall of Jerusalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubytes longe. And he toke all the golde and siluer and all the iewelles that were founde in the house of God with Obed Edom, and the treasures of the kynges house and hostages, and returned to Samaria.

And Amazias the sonne of Joas kyng of Juda dyed after the deathe of Joas sonne of Joachaz kyng of Israel fyftene yeres. The rest of the actes of Amazias fyrst and laste, are written in the booke of kynges of Juda and Israel. And after the tyme that Amazias dyd thus awaye from the Loide, they conspired against agaynst hym in Jerusalem: and he fledde to Lachis, whither they sente after him and slew him there, and brought him by waye to Bethhoron, and buried him with his fathers in the cite of Juda.

After the deathe of Amazias reigned Oziah whiche was written with the lepre, and Joasham reigned in his stede.

CAPL. XXVI.

Then all the people of Juda toke Oziah whiche was sixtene yere olde, and made him kyng in the towne of his father Amazias. And he bought Eloth and brought it agayne to Juda, after the kyng was layde to rest with his fathers. Sixtene yere olde was Oziah when he began to reigne, and he reigned two and fifty yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he dyd that pleased the Loide in all poyntes, as dyd his father Amazias. And he soughte God whyle Zachariah the teacher to se God lured: and as long as he sought the Loide, God made him prosper.

And he went to battayle agaynst the Philistines, and brake downe the wallles of Geth and the wallles of Jabneh, and the wallles of Asdod: and bought cities aboute Asdod, and amonge the Philistines. And God holpe hym agaynst the Philistines, and agaynst the Arabians that dwelte in Gurbail, and agaynst the Moabites. And the Ammonites gaue tribute to Oziah, and his name spreade abrode: euen to Egypt: for he played the man, and excelled. Wherefore Oziah bought towres in Jerusalem ouer the corner gate, and ouer the balcke gate, and ouer other corners, and made the stronge. And he bought towres in the wylder nelle, and dygged manye welles. For he hadde moche cattell, bothe in the balcke, and also in the playne, and plowmen and bynde dyllers in the mountaynes and in Chamel, for he loued husbandrye.

And Oziah hadde an hoste of fyghtynge men that wente out to warre in the armye, and were tolde and nombred by Jeciel the scrbye, & Maasiah an officer, vnder the bande of Hananiah one of the kynges lordes. And the hole nombre of the auncient heades of the men of myghte, were two thousande and five hundred, and vnder the handes of them was the armye of the hoste, the hundred and seuen thousande, and fyue hundred that made warre in myghte and strengthe, to helpe the kyng agaynst his enemyes. And Oziah prouided them thowseoute all the hoste, whylbes, speeres, helmes, habergynnes, bowes, and spynges for stones. And he made engynes in Jerusalem by the crafte of artificers, to be on the towres and corners, to shotte arrows and grete stones with. And his name spreade faere abrode: for he was wonderlye holpe, vntyll he was become myghtye.

And in his greatnesse his herte arose, that he was married, and transgressed agaynst the Loide his God. For he wente in to the temple of the Loide to burne incense vpon the altar of incense. But Azarias the prieste wente in after him with foure score priestes of γ Loide that were bolde men. And they slepte to Oziah the kyng, and sayde to him: it pertayneth not to the Oziah to burne incense vnto the Loide, but to the priestes the chyldren of Aaron that are consecrate for to burne incense. Come out of the sanctuary, for thou hast trespassed, and it shall be no worthe to the before the Loide God.

And Oziah was byrth a had incense in his hande.

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hande to offer, and in his indignation agaynste the piers, & the leppe spange in his forehead before the piers in the house of the Lorde, even before the incense altare. And Azarias the chiefe prier with all the other priers looked upon hym: and beholde, he was a lepe in his forehead, and they drave him thence. And therto he was layne to go out, because the Lorde had plagued him. And Oziah the kynge continued a lepe vnto the daye of his deathe, and dwelt in an house at libertie: howebeit he was cast oute of the house of the Lorde. And Joatham his son had the gouernance of the kynges house, & iudged the people of the lande.

The reule of the actes of Oziah bothe firste and laste, dyd Azarias the prier, the sonne of Amos write. And when Oziah was layde to rest with his fathers, they buried him with his fathers in the felde of the buriall of the kinges. For they sayd: he is a lepe. And Joatham his sonne reigned in his stede.

Joatham raggeth and ouercometh the Ammonites. Achaz his sonne raggeth after him.

CAPL. XXVII.

Joatham was fyue and twentye yere olde when he began to raygne, and raygned fyue yere in Ierusalem. His mothers name was Ieriah the daughter of Zaor. And he dyd that pleased the Lorde in all poyntes as dyd his father Oziah: laue, that he came not to the temple of the Lorde, and that the people dyd not corrupte thymselfe. He buylte the dyke gate of the temple of the Lorde, and on the walle Syuel he buylte moche. Moche ouer he buylte wythes in the mountaynes of Iuda, and in the wodde countrey he buylte castels and towres.

And he foughte with the kynge of the chyldren of Ammon, and pryncipled agaynst them. And the captiue of Ammon gau: hym fyue an hundred talents of syluer, and tenne thousande quarters of wheate, and as moche barley. So moche also had the chyldren of Ammon gyue hym the seconde yere, and the thirde to. And Joatham became myghty, because he dycted his waye before the Lorde his God.

The reule of the actes of Joatham and all his warres and his wayes are writen in the boke of kynges of Israel and Iuda. He was fyue and twentye yere olde, when he began to raygne, and raygned fyue yere in Ierusalem. And when Joatham was layde to rest with his fathers, they buried him in the city of Dauid: and Achaz his sonne reigned in his stede.

The wyckednesse of Achaz kynge of Iuda. After him raygneth Ezechias.

CAPL. XXVIII.

Achaz was twentye yere olde when he began to raygne, and raygned fyue yere in Ierusalem. And he dyd not please the Lorde, as dyd his father Dauid: but walked in the wayes of the kynges of Israel, and made therto Basils of metall. And he offered incense in the valeye of the chylde of Benon, and burnte his chyldren in syn: ter the abhominacion of the nacyns which the Lorde threwe oute before the chyldren of Israel. And he offered burnt incense in high places, and on mountaynes, and vnder every grene tree.

Wherfore the Lorde his God withdrew hym from the hande of the kynge of the Syrians: whiche beat him, and carped awaye a greut multitude of his captyues in to Damascus. And further, he was deliuered in to the hande of the kynge of Israel, which slewe of his a myghty slaughter. For he beat the sonne Iahab slewe in Iuda an hundred and threty thousande in one daye, and all synners: and that because they had forsaken the Lorde God of their fathers. And Zechu a myghty in mount Ephraim slewe Iahab the kynge sonne, and Aisam the sonne of Iahab the bold, and Eisanah that was next to the kynge. And the chyldren of Israel toke prysoners of their brethren two hundred thousande men, sonnes and daughters, and therto carped awaye moche spoyle of them, and brought it to Samaria.

But there was a prier of the Lorde named Obed, whiche wente oute to the prier that came to Samaria, and sayd to them: because the Lorde God of your fathers dwelleth with Iuda, he deliuered them in your handes. And ye haue slayne them with crueltie that reacheth vp to heauen. And now ye purpose to kepe vnder the chyldren of Iuda and Ierusalem, and to make them bondmen and bondwomen. What other thynge wyll ye vnhappye? then offende the Lorde your God? But now heare me, and deliuer the sonnes agayne whiche ye haue taken of your brethren, for the great wyathe of the Lorde is vpon you.

And certayne of the headres of the chyldren of Ephraim: as Azarias the sonne of Iohanan, Barachiah the sonne of Asimeth, Iehiziah the sonne of Selum, and Amasai the sonne of Iadabai rode vp agaynst them that came from warre, and said vnto them: ye haue not byynge in the captyues hyther. For wher we haue offende the Lorde alrede, ye intende to adde more to oure synnes and iniquite. For oure trespase is greute alrede, and there is searce wyathe vpon Israel. Wherfore the men of armes lefte the captyues and the spoyle before the lordes and all the congregation.

And there arose certayne appoynted thre by name, and toke the prysoners and clothed all that were naked amonge them, and they gaue them to eate and to drynke, & answered them, & caried all that were feble of them to Jericho, and brought them to Jericho the city of Iericho.

padme trees fall by their brethren: and the returned to Samaria agayne.

And at that same tyme kynge Achaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and slue of Iuda and carped awaye some captyues. And the Philistines invaded the cyties in the lowe country and the south of Iuda: And toke Bethlames, Alalon, Gaderoth, and Socoh: with the towres belonginge therto, and Thimna with the towres of the same. And Gula with her towres, and dwelte therein. For the Lorde brought Iuda lowe, because of Achaz kynge of Iuda, whiche made Iuda naked and transgressed agaynst the Lorde. And Tiglath pineser kynge of Assur came vpon him and beseged him, but pryncipled not agaynst him. For Achaz toke awaye out of the house of the Lorde and oute of the kynges house and oute of the Lordes houses and gaue vnto the kynge of Assur, though it holpe him not. And therto in the very tyme of his tribulation dyd kynge Achaz trespase yet more agaynst the Lorde. For he offered vnto the Godes of them of Damascus which beat him and sayde: because the godes of the Syrians helpe them, therfore will I offer to them, that they maye helpe me also. But they were his destruction & the destruction of all Israel. And Achaz gathered together the vessels of the house of God & byrde them, & put by the wythes of the house of the Lorde, and made him altars in all corners of Ierusalem. And in al the cyties of Iuda he sette by cyrie he made highalters to burne incense vnto other godes, and angled the Lorde God of his fathers. The rest of his actes and all his wayes both first and last are writen in the boke of kynges of Iuda and Israel. And wher Achaz was layde to rest with his fathers they buried him in the cyrie of Ierusalem: but brought him not vnto the sepulchres of the kynges of Iuda. And Ezechias his sonne reigned in his stede.

Ezechias rethreth vnto the temple of the Lorde al the thynges that had not bene regarded of his predecessours.

CAPL. XXIX.

Ezechias began to raygne when he was. xix. yere olde, and raygned. xxix. yere in Ierusalem. And his mothers name was Abia daughter of Zachary. And he dyd that was right in the sight of the Lorde in all poyntes, as dyd Dauid his father. He opened the wythes of the house of the Lorde in the firste yere and first moneth of his raigne, and repaired them. And he brought in the prieses and the Levites and gathered them together into the east court: and sayde vnto them.

Heare me ye Levites: purifye your selues and halowe the house of the Lorde God of your fathers, and bynne out the spithynesse out of the holy place. For our fathers haue trespassed and done wyckedly in the eyes of the Lorde our God: and haue forsaken him, and turned awaye their faces from the habitation of the

Lorde and turned to their backs. And beke that they haue shut by the wythes of the porche and quenched the lampes and haue nether burned incense nor offered burntofferings in the holy place vnto the God of Israel.

Wherfore the wyathe of the Lorde fell on Iuda and Ierusalem: and he scattered them & made them so thynne that men bilde at it, even as ye se with youre eyes. For lo, our fathers were ouerthrowen with the sword, and oure sonnes, our wyghters and our wyues were caryed awaye prysoners for the same. Now haue I in my herte to styke a cowntaunt with the Lorde God of Israel: that his wyathe maye cease. Now therfore my sonnes be not negligent: for the Lorde hath chosen you to stande before him, and to minstre and burne offerings to him.

Then the Levites arose: Mahath the son of Amasai and Joel the sonne of Abiath beinge of the chyldren of the Aharites: and the sonnes of Merari, Bis the sonne of Abi, and Asariah the sonne of Jalalel: and of the Gersonites, Joah the sonne of Simma and Eden the sonne of Joah: and of the sonnes of Eliphaz, Sime and Iziel: and of the sonnes of Alaph, Zachariah and Marthanah: & of the sonnes of Ieman, Jehiel and Semel: & of the sonnes of Ieduthun, Semalah and Daniel. And they gathered their brethren and purified them selues, and then went at commaundement of the kynge by the wythe of the Lorde for to clesse the house of the Lorde. And the prieses wente into the house of the Lorde to clesse it, and brought oute all the uncleynesse they founde in the temple of the Lorde, and in the court of the house of the Lorde. And the Levites toke it & caried it oute into the byrde Cedron. They began the first daye of the firste moneth to purifye, and came the eighth daye to the porche of the Lorde: so that they had purged the house of the Lorde in eighth dayes and the xviij. daye of the first moneth they made an end.

And then they went in to Ezechias the kynge and sayde: we haue clesed all the house of the Lorde, and the altare of burntofferings, with all his vessels, and the shewbryed table with all his apparell: and therto all the vessels of the kynge Achaz dyd cast a fyre when he raygned and transgressed, them we haue repayed and sanctified: and se, they are before the altare of the Lorde. And Ezechias the kynge rose early and gathered the Lorde of the cyrie and went vp to the house of the Lorde. And there were brought seven oxen, seven rammes, seven lammes, and seven hyddes to be a synneoffering for the kyngdom, for the sanctuary and for Iuda. And he commaunded the prieses the sonnes of Aaron to offer them on the altar of the Lorde.

And they slewe the oxen: and the prieses receyued the bloude and spynkled it on the altare: and they slew the rammes and spynkled the bloude vpon the altare: and they slewe the lammes and spynkled the bloude vpon the altare. And then they brought forth the hyddes of the synneoffering before the kynge and the

the congregation which put their hands vpon
them. And the prelates strew them and offered
the bloude of them vpon the altare, to make
satisfaction for all Israel: for the kynge sayde
that the burnt offeringe and the synnecofferinge
shulde serue for all Israel. And they set the Le-
uites in the house of the Lord with their Symba-
les, Psalteries and harpes accordynge to the
commandemente of Dauid and of Gad the
kynge's sear of visions and of Nathan the pro-
phete. for so was the commandement of the
Lord the thorothe the hande of his prophetes.
And so the Leuites stode with the instrumen-
tes of Dauid, and the prelates with trompet-
tes. And Zacharias commaunded to offer the
burntofferinge vpon the altare. And when the
burntofferinge began, the songe of the Lord
began, and the trompettes with the instrumē-
tes of Dauid kynge of Israel. And all the con-
gregation bowed thern selues, and the syn-
gers sange, and the trompettes blew, and con-
tinued vntill the burnt offeringe was syn-
sped.

And when they hadde made an ende of the burnt offerings, the kyng and all that were with him knelt downe, and bowed them selves, & gaue prayse and thanks. And Ezechias the kyng & the lordes bade the Levites to praye the Lorde with the wordes of Dauid and of Asaph the sear of byssons. And the Levites prayed that they reioyced agayne, and the other shouted and bowed them selves.

And Archias auntyered and sayde : nowe
that ye haue tyllid your handes to the Worde
go to and bringe in the sacrifices and thank
offinges into the house of the Worde. And the
congregation brought in the sacrifices & thank
offinges, and all that were willing brought
burntofferinges. And the nombre of the burnt
offinges which the congregation brought in
was twenty oxen, and an hundred rammes &
two hundred lambs: and all for burntoffer-
inges to the Worde. And besyde that they deb-
tated fixe hundred oxen, and thise thousande
shepe.

But the preastes were to fewe, and were not able to shepe all the burnt offerings. Wherefore their bretheren the Levites helpe them tyll the worke was ended, and vntill þe preastes were sanctified. For the Levites were purgered to sanctifie them selves then the preastes. And thereto the burnt offerings were manys which the fat of the pray offerings and the bypokes offerings that belonged to þe burnt offerings. And so the service percyvinge to þe house of the Lord went forwarde. And Zacharias reioyced, and all the people, that God had made the folke so redye for the thing was sodenly done.

Ezechias renucth the feast of paffover.

CAPL. XXX.

And Ezechias sent to all Israel and Iu-
da: and thereto wrote letters to Ephra-
im and S-amuel, that they shoulde
come to the house of the Lorde at Ierusalem,

to offer paffouer vnto the Lorde God of Iſrael. And the kynge bride a counſell with his lordes and all the congregation at Ieruſalem to keepe the feaſt of paſſouer in the ſecond moneth, for they coulde not keepe it at that tyme for there were not preſtles ynough ſanctified, neyther was the people gathered together in Ieruſalem. And the kynge pleaſed the kynge and all the congregation. And they decreed it ſhoulde be proclaimed thorow out all Iſrael from Berſabe to Dan, that they ſhould come and holde the feaſt of paſſouer vnto the Lord God of Iſrael at Ieruſalem: for they hadde not often done it, as it is wytten howe they ſhould.

And the messengers went with letters of the hande of the kynge and of his lordes thei shew out all Iſrael and Iuda, at the commaundement of the kynge which sayd: children of Iſrael, tourne agayne vnto the Lorde God of Abrahama, Iſaac, and Iſrael, and so will be tourne to the remnaunt of you that are scaped out of the handes of the kynge of Assur. And be ye not lyke poure fathers and pour by children whiche trespassed agaiuste the Lorde of pour fathers, whiche therfore gaue them vp: they are wailed as ye se. Wherefore be not dysspected lyke vnto poure fathers, but seke your selues vnto the Lorde, and come to his holy place whiche he hath sanctified for ever, and lette the Lorde poure God, that his wrath maye turne frome you. for ye se tourne vnto the Lorde, your brethren and pour children shall fynde compassion in the presence of them that holde them captiue, that they may come agayne vnto this lande: for the Lorde your God is full of mercye and compassion, he will not turne his face frome you, ye se tourne agayne to him.

And the postes went from cyrie to cyrie the
rotes out the lande of Ephraim and Manasse
and euen vnto Zabulon. But they laugh
them to scorne and mocked them. Number
lesse yet druckes of Asser, Manasse and of Za
bulon weakened them selues and came to Je
rusalem. And therto the hand of God was in
Iuda, to make them of one accorde in to the
commaundment of the kenge and the capti
ues, whiche was according to the worde of the
Lorde. And so there assembled to Ierusalem
moche people and a myghty great congrega
cion, to holde the feast of sweete byrd in thir
sonde moneth.

And they arose and put away the altars that were in Jerusalem. And all the month they dyd awaye and call them into the byle Cedion. And they sleme pascouer the fouente daye of the secont^r moneth. And the preades and Leuites sanctified them selues for waite, and broughe in the burnt offerings into the house of the Lorde. And they stode in their dunge after this maner accoꝝtinge to the law of Moses the man of God. And the preades sprinkled the bloude receyuinge it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: and therefore dyd the Leuites slep pascouer for all that were not cleane to sanctifye them.

EZECHIAS.

them to the Lord.

There was very much people out of Ephraim, Manassas, Issachar & Zabulon that were not cleane, and therfore byd eate pascheouer o- therwise then wytyng speeketh. But Eze- chias prayed for them and sayd: O good Lorde be merciful to all that set their hertes to see the God that is the Lorde God of their fa- thers, though they do it not accordinge to the charge of the holy place. And the Lord herd Ezechias and healed the people. And so chil- dren of Israel that were founde at Jerusalem teld the feast of sweete bryd seven dayes with great gladnesse, and the Leuites and the pre- stes prayed the Lorde day by day with lowde instruments.

And Ezechias spake hartely vnto the Leuites that had good vnderstandinge of \S 1020. And they bnd eate that feast seuen dayes long and offered peaceoffringes & thanked the Lorde God of their fathers. And the hote asseblee toke counsell to kepe seuen dayes moo: & they helde those seuen dayes with gladnesse. For Ezechias kynge of Iuda gaue for heaucoffringes to the congeragation a thousand oxen and fower thousande shepe. And the Lordes gaue to the congeragation for heaucoffringes a thousand oxen and ten thousande shepe. And the praydes sanctified them selues, that they were enough.

And all the congregation of Iuda with the
priests and Leuites, and all the congrega-
tion that came out of Israel and the Traun-
gers, both that came out of the lande of Isra-
el and that dwelt in Iuda, reioysed: and there
was great ioye in Ierusalem. For it came the
time of Salomon the sonne of Dauid kynge
of Israel it happened not so in Ierusalem.
And the priests and the Leuites arose & blest
the people, and their voyce was heard, and
their prayer went by vnto his holy dwelling
place heauen.

¶ After Ezechias had called agayne the people vnto the waie of the Lord he ordeyneth the prelates, to whom he commaundeth to geue speeches.

CARI. XXXI.

And when they had finished all this: all Israel that were founde in the ci-
ties of Iuda, went oute and brake the
Images and cut downe the groues, and all to
brake the hylaultars and the other aultars
thorough out all Iuda and Ben Iamin, Ephra-
im and Manasse, tyl they had made an ende
of them. And afterwarde all the children of
Israel returned euery man to his possession in
their owne cities. And Ezechias set the pra-
tises and the Leuites in their ordre to waite
by theirse, euery man accordinge to his office
whether priest or Leuite: for the burntoffe-
rings and peaceoffrings, and to minisre and
to thank & to praye in the gates of the lodge
of the Worde. And the kynge gaue a porcyō of
his substance for burnt offerings at morninge
and euen, and for burnt offerings on the Sab-
bath dayes and new mones, and other solene

feastes, accordinge & as it is wyrtten in the Nu. xxviii. b.
lawe of the Lord. And he had the people that B
dwelte in Ierusalem to giue the parte of the
pleasies & Leuitics, that they might be mayn-
teyned in the lawe of the Lord. And as sone
as the word came abyde, the children of Is-
rael brought aboundaunce of beste frutes of
corne, wyne, oyle, and hony, and of al maner
offrutes of the felde: and the tythes of al ma-
ner of thynges brought they in plentifully.
And the children of Israel and Juda þowelt
in the cyties of Iuda, they also brought in the
tythes of oxen and shepe, and tythes of dedi-
cate thynges which were dedicate to the Lord
their God, and put them on heapes. In the
thirde moneth they began to lape the heapes
and synntised them the seuenthy.

And when Ezechias and the lordes came & sawe the heapes, they blessed the Lorde and his people Israell. And Ezechias questioned wth the preastes and the Levites concerning the heapes. And Asarias the churche of the house of Zadoc answered him & sayde: sythen they began to bringe the beurofferinges into the house of the Lorde, we have eaten & had ynoughe, and yett lyste aboundaunce, for the Lorde hath blessed his people and therfore is this heape left. And Ezechias bad bryll by f^re those houses about the yowle of the Roice.

And so they dyd, and carped in for beaur off=

tynges and the tpytes and the debellar byllis,
even of freldette.

Over which & Jonathan the Levite hadde the rule with Semai his brother next to him. And Ichiel, Afarim, Rayatz, Maai, Jere-moth, Josabab, Eltel, Jelmachiah, Zelah and Bananai, were overkeepers charged by Jonathan and Semai his brother, at the ap-pointment of Ezechias the king, and Ma-tias the ruler of the house of God. And these the sonne of Jemai the Levite porter of the East doore had the oversight of the receyvinges of God, to give grauncounges unto the Rorde, and was to them things most help. And under him were Sorn, Amariam, Jisua, Se-metay, Amariah and Zebadiah in the cities of the priestes of their fidelite, to give to there brethren their portions, as well to the small as to the great.

And to the males also that were reckened from thye pere & aboute amonge all that went into the house of the Lorde daye by daye, to do seruise & so wayte vpon course. And to the pri-
ests that were reckened in the householdes of their fathers from .xx. pere & aboute, to wayte upon their courses came. And to them that were reckened thorow out al their babes, tep-
les, tonnes & daughters thorow out al the co-
gregation. For to the fidelitie of them byd me comitte their sanctified gyfts. And therein
amonge the chyldren o' Sathe the prelates were men named by name in the felides of the sub-
urbes of all their cyties, cytie by cytie, for to geue porcions to all the males o' the prelates and to all that were reckened amonge the Re-
uices.

And on this maner byd Ezechias thorowte out all Iuda, & byd that was good, right &

trathe, before the Lord is God. And in all the works that he began in the service of his house of God, to seek his God after the law and commandment, he dyd with all his heart and prospered.

Sennacherib which shulde have besieged Jerusalem: broken of the Angel, Ezechias dyeth after whom succeeded Manasse.

CAP.

XXXII

A

fter these deys and trathe, Sennacherib kynge of Assur came and entered into Juda and pseyched against the strong cities and thought to drawe them to him. But when Ezechias sawe that Sennacherib was come & that he purposed to fight against Jerusalem: he toke counsel with his capitaynes and men of might, to stop the water of his fountaynes that were without the city: and they were content to help him. And so three gathered moche people together and stoppe all the welles and the brooke that ran throught the myddes of the lande, cuncting that the kynge of Assur should not fynde moche water, when they came. And he wente to iudely and buyte by the wall where it was broken, and made towres about upon, & yet an other wall without, and repaired the city of David, and made many barres and bulwarks.

And he set capitaynes of warre ouer his people & gathered them together into the large strete or the gate of the city and spake gently to them, sayinge. Blucke by your cities and be stronge: be not dismayed by any wyse till encouraged for dyde of the kynge of Assur, and of the great multitude that is with him: for there is one greater with us then with him. With him is an arme of flesh: but with us is the Lord our God for to help us and to fight our battayles. And the people were well encouraged with the wordes of Ezechias kynge of Juda.

after that, Sennacherib kynge of Assur sent of his seruantes to Jerusalem: he him selfe prenge before Rachi and all his kyngdome to him: vnto Ezechias kynge of Juda and vnto all Juda that were at Jerusalem, sayinge.

E

Thus sayth Sennacherib kynge of Assur: * Wherein do ye trust? ye that are besieged in Jerusalem: Ezechias deceyvethe you, to deliuer you to death, hunger, and thirst, sayinge: the Lord our God shall ryde vs out of the handes of the kynge of Assur. Is it not that Ezechias that put to wone his hyll aultares and his other aultares, and commaunded Juda & Jerusalem sayinge: before one aultar shall bothe your selues and vpon that offer alfo?

Moreover haue ye not heere what I and my fathers haue done vnto the people of all landes? were the gods of the people of other landes hable to saue their landes ouer of my hande: which of all the gods of those nations that my fathers destroyed was it, that could deliuer his people out of my hande, that your God shulde be hable to deliuer you out of my hande? Wherefore now let not Ezechias

deceyue you either prestwarde you on this faction, nor perbelue him. For as no God amonge so many nations and kyngdomes, is hable to ryde his people out of my hande: the valdes of my fathers: euen so moche the wall pouer God kepe you out of my hande. And yet more dyd his seruantes speke against the Lord God and against his seruante Ezechias. Furthermore he wrote a letter to ryde on the Lord God of Israel and spake thus sayinge: as the goddess of the nations of other landes haue not deliuered their people out of my hande, no more shall the God of Ezechias deliuer his people out of my hande. And they cryed with a lowde voyce in the wytes spake vnto the people of Jerusalem, that were on the walles, to feare them and to make them, that they might haue taken the city. And they spake againe the God of Jerusalem, as against the goddesses of the nations of the earth, which are the workes of the handes of men.

But Ezechias the kynge and the prophete Iai sonne of Amos prayed concerninge that thinge and cryed by to heauen. And the Lord sent an angel and destroyed all the armie of warre and the Lord's and Asitaparnes of the host of the kynge of Assur, that he turned his face with came towards his owne lande. And when he was come into the house of the Lord, he was there ouerthrowen to the ground: euen by them that issued out of his bowels. And the Lord saued Ezechias and the inhabitants of Jerusalem ouer of the handes of Sennacherib kynge of Assur and of all other, and mayntened them on all dayes. In the which that many broughte presents vnto the Lord to Jerusalem and precious gifts to Ezechias as kynge of Juda: so that he was magnified in the sight of all nations from thence forth. * In those dayes Ezechias was sicke vnto death and broughte the Lord: which answered him and shewed him a wonderfull miracle: but Ezechias dyd not accordinge to the cunctise shewed him, for his heart arose: rather for came there wrath vpon him and vpon Juda and Jerusalem. Northwarding Ezechias mached him selfe for the aying of his last bothe he and the inhabitants of Jerusalem. Wherefore the wrath of the Lord set forth them in the dayes of Ezechias.

And Ezechias had exceeding moche riches and honour. And he gathered him treasure of silver, golde, precious stones, spices, floure, and all maner pleasaunt itewares: and made store houses for the treasures of corn, wyne, and oyle: and stables for all maner beasts, & stables for sheepe. And he made him towres bracke: he had catell of sheepe & oxen great aboute: for God had giuen him substance exceeding moche. And the prophete Ezechias stopped the watersprynge of Silon & broughte them to the West syde of the city of David. And Ezechias prospered in all his workes. But when the kinges of the landes of Babylon were sente to him, to requyre of him: he that chaunced in the lande, Ezechias hum: to tempte him that all that was in

EZECH.

his myght be knowne.

The rest of the deys of Ezechias and his goodnes are written in the vision of Iai the prophete the son of Amos in the booke of the bookes of Juda and Israel. And then Ezechias layde him to rest with his fathers, and they buryed him in the hygher sepulchre of the sonnes of David: and Juda and the inhabitants of Jerusalem dyd him worshippe at his death. And Manasses his sonne reigned in his stede.

Manasse is taken prisoner: and after destruction of the Temple he dyeth after him succeeded Amos. Amos was kynge of his owne people, and Josiah his sonne reigned for him.

CAP.

XXXIII

Manasses was .xv. yeres olde when he was made kynge, and reigned .lv. yeres in Jerusalem. And he dyd wyckedlye in the sight of the Lord, lyke vnto the abominacions of the Pharys which the Lord call out before the children of Israel. For he went and buyte agayne the hyll aulters which Ezechias his father had broken downe. And he set up aulters vnto Baals, and made groues, & bowled him selfe vnto all the host of heauen and leued the. And he buyte aulters in the house of the Lord: at which the Lord had sayde * in Jerusalem shall my name be to be cure. And he made aulters vnto all the host of heauen in the two courtes of the house of the Lord: and he burnt his children in fyre in the valley of the sonnes of Bennon. And he adorned his hall dayes and occupied wyckedlye and idellye, and mayntened workers with spices & floure of fortunces: and wrought moche euill in the sight of the Lord, to anger him vnto.

And he put the hewed image of an Idol which he had made, in the house of God. Of which house God sayde to David also to Salomon his sonne, in this house here in Jerusalem which I haue chosen out of all the trybes, & I will put my name for cure, & no more shall the name of Israel for the of the lande which I haue ordeyned for your fathers. In all they shalbe diligent to do all I haue commaunded by Moyses in all the lawe ordinaunces and maners. But Manasses made Judas the inhabitants of Jerusalem to erre, and to do wyckedlye as the heiden which the Lord destroyed before the children of Israel. And when the Lord spake to Manasses and to his people, they attended not to him.

Wherefore the Lord brought vpon them his capitaynes of the host of the kynge of Assur, to the Manasses in an holde and bound him with chaynes and caried him to Babilon: wher he was in tribulation he sought the Lord his God, and humbled him selfe: & prayde before the God of his fathers, and made intercession to him: and he was encreased of him and herbe his prayer and brought him agayne to Jerusalem into his kyngdome. And Manasses herbe how that the Lord was the true God. After that, he buyte a wall

without the city of David on the West syde of Silon in the brooke and so forth to Silgah and rounde about Silgah and brought it by of a very greete height, and put Capitaynes of warre in all the stronge cities of Juda. And he toke away strange goddesses and the Idole out of the house of God, and all the aulters that he had buyte in the mount of the house of God and in Jerusalem, and cast them out of the city. And he made an aultar vnto the Lord and sacrificed thereon prayringes and thank offeringes, and charged Juda to serue the Lord God of Israel. Neuertheless the people dyd offer Idols in the hyll aulters, howebeit vnto the Lord their God only.

The rest of the actes of Manasses and his prayer vnto his God, and the wordes of the tears of visions that spake to him in the name of the Lord God of Israel, are written amonge the bedes of the kynge of Israel. And his prayer and how that he was herde, and all his synne and trespass, and the places where he made hyll aulters and set up groues & hewed Images before he was mekened, are written amonge the bedes of the tears of visions. And when Manasses was layde to rest with his fathers, they buryed him in his owne house and Amos his sonne reigned in his rowme. Amos was .xv. yeres olde, when he began to reigne, and reigned two yeres in Jerusalem. And he dyd that displeased the Lord: lyke vnto Manasses his father, for Amos sacrificed to all the hewed Images whiche Manasses his father made, and serued them, and mekened not him selfe before the Lord, as Manasses his father had mekened him selfe: but Amos trespassed greatly. Wherefore his owne seruantes conspired against him and slew him in his owne house. And the people of the lande slew all that had conspired against kynge Amos. And therto the people of the lande made Josiah his sonne kynge in his rowme.

Josiah destroyed the Idols and restored the temple in which is founde the booke of the lawe: he sendeth to Holdai the prophete for counsell.

CAP.

XXXIII

Josiah was made kynge when he was .biii. yeres olde, and he reigned in Jerusalem .xviij. yeres. And he dyd that pleased the Lord, & walked in the wayes of David his father doinge neyther to the right hande ne to the left. In so moche that the eggre yere of his reigne, when he was yet a lad, he began to seke after the God of David his father. And in the .xv. yere he began to purge Juda and Jerusalem of hyll aulters, groues, hewed Images, & Images of metall: so that they brake downe the aulters of Baals euen in his precinct, and the Idols that were vpon them, he caused to be destroyed. And the groues, hewed Images, & Images of metall he brake and made dust of them, and strowed it vpon the graves of them that had offered to them. And he burnt the bones of the priests vpon the aulters, and destroyed Juda and Jerusalem. And euen so dyd he

In the cyties of Manasses, Ephraim, Simeon and of Nephtali. And in the wyldernes of them coude about he plucked a sonde the aultares and the groues and dyd breake them and stampe them to powdre, and becomene the ydoles thowout all the lande of Israel: and then returned to Jerusalem.

In the xviij. yere of his raigne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, and Shafiah the gouernour of the cytie, and Joah the sonne of Joachas the recorder, to repaire the house of the Lorde his God. And when they came to Helkiah the hyshe preste, men deliuered them the monney that was brought into the house of God, which the Leuites that kept the enterres had gathered of the handes of Manasses and Ephraim and of all that yet remayned in Israel and of all Juda and Beniamin and of the inhabitants of Jerusalem. And they put it in the handes of the workmen that had the ouersight of the house of the Lorde, whiche gaue it to the labourers that wrought on the house of the Lorde, to repaire and mend it, and to masons and carpenters to bye beved stone and tymber, for to make couplings & beams for the houses which the knynges of Juda had destroyed: And the men wrought in þe worke faithfully.

And the ouerscers of them to couage them were Jahath and Obadiah Leuites of þe children of Merari: and Serubabab and Helulam of the children of the Sathathites, and as many other of the Leuites as coude skill of instruments of Musike. And ouer the beeters of buchers and ouer all that wrought, in what so euer workmanhip it were, were there serues, officers and porters of the Leuites.

The boke of the lawe is founde.

And as they brought out the monney that was brought into the house, Helkiah þe preste founde the boke of the lawe of the Lorde gyven by Moses. And Helkiah aunswered and sayde to Saphan the scribe: I haue founde þe boke of the lawe in the house of the Lorde, & gaue the boke to Saphan. And Saphan carryed the boke to the knyng, and brought þe knyng worde agayne, sayenge: all that was committered to thy seruantes, that is to thy. And they haue purged out the money that was founde in the house of the Lorde and haue destroyed into the handes of the ouerscers of the workmen. And then Saphan the scribe shewed the knyng, sayenge: Helkiah the preste hath gyuen me a boke, and he red it before the knyng.

And when the knyng had herd the wordes of the lawe, he tare his clothes, and commaunded Helkiah and Shafiah the sonne of Saphan and Shabon the sonne of Azalia and the scribe Saphan the scribe and Azaria a seruante of the knyng, sayenge: go and enquire of the Lorde for me and for them that are left in Israel and Juda, conseruing the wordes of the booke þe lawe. For greuous is the way of the Lorde that is shewed by þe lawe, to ouer our fathers kept not the word of the Lorde, to wylful that is shewed in this boke. And Helkiah with the scribe Saphan went to Holdai a prophetesse of the Lorde, the sonne of The-

kohath the sonne of Halarah keeper of the treasoure (which propheticke dwelt in Jerusalem in the seconde ward) and they communed with her. And she sayde vnto them thus: The Lorde God of Israel, trill ye the man that sent you to me: euen thus sayth the Lorde, I will bringe euill vpon this place and vpon the inhabitants thereof, euen at the curtes that are wycten in the boke which they haue before the knyng of Juda, because they haue forsaken me and haue offered vnto other gods to angre me with all maner workes of their handes, therefore is my wrath set on this agayn this place and shall not be quenched.

And as for the knyng of Juda whiche sent you to enquire of the Lorde, so shall ye say to him: thus sayth the Lorde God of Israel concerning the wordes which thou hast heard. Because thine heart dyd melt and thou dydest make thy selfe before God, when thou herd his wordes against this place and against the inhabitants thereof: and humbledst thy selfe before me, and tarest thy clothes and wepest before me, that haue I heard also sayth the Lorde. Beholde I will take the to thy fathers: then shall be put in thy graue in peace, & thine eyes shall not se all the myrth that I will bringe vpon this place and vpon the inhabitants of the same. And they brought the knyng worde agayne. Then the knyng sent and gathered together all the elders of Juda and Jerusalem. And the knyng went by into the house of the Lorde, and all the men of Juda and the viciaries of Jerusalem and the prelates and Leuites and all the people great and small: and red at the wordes of the boke of the lawe that was founde in the house of the Lorde. And the knyng stode at his standing and made a couenaunt before the Lorde, to folow the Lorde and to kepe his commandments, to wylfulness and his statutes with all his heart and with all his soule and to fulfill the wordes of the appoyntment wycten in the lawe booke.

And he made to come forth the all that were founde in Jerusalem and Beniamin, and the inhabitants of Jerusalem promysed to kepe the couenaunt of þe Lorde which was the word of their fathers. And Josias put away all maner abominations out of all landes that pertayned to the children of Israel, and brought all that were founde in Israel to serue the Lorde their God. And they turned not a syde from the Lorde God of their fathers as long as he luyed.

Josias holdeth passouer the fyrst tyme agayn the knyng of Egypt / and dyeth. The people bewail hym.

CAP. XXXV.

And Josias helde the feast of passouer vnto the Lorde in Jerusalem, and the feste passouer in the xiiij. daye of the first moneth. And he set the prelates in their offices and apoynted the in the scrupse of the lawe of the Lorde. And he sayd to the Leuites that

taught thowout all Israel and were sanctified vnto the Lorde: put the holy arke in the house which Salomon the son of Dauid knyng of Israel dyd buyde, yemede not to beare it vpon your shoulders. Wherefore now serue the Lorde your God and his people Israel. And prepare your selues by your ancient householdes and compages, accordyng to the wyctyng of Salomon his sonne. And stande in the holy place accordyng to the deuisions of the ancient householdes of youre bytchen the chyldren of the people, and after the deuision of the ancient householdes of the Leuites, & of the passouer, sanctifye and prepare your selues that they maye doo accordyng to the wyctyng of the Lorde by the hande of Moses.

And Josias gaue to the common people in lambs and hyndes, for passe ouer offerynges, vnto all that were present thier thousand by tale, and thre thousande oxen, euen of þe knynges substance. And his Lorde gaue willinge both vnto the people and vnto þe prelates and vnto the Leuites. Helkias, Azarias a Zibul ruler of the house of God, gaue vnto the prelates for passe ouer offerynges two thousande and fyre hundred lambs and hyndes, and thre hundred oxen. And Eozababab Semetia and Nathaniel his bytchen, and Shafiah and Jaui and Josabab, Lades of the Leuites, gaue vnto þe Leuites, fyre thousande passe ouer offerynges, & fyre hundred oxen.

And to the scrupse went forwarde: and þe prelates stode in thier places, and the Leuites in thier compages at the knynges commaundment. And they offered passouer: and the prelates sprinkled the bloude necessarye of the Leuites, and the Leuites streped the hyndes, and they set away the burnt offerynges, to gyue them vnto the common people as they were dewtyed by ancient houses, for to offer vnto the Lorde, as is wycten in the lawe of Moses. And so dyd they wyl the orde to. And they dressed the passouer with fyre as it maner was. But the oger halowed that braues they soo in pottes, caulderns and pannes and seled them quickly amenge all the common people. And afterwarde they made for them kyndes and for the prelates and for the children of Leui, which were bounden offeringe burnt offerynges and the set vnto thier right. And thowout the Leuites, þe prelates and for the prelates the kyndes of Leui. And the singers the chyldren of Asaph stode in thier standinge accordyng to the commaundment of Dauid and Asaph, Beniamin & Judan the knynges fear of visions: and the prelates staped at euery gate, and might not departe from thier seruice: But thier bytchen the Leuites prepared for them. And so all the kyndes of the Lorde went forwarde the sayde daye, offeringe passouer of burnt offerynges vnto the house of the Lorde, accordyng to the commaundment of knyng Josias. And so the children of Israel that coude be founde, that passouer the same tyme and kepte the feast of the passouer. vii. dayes. And there was

no passouer lyke to that kept in Israel frome the tyme of Samuel the prophete: neyther dyd any of the knynges of Israel holde suche a passouer feast as dyd Josias and the prelates & Leuites and all Juda, and almeche of Israel as coude be had, and the inhabitants of Jerusalem. And this passouer was holden in the xviij. yere of the raigne of Josias.

After all this, when Josias had synfished the temple, Necho knyng of Egypte came by to fight agaynst Arcamis vpon Euphrates, and Josias went out agaynst him. And the other sent messengers to him, sayenge: what haue I to do with the thou knyng of Juda? I came not agaynst the now at this tyme, but agaynst an house with whome I haue warre, & God bad me haste. Meane therfore and medle not with God which is with me, least he destroye the. Neuertheles Josias turned not his face fro him, but made him redy to fight with him, & hekened not vnto the wordes of Necho out of the mouth of God. And when he was come to fight in the vale of Megiddo, & Moers shot agaynst the knyng Josias. And þe knyng sayd to his seruantes: carry me away, for I am sore hurt. And his seruantes hadde him out of that charer & put him in an other, and brought him to Jerusalem where he dyed and was buried in þe sepulchre of his fathers. And all Juda and Jerusalem mourned for Josias. And Jeremie lamented Josias, and all singyng men and singyng women speake of Josias to this daye, and made it an ordinance in Israel: and they be wycten in lamentacions. The rest of the actes of Josias & his goodnes in folowynge the wyctyng of the lawe, & his dedes first and last are wycten in the boke of the knynges of Israel and Juda.

After Josias raigned Joachas, Joakim, Joacin, Sedekias, in whose tyme all the people were carryed away to Babilon and were brought agayne the xviij. yere after, by knyng Cyrus.

CAP. XXXVI.

And the people of the land toke Joachas the son of Josias & made him kyng agaynst his father in Jerusalem. And Joachas was. xiiij. yere olde when he began to raigne, & raigned thre monethes in Jerusalem. For the knyng of Egypte put him to dwelle at Jerusalem & ransomed the lande in an hundred talentes of siluer & a talent of golde. And the knyng of Egypte made Eliakim his brother knyng vpon Juda & Jerusalem, & turned his name vnto Joakim, but Joachas his brother Necho toke & carryed him to Egypte. Joakim was. xxi. yere old when he began to raigne, & raigned. xi. yere in Jerusalem: he dyd & displeased the Lorde his God. Agaynst him came Nabuchodonosor knyng of Babilon & boode him in fetters to carry him to Babilon. Whowout the knyng Nabuchodonosor carryed of þe vessels of þe house of the Lorde to Babilon & put them in his temple at Babilon. The rest of the actes of Joakim & his abominacions, & þe was layd to his charge, are wycten in the booke of the knynges of Israel: & Joacin his sonne raigned in his

Dm. 12. 12. 12.

zacharia.

Joachas: in the xviij. yere.

Eliakim.

B

Joacin.

in his

in his stead. Joacin was. xliij. yere olde when he began to raigne, and raygned thre monethes and ten dayes in Jerusalem: and dyd displeased the Lorde. And when the yere was out, kynge Nabuchodonosor sent and fet him to Babylon with the goodly vessels of his house of the Lorde, and made Sedechias his brother kynge ouer Juda and Jerusalem.

And Sedechias was. xxi. yere olde when he began to raigne, and raygned a. xj. yere in Jerusalem. And he dyd that displeased the Lorde his God, and humbled not him self before the Lorde the Prophete at the mouth of the Lorde. And thereto he rebelled against Nabuchodonosor which had receyued an othe of him by god and was to spycked and to harde heered to tuerne vnto the Lorde God of Israel. Furthermore all the rulers of the priesces with the people trespassed a pace after all maner of abominations of the Panyms: & polluted his house of the Lorde whiche he had halowed in Jerusalem.

And the Lorde God of their fathers sent to them by his messengers, sendynge them by tymes: for he had compassion on his people and on his dwellynge place. But they mocked the messengers of God and despised their wordes and mispsted his prophetes, vntill the wrath of the Lorde was aroise against his people that it was past remedy. And so he brought vpon them the kynge of Caldey & slew their young men with the swerde in their holy temple, and nerther spared younge man nor mayden, nor yetther olde man, nerther so moche as him that stowped for age: But gaue all into his hand.

And all the vessels of his house of God both great and smal, and the treasures of the house of God, and the treasures of the kynge & his Lorde he caried to Babylon eueri whiche. And they burnt the house of God and brake to wne

the walles of Jerusalem, and burnt all the places therof with fyre, with all the goodly stuffe therof, and marred it. And he caried awaye them that had escaped the swerde, to Babylon, where they were seruantes to him and his chyldren, vntill the kynge dome of Persia began to rule, to fulfill the word of the Lorde by the mouth of Jeremy, vntill the land had her pleasure of her Sabbothes: for as longe as the laye desolate, she kept Sabboth vntill she had fulfilled. lxx. yeres. And the first yere of Cyrus kynge of Persia to fulfill the word of the Lorde by the mouth of Jeremy, & Lorde stered by the spyrte of Cyrus kynge of Persia that he made a Proclamation thowout all his kynge dome, and set it vp in writinge, sayenge: Thus sayth Cyrus kynge of Persia, all the kynge domes of the earth the Lorde God of heauen hath gyuen me, whiche hath charged me to buylde him an house in Jerusalem that is in the lande of Juda. Wherefore who so euer is amonge you of all his

people, the Lorde his God be with him, and let him go by.

The ende of the seconde booke of the Chronycles of the kinges of Juda.

THE FYRST BOKE OF ESDRAS
THE PROPHETE.

Cyrus sendeth agayne the people that was in captiuitie, and restored them their holy vessels: & commaunded them to buylde agayne the temple.

CAPL

I.

In the fyrste yere of Cyrus kynge of Persia (that the word of the Lorde spoken by the mouth of Jeremy myght be fulfilled) the Lorde stered by the spyrte of Cyrus kynge of Persia, that he caused it be proclaimed thowout all his empyre, sea and by writinge also, sayenge: Thus sayth Cyrus the kynge of Persia: The Lorde God of heauen hath gyuen me all the kynge domes in the lande and hath commaunded me to buylde him an house at Jerusalem in Juda. Who so euer now amonge you is of his people, the Lorde his God be with him, and let him go by to Jerusalem in Juda, and buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And who so euer remaineth yet in any maner of place (where he is a straunger) let the men of his place, helpe him with siluer and golde, with good and catel, belyde that whiche they wylle offer, for his house of God at Jerusalem.

Then gat vp the principall fathers of Juda and Beniamin, and the priesces and Levites, and all they whose spyrte God had raysed to goe by, and to buylde the house of the Lorde at Jerusalem. And all they that were aboute them, strenghted their hande with vessels of siluer and golde, with good and catell and Jewels, belyde that whiche they gaue of their freewill. And kynge Cyrus brought forth of the vessels of the house of the Lorde, whiche Nabuchodonosor had taken out of Jerusalem, and put in the house of his God. But Cyrus the kynge of Persia brought them forth by Spylidates the treasurer, and numbred them vnto Sedechas the prince of Juda. And this is the numbre of them: thirty basins of gold and a thousand basens of siluer, and nyne and fiftie argues, thirtie cuppes of golde, and of other siluer cuppes foure hundred and ten, and of other vessels a thousand. So that all the vessels both of golde and siluer, were fyue thousand and foure hundred. Sedechas brought them all by, with them that came by out of the captiuitie of Babylon vnto Jerusalem.

The numbre of them that returned from captiuitie.

CAPL

II.

These are the chyldren of the lande that went by out of the captiuitie (whome Nabuchodonosor the kynge of Babylon had caried awaye vnto Babylon) and came a-

gayne vnto Jerusalem and in to Juda, eueri one vnto his cytie, and came with Zorobabel Jesua, Nehemiah, Sataiah, Raaiarah, Mithai, Belsai, Zehai, Begai, Rehum, and Baanah. This is now the numbre of the men of the people of Israel: The chyldren of Phases, two thousand, an hundred, and lxxij. The chyldren of Sappatah thre hundred and two and seuen: the chyldren of Arary, seuen hundred and lxxv. The chyldren of Pahath Moab amonge the chyldren of Jesua, two thousand, eght hundred and twelue: the chyldren of Elam, a thousand, two hundred and foure and f. lxx. The chyldren of Zethus, nyne hundred, and fyue and foure: the chyldren of Satai, seuen hundred and thre score: the chyldren of Bani, fyue hundred and xli. The chyldren of Bebai, fyue hundred and xxiij. The chyldren of Belgai, a thousand two hundred and xxi. The chyldren of Anathani, fyue hundred, and xvi. The chyldren of Begai, two thousand and lxx. The chyldren of Abin, foure hundred and lxx. The chyldren of Nece of Ezer, eght hundred and thre and twenty: The chyldren of Jorai, an hundred and twelue: the chyldren of Ham, two hundred and thre and twenty: The chyldren of Sebar, fyue and nyne: the chyldren of Bithaiem, an hundred and thre and twenty: the men of Jetho-pha fyue and xxi: the men of Anathoth, an hundred and eght and twenty: the chyldren of Aimaer, two and forty: the chyldren of Bariah Jarim, Zephaniah and Berechiah seuen hundred and thre and forty: the chyldren of Hamai and Gabaah fyue hundred and xxi. The men of Machabes, an hundred and two and twenty: the men of Bethel and Ai, two hundred and thre and twenty: the chyldren of Nebo, two and fiftie: the chyldren of Magbis, an hundred and fyue and fiftie: the chyldren of the other Elam a thousand, two hundred and foure and fiftie: the chyldren of Harim, thre hundred and twenty: the chyldren of Labbad and Ono, seuen hundred and fyue and twenty: The chyldren of Jericho, thre hundred and fyue and forty: the chyldren of Senaah, thre thousand, fyue hundred, and thirtie.

The priesces. The chyldren of Jedaiah of the house of Jesua, nyne hundred and thre and seuentie: the chyldren of Ezer, a thousand & two and fiftie: The chyldren of Phasur, a thousand and two hundred, & seuen & forty: The chyldren of Harim, a thousand and seuentene.

The Levites. The chyldren of Jesua and Kadmiel of the chyldren of Hobaiah, foure and seuentie. The singers, The chyldren of Asaph, an hundred, and eght and twenty. The chyldren of the musickers. The chyldren of Salum, the chyldren of Aker, The chyldren of Salmon, the chyldren of Akub, the chyldren of Hattai, and the chyldren of Sobai: all together.

gether an hundred and nyne and therty.

The Nerthinims, the children of Ziba, the children of Basupha, the children of Zaba-baoth, the children of Zerob, the children of Sieba, the children of Shabon, the children of Lehanah, the children of Hagabab, the children of Acub, the children of Hagab, the children of Samlat, the children of Hanan, the children of Gadel, the children of Gabar, the children of Keatiah, the children of Kabin, the children of Recuba, the children of Phaschab, the children of Tila, the children of Phaschab, the children of Bessal, the children of Aena, the children of Beunim, the children of Ne-phusim, the children of Bachur, the children of Bacupha, the children of Harpur, the children of Bezeluch, the children of Gabira, the children of Harla, the children of Barcom, the children of Sifaca, the children of Thamah, the children of Mesiah, the children of Haptha.

The children of Salomons seruantes, the children of Sorai, the children of Sopheret, the children of Phacuba, the children of Zaslal, the children of Parcon, the children of Gebet, the children of Sappatiah, the children of Hartil, the children of Pocheteth of Zebam, the children of Ami. All the Nerthinims and the children of Salomons seruantes were all together, the hundred and nyne and two.

And these went by also, Theimelab, Thel, Harla, Cherub, Adon & Quier. But they could not come their fathers house nor their land, whether they were of Israel. The children of Dalaiab, the children of Tobiah, the children of Accoba, five hundred and two and fiftie. And of the children of the prelates. The children of Hobaiab, the children of Hakoz, the children of Bezilal, whiche took one of the daughters of Bezilal the Galaadite to wife, and was counted amonge the same names: these sought the register of their birth, & found none, therefore were they put from the prelat-hode. And Hachielacha layde vnto them, that they shuld not care of the most holy, tyl there come by a prelat with the * lyght and peritallite.

God. p. d. l. c.

The hole congregation as one man, was two and forty thousand, the hundred and thre score: helpe their seruantes and map-bens, of whome there were seven thousande, the hundred and seven and threty. And they had two hundred threty men and women, seven hundred and sixe and threty horses, two hundred and foue and threty camels, and six thousande, seven hundred and twenty asses. And certayne of the thre fathers, when they came to the house of the Lorde at Jerusalem, they offered willingly vnto the house of God, that it shoulde be set in his place, and gaue at the thre habitate vnto the treasure of * worth thre score and one thousande drammes, and foue thousand pounce of silver, and an hundred prelates garments. So the prelates and the Leuites, and certayne of the people, and the syngers, and the porters, and the Nerthinims dwelte in their cyties, and all Israel in their cyties.

And after the foundation of the temple onestime, they sacrificed vnto the Lorde.

CAP.

III.

When the seventh moneth came, and the children of Israel were now in their cyties, the people cloued together as one man, vnto Jerusalem. And Jesua the sonne of Joseder arose and his brethren the prelates, & Zorobabel the son of Salathiel and his brethren, and buyded the altar of the God of Israel, to offer burnt offerings thereon, as was written in the law of Moses the man of God, and the altar they dyd set vpon his foudment (for there was a fearfulness amonge them because of the nations and landes) and offered burnt offerings thereon vnto the Lorde the morninge and at euen. And helde the feast of Tabernacles (as is written) and offered burnt offerings dayly in order, accordinge to the house, day by day. Afterwarde the dayly burnt offerings also, and of the new sheete of all the feast dayes of the Lorde that was bawled, and all manner of frewill offering, whiche they dyd of their owne motion vnto the Lorde.

Upon the first daye of the seventh moneth beganne they to offer burnt offerings vnto the Lorde. But the foundation of the temple of the Lorde was not yet layde. Forasmuch as they gaue money vnto the masons and carpenters, and meat and drinke and oyle vnto them of Zidon and of Tyre, to buyge them timber frome Libanus by sea vnto * Joppa accordinge to the commaundement of Cyrus kynge of Persia.

In the seconde yere of their commynge to the house of God at Jerusalem and the seconde moneth, began Zorobabel sonne of Salathiel, and Jesua sonne of Joseder, and the rest of their brethren the prelates and Leuites, and all that were come out of captiuitie vnto Jerusalem, and appointed the Leuites from thence yere after and above, to ouersighte the workes of the house of the Lorde. And Jesua stood with his sonnes and brethren, and Samuël with his sonnes, and the children of Juda, to fortifie the workemen of the house of God, namely the children of Beniamin, and their brethren, and their brethren the Leuites.

And when the buyders layde the foundation of the temple of the Lorde, the prelates stood in their array, with trompettes. And the Leuites the children of Asaph with organes, to praise the Lorde * a newe maner of psalms, and organes and chawkes before the Lorde, that he is gracious, and his mercy dureth for euer vpon Israel.

And all the people shouted loude in praising the Lorde, because the foundation of the house of the Lorde was layde. And any all of the olde prelates and Leuites and masons

carpenters, which had sene the first house: when the foundation of this house was layde before their eyes, wepte with a loude voyce. And many shouted with ioye, so that the people gaue a great sounde, in so much that the people could not perceiue the topfull sounde for the noise of the wepyng amonge the people: for the people shouted with a loude voyce, so that the noise was heard farre of.

The buydinge of the temple is hyndered.

CAP.

IIII.

At that tyme the aduersaries of Juda and Beniamin hearde, that the children of captiuitie buyded the temple vnto the name of God of Israel, they came to Zorobabel and to the principall sarchers, and sayd to them: We wil buyde with you: for we seke the Lorde your God as ye do. And we haue offered sacrifice vnto him, syngers that as for the house of Asuer brought vs by hyther. But Zorobabel and Jesua and the other auncient fathers of Israel answered them: It belongeth not to you, but to vs to buyde the house vnto our God: for we our selues wil buyde alone vnto the Lorde our God of Israel, as Cyrus kynge of Persia hath commaunded vs.

Then the folke of the lande hyndered the people of Juda, & made them askepe to buyde and hynd counselous against them and hyndered their druple, as long as Cyrus kynge of Persia lyued, tyl the raygne of Darius kynge of Persia. And whē Asuerus was made kynge, in the beginninge of his raygne they wrote vnto him a complaynt against them of Juda and Jerusalem.

Also in the tyme of Artaxerxes, wrote Belshazzar, Eubabates, Zabel, and the other eldres conspircate vnto Artaxerxes kynge of Persia. But the scripture of the letter, was written in the Syriens speache, and was red in the language of the Syriens. Achum the chanceler, and Samlat the scribe, wrote also in Syriens some Jerusalem, to Artaxerxes the kynge, of this tenour.

We Achum the chancelour, and Samlat the scribe, and other of the counsell of Dura, of Appasath, of Tarpat, of Persia, of Reach of Babylon, of Susan, of Deba, and of Eld, and other of the people, whome the great and noble Asenaphar brought cur, and set in the cyties of Samaria, and other on this syde the water, and in Ceneeth. (This is the summe of the letter that they sent vnto kynge Artaxerxes). The seruantes the m on this syde the water and in Ceneeth to kynge Artaxerxes grete. We it knowen vnto the kynge, that the Jews are come by frome the to vs vnto Jerusalem a cytie sedicious and frowarde, and by the same, and layde the foundation of the walls thereof, and repaie them. Knowe we therefore, O kynge, that yf this cytie be buyded and the walls made by againe, they shall not graue tribute, colle, ne pearelye custome and soeuen vnto the kynges wall this lande. But now by the we al are the

by, whiche destroyed the temple, we woll no longer se the kynges dishonour. Therefore we haue sent out, and caused the kynge to be certified thereof: that seche maye be made in the Chionyles of the progenitors, and so shall thou synde in the same Chionyles, and perceyue, that this cytie is sedicious and noysom vnto kynges and landes, and that they cause others also to rebell of olde, and for the same cause was this cytie destroyed. Therefore we certifye the kynge, that yf this cytie be buyded, & the walls thereof made by, thou shalt kepe nothinge on this syde the water by reason of it.

When sent the kynge an answer vnto Achum the chanceler, and Samlat the scribe, & to the other of their counsell that dwelt in Samaria, and vnto the other beyonde the water. Fear and salutation. The letters whiche ye sent vs, haue bene openly red before me, and I haue commaunded to make seache: and it is founde, that this cytie of olde hath made insurrection against kynges, and how that sedicion and rebellion hath bene committed therein. There haue bene myghy kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and colle, tribute and preylye custome was gauen them. Do ye now after this commaundement, so by the same men, that the cytie be not buyded, tyl I haue gauen commaundement. So now ye be not negligent here in, least the kynge haue harme by meanes of it.

When kynge Artaxerxes letters were red before Achum the chanceler and Samlat the scribe and their counsell, they went by in al haste to Jerusalem vnto the Jewes, and forbade them with violence and power. They erased the worke of the house of God at Jerusalem, and continued to tyl the seconde yere of Darius kynge of Persia.

By the exhortacion of Aggeus and Zachary the temple is reedified.

CAP.

V.

The prophetes, Aggeus and Zachary & a sonne of Aho, propheted vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Israel. Then gat by Zorobabel the sonne of Salathiel, and Jesua the sonne of Joseder, and began to buyde the house of God at Jerusalem, and with the prophetes of God which helped them. At the same tyme came to them Thathanai the Capitayne on this syde the water, and Scharbuzanai, and their felowes, and sayd thus vnto them: Who hath commaunded you to buyde this house, and to make by the walls thereof? Then tolde we them the names of the men, that made this buydinge. But vpon the Eldres of the Jewes came the eye of their God, so that they could not cause them to cease, tyl the matter was brought afore Darius, and tyl they had answered by letters therunto.

And

This

This is the copie of the letters that Thathani capitayne on this side the water, and Scharbuzanai, and their adherentes of Apphar sach (which were on this side the water) sent unto kynge Darius. The wordes they sente unto him were these: Unto Darius the kyng All peax. We it knowen to the kyng, that we came into Jeruzi to the house of y great God which is buylded with rough stones, and beames are layd in the walles, and the worke goeth fast forth, and prospereth in their hands. We asked therefore the elders, and sayde unto them: Who hath commaunded you to buyld this house, and to make vp the walles thereof? We asked their names also, that we myghte certifie the, and haue wryten the names of the men that were their rulers. But they answered vs these wordes, and sayde: We are the seruantes of the God of heauen and earth, and buyld the house that was buylded many yeres ago, which a great kyng of Israel buylded and set vp. And after our fathers had feared y God of heauen unto wrath, he gaue the murt into the hande of Nabuchodonosor kyng of Babylon the Calde, which ouerthrew this house, and caried the people awaye vnto Babylon. But in the first yere of Kyus the kyng of Babylon, the same kyng Kyus commaunded to buyld this house of God, for the vessels of golde and siluer in the house of God, which Nabuchodonosor toke out of the temple at Jerusalem, and brought them into the temple at Babylon, those dyd Kyus the kyng take out of the temple at Babylon, and requered them vnto Sathazar by name, whom he made Capitayne, and sayde vnto him: Take these vessels, go thy waye and bynge them vnto y temple at Jerusalem, & let the house of God be buylded in his place. Then came the same Sathazar and layd the foundation of y house of God at Jerusalem. Suches that tyme hath it bene in buyldinge, and as yet is not synfynished. Nowe therefore yf it lyke the kyng, let searche be made in the kynges treasure house at Babylon, whether it was kyng Kyus commaument, that the house of God at Jerusalem shoulde be buylded: and sende vs the kynges pleasure in this behalfe.

¶ The commaument of Darius, when the temple was buylded and dedicate, the chyldren of Israel kepte the feast of vnleued bread.

CAP. VI.

¶ Then commaunded kyng Darius, search to be made in the Library of the kynges booke, which laye at Babylon. So at Sathazanis in a cassel that lyeth in the lande of the Medes, was founde a booke, and in it was a recorde wrytten after this maner: In the first yere of kyng Kyus, commaunded kyng Kyus to buyld the house of God at Jerusalem, in the place where y sacrifice is made and to laye a foundation of thre shoure cubites hygh, and thre shoure cubites bryde, and thre

walles of rough stones, and one wall of timber, and the expenses shoulde be gyven of the kynges house. And the golde and siluer vessels of the house of God (which Nabuchodonosor toke out of the temple at Jerusalem, and brought vnto Babylon) shoulde be restored agayne, that they maye be brought vnto the temple at Jerusalem to their place into the house of God.

Nowe therefore thou Thathani capitayne beyonde the water, & Scharbuzanai, & your felowes which are beyonde the water, be ye aware frome them. Let them worke in the house of God, that the Capitayne of the Jewes and their elders may buyld the house of God in his place. I haue commaunded also, what shall be done to the Elders of Jude in the buyldinge of the house of God, that they shall diligently be taken of the kynges goodes, even of the revenues beyonde the water, and gyven vnto the men, and that they bene hyndred. That yf they haue neede of calues, lambes, or goates, for burnt offeringe vnto the God of heauen, wheate, salt, wyne and oyle, after the custome of the yeades at Jerusalem be it gyven them daily that no complaine be made hereyn. And let them offe swete sacrifices vnto the God of heauen, and praye for the kynges lyfe, and for his chyldren. This commaument haue I gyven. And what man so ever allegeth these wordes, there shall a beame be taken frome his house, and he shall be hangid thereon, and his house shall be forsaken for the dede. Yea the God whiche hath made his name to dwell there, destroye all Realmes & people, that put to thier hande to alter and breake downe the house of God at Jerusalem. I Darius haue commaunded, that this be diligently done.

Then Thathani, the Capitayne beyonde the water, and Scharbuzanai with their felowes (to whome kyng Darius hadde sent) dyd their deuour. And the elders of the Jewes buylded, and they prospered (thorow) the purveyng of Aggeus the prophete and Zachary the sonne of Ad: and buylded, and in by the worke, accordinge to the commaument of the God of Israel, and after the commaument of Kyus, Darius and Artaxerxes kynges of Persia. And they were in synthyrp the house vnto the thirde daye of the moneth Adar, that was in the sixte yere of the reigne of kyng Darius.

And the chyldren of Israel, the preestes, the Levites, and the other chyldren of captivite helde the dedication of the house of God with ioye, and offered at the dedication of the house of God, an hundred calues, two hundred lambes, foure hundred goates: and for the synofferinge for al Israel twelve he goates, accordinge to the nombre of the trybes of Israel, and for the preestes in their courses, and the Levites in their offices to minster vnto God which was at Jerusalem, as is wrytten in the booke of Holes.

And the chyldren of captivite helde pacifickly, vpon the fourtenth daye, of the first moneth: for the preestes and Levites hadde pur-

ified them selves, so that they were all cleane as one man, and offered Pasche for all the chyldren of captivite, and for their brethren the preestes, and for them selves. And the chyldren of Israel, which were returned out of captivite, and all suche as hadde learned them selves frome the synthyrpnesse of the paynes in the lande to seke the Loyde God of Israel, ate and helde the feast of vnleued bread seven dayes with ioye: for the Loyde hadde made them gladd, and touned their hardes were strengithed in y worke of the house of God, which is the God of Israel.

¶ The commaument of Artaxerxes/Esdras to the chyldren of Israel/ and returneth to Jerusalem.

CAP. VII.

VII.

¶ After these thynges in the reigne of Artaxerxes kyng of Persia, there wente by frome Babylon, Esdras the sonne of Sarniab, the sonne of Asariab, the son of Belshia, the sonne of Selum, the sonne of Zador, the sonne of Ahtob, the sonne of Amariab, the sonne of Asaria, the son of Maratob, the sonne of Zaratiah, the sonne of Osi, the sonne of Nohi, the son of Abissas, the sonne of Phneco, the sonne of Eleazar, the sonne of Aaron the chiefe preste. This Esdras was a quicke soule in the lawe of Moses, which the Loyde God of Israel dyd gyue. And the kyng gaue him all he requyred, accordyng to the hand of the Loyde his God vpon him. So went vnto the lande of the chyldren of Israel, and of the preestes, and of the Levites, of the synghers, of the postres, and of the Netthinims vnto Jerusalem, in the seventh yere of kyng Artaxerxes. And they came to Jerusalem in the fifth moneth, that is the seventh yere of the kyng. For vpon the first daye of the first moneth began he to goo by from Babylon: and on the first daye of the fifth moneth came he to Jerusalem accordinge to the good hande of God vpon him. For Esdras prepared his herte to seke the lawe of the Loyde, and to do it, and to teache the precept and iudgement in Israel. This is the copie of the letter that kyng Artaxerxes gaue vnto Esdras the preste, the scribe, which was a teacher in the wordes of the Loyde, and of his statutes ouer Israel. Unto Esdras the preste and scribe in the lawe of the God of heauen peax and greetynge. I haue commaunded that all they of the people of Israel, and of the preestes and Levites in my realme, which are mynded to go by to Jerusalem, that they goo with the, bringe sentes of the kyng and of the seven Loydes of the counsell, to bysyt Jude and Jerusalem, accordinge to the lawe of God, which is in thy hande: and that thou take with the, siluer and golde, which the kyng and the Loydes of his counsell haue gyven of thair good wyll vnto the God of Israel (whose habitation is at Jerusalem) and all the siluer and golde thou canst fynde in all the countrey of Babylon: with that also that the people

and preestes gyue of thair good wyll vnto the house of God at Jerusalem. Take thou y same and bye diligently with it, calues, lambes, goates, and sacrifices, and dynch offeringes, to be offered vpon the altare of the house of your God at Jerusalem. And loke what is lyker the and thy brethren, to do with the rest of the monye, that was after the wyll of your God. And the vessels that are gyven the for the ministracion in the house of thy God, those deliuer thou befoze God at Jerusalem.

And what so ever thyng more shall be needfull for the house of thy God, which is needfull for the to spende, let the same be gyven oute of the kynges chamber. I kyng Artaxerxes haue decreed and commaunded to all the keepers of our treasure beyonde the water, that loke who so ever Esdras the preste and scribe in the lawe of the God of heuen requyeth of you, that ye fulfill the same diligently, vntill an hundred talentes of siluer, vntill an hundred quarters of wheate, and vntill an hundred Batthes of wyne, and vntill an hundred Batthes of oyle, and salt without measure. What so ever belongeth to the ryces of the God of heuen, let the same be done with diligence for y house of the God of heuen, that there come no mych of, vpon y kynges realme and his chyldren.

And knowen be it vnto you, that ye shall haue no auctorite to requyre taxes and custome and yerely rentes vpon anye of the preestes, Levites, synghers, postres, Netthinims, and ministers in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou Judges and prebendes to iudge all the people that is beyonde Jordan, even all suche as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyll not diligently fulfill the lawe of thy God, and the kynges lawe, wal haue his iudgement for the dede, whether it be vnto death or to be banished or to be condemned in goodes, or to be put in prison.

¶ Prayed be the Loyde God of your fathers, which so hath inspired the kynges hert to gaenpse the house of God at Jerusalem: and hath enclined his mercye vnto me in the presence of the kyng and his counsellours, and befoze all the kynges byestates. And I was comforted (accordyng to the hand of the Loyde my God ouer me) and so gathered I the preestes of Israel together, that they myghte goo by with me.

¶ The nombre of them that returned to Jerusalem with Esdras.

CAP. VIII.

VIII.

¶ These are the heades of their fathers that were named, which wente by with me from Babylon, what tyme as kyng Artaxerxes reigned. Of the chyldren of Phinees, Gersom: Of the chyldren of Ithamar, Daniel: Of the chyldren of David, Batus: of the chyldren

chyliden of Zerach, of the chyliden of Phas-
ros, Zacharie, and with him were nombred
an hundred and fifty men: of the chyliden of
Pahath, Hoab, Eltoenai, the sonne of Zera-
hiab, and with him two hundred men: of the
chyliden of Zerach, the sonne of Zerahiel,
and with him three hundred men: of the chyl-
iden of Adin, Abed, the sonne of Jonathan, &
with him fifty men: of the chyliden of Elam
Elah, the sonne of Achabiah, and with him
seventy men: of the chyliden of Saphatia,
Zabadi, the sonne of Michael, and with
him, xxx. men.

Of the chyliden of Joab, Obadiab the son
of Jehiel, and with him two hundred & eighty-
seven men: of the chyliden of Selomith the son
of Joshiab, and with him an hundred & three
men. Of the chyliden of Bebai, Zacharie the
sonne of Bebai, and with him eighty & twenty
men. Of the chyliden of Abgab, Johanan the
sonne of Hakatan, and with him an hundred
and ten men. Of the chyliden of Adoniram,
and these were their names: Eliphelet, Jehiel
and Samatah, and with them three score men.
Of the chyliden of Begui, Uthai and Zabud,
and with them seventy men. And I gathered
them together by the water that runneth to-
warde Ahava, and there abode we three dayes.
And when I looked amonge the people and the
priestes, I founde no Levites there. Then sent
I Eliezer, Ariel, Semetah, Elinathan, Jarib, El-
nathan, Natha, Zachary and Mosollam the
rulers, and Josabab and Elinath the teachers,
and those sent I unto Edo the chiefest at Cal-
phia, that they shoulde fetch us ministers for
the house of our God, and I told them what they
shoulde saye unto Edo, and to his brethren the
Bethinims at Calphia.

And (acordinge to the good hande of our
God upon vs) they broughte vs a wise man
frome the chyliden of Mohol the sonne of
Leui, the sonne of Israel, I meane Sarabia
with his sonnes and brethren eighty seven. And
Halabia, and with him Isaiab of the chyliden
of Merari, with his brethren and their son-
nes, twenty. And of the Bethinims, whome
David and the Princes gaue to minister vnto
the Levites, two hundred and twenty, all na-
med by name.

And when there at the water besyde Ahava,
caused I a fastynge to be proclaimed, that we
myght humblye our selues before our God, to
seke of him a right waye for vs, and oure chyl-
iden, and all our substance. For I was asha-
med to requyre of the kynge, souldiours and
horsemen, and to helpe us agaynst the enemye
in the waye. For we had sayd vnto the kynge:
The hande of our God is vpon all them that
seke him in goodnesse, and his violence and
wrathe vpon all them that forsake him. So
we fasted, and soughte this at our God, and he
hearde vs. Then I rote out twelue of the chief
priestes, Sarabia, and Halabia, & ten of their
brethren with them, and weied them there the
siluer and golde, and bestelles for the offeringe
vnto the house of our God, whiche the kynge
and the lordes of his counsell and princes, and
all Israel that were at hand, had giuen to the

offeringe: and there weied I them with the
hande, five hundred and fifty talentes of sil-
uer, and in siluer beuell an hundred talentes,
and in golde an hundred talentes, twenty pes-
ces of golde of a thousand diameters, and the
costly ornaments of good brylliant, as cleare as
golde, and sayd vnto them: Ye are holpe by
the Loyde, therefore are the bestelles holpe also,
and so is the siluer and golde: that is giuen
a good will vnto the Loyde God of your fa-
thers: Watche ye therefore and kepe it, till I
weie it downe before the chief Priestes and
Leuites, and auncient fathers of Israel at Je-
rusalem in the Tresaurie of the house of the
Loyde. Then toke the Priestes and Leuites
the weied siluer and golde and beuell, and brou-
gt it to Jerusalem vnto the house of our God.
So we marched forwarde, from the water of
Ahava, on the twelue daye of the first mo-
neth, to goo vnto Jerusalem: and the hande
of our God was vpon vs, and discomfited
frome the hande of the enemye and they
awayte by the waye. And we came to Jeru-
salem, and abode there three dayes. Now on the
fourth daye was the siluer and golde, and
beuell weied in the house of our God by the
hande of Meremoth the sonne of Uriah the
Prieste, and with him Eleazar the son of Phari-
seus, and with him Josabab the sonne of Je-
ru, and Noabiah the sonne of Beor the Leui-
tes, acordinge to the nombre and weight of
euerie one. And the weight was all wright at
the same tyme.

And the chyliden of the captivitye, whiche
were come oute of pryson, offered humblye
offerings vnto the God of Israel: the chyliden
lookes for all Israel, nyntye and six hun-
dred: seuentye and seven lamber, and thre
goates for a synne offeringe, all to the house
of offeringe of the Loyde. And the bestelles
offeringe comynge vnto the kynge, and
to the captyues on this syde the water.
And they auaunced the people, and the house
of God.

Esdras complaunteth on the people, that had
not kepte their selues frome God, and interceded
with the gentyles.

CAPL.

IX.

When all this was performed, the min-
istres came to me, and sayde: the people of Is-
rael and the Priestes and Leuites are
not seuered from the nations in the landes
touching their abominations, namely of the
Canaanites, Bethinims, Phereizes, Jebusites,
Ammonites, Moabites, Egyptians, and
others. For they haue taken their daughters
and their sonnes, and haue mingled them
with the nationes of the landes: and
moreouer the hande of the pryces and cap-
tyues hath ben pryncypall in this trespass. And
I herde this, I tare my clothes and my
mantle, and pte of the heere of my head
of my berde, and sat mourninge. Then
told vnto me all suche as feared the word
of the Loyde God of Israel, because of the
transgression.

And I late mourninge tyll the
evenynge sacrifice. And aboute the euynge
sacrifice, I rose vp fro my heupnelle, and rente
my clothes and my rayment, and fell vpon my
knees, and layd out my handes vnto the Loyde
my God, and sayd. My God, I am ashamed,
and dare not lyte by myne eyes vnto the my
God: for our wykednesse are growen ouer
our head, & our trespasses are waxen great vnto
the heern: Suches the tyme our fathers, haue
we ben in great trespase vnto this daye, and
because of our wykednesse haue we and oure
kynge ben giuen vp in to the hande of the pry-
ces of the nationes in to the swerde, in to bon-
dage, in to pte, and in to confusion of face,
as it is come to passe this daye.

But now a litle and sodayne graciousnes
is come from the Loyde our God, so that some of
vs are escaped, that he maye giue vs a nape in
his holy place, that our God maye lyght oure
eyes, and giue vs a lytle lyfe in oure bondage.
For we are bondmen, and our God hath not
foraken vs in our bondage, but hath enclined
mercye vnto vs in the sight of the kinges of Per-
sia, that he shoulde giue vs lyfe, & auaunce the
house of our God, and buyde vp the desolate
places therof, and to giue vs an hedge in Ju-
da and Jerusalem.

And now, O our God: what shall we saye
after this? for we haue forsaken thy commaun-
dementes, whiche thou haste commaunded by
thy seruantes the Prophetes, and sayd: The
lande vnto whiche ye go to possesse, is vncleane
because of the filthynesse of the people of the lan-
des, by their abominations wherewith they
haue filled it with vncleannes on euery syde.

Therefore ye shall not giue your daughters to
their sonnes, and their daughters shall ye not
take vnto your sonnes, and take not their peas-
ant wylthe for euer, that ye maye be stronge
and enlarge the good in the lande, and that ye
and your chyliden maye haue the inheritance
of it for euermore.

And after all this that is come vpon vs, by-
cause of our tynfulnes and great trespase thou
our God hast spured oure wykednesse, and
hast giuen vs a deliquance as it is come to
passe this daye.

And neuertheless we haue touned backe,
and haue let goo thy commaundementes, to
take contrarie with the people of these abo-
minations. Wylte thou then be wrothe with
vs, tyll we be vtterly consumed, so that no
thyng remayne, and tyll there be no deliquan-
ce? O Loyde God of Israel thou art right-
eous: for we remayne yet escaped, as it is this
daye. Beholde in thy presence are we in oure
trespase, for because of it there is no standing
before the.

The people repente them / and put awaye they
synne.

CAPL.

X.

Wyle Esdras prayed after this maner,
and knowleged, wept, and laye before
the house of God, there reioyced vnto

him out of Israel a very great nombre of men
and women, & chyliden: for the people wepte
very sore. And Sechanias the sonne of Jehiel
one of the chyliden of Elam, answered & sayd
vnto Esdras: We haue trespassed agaynst the
Loyde oure God, in that we haue taken straunge
wyues of all the people of the lande. Nowe
there is hope yet in Israel concerninge this,
therefore let vs make a couenaunt nowe with
our God, to put awaye all the wyues, & suche
as are boine of them, accordinge to the coun-
sell of the Loyde, and of them that feare the
commaundement of oure God, that we maye
too accorde to the lawe. Get the by ther-
fore, for the matter belongeth vnto the. We
will be with the, be of good comforte and wo-
te. Then rose Esdras, and toke an othe of the
rulers, Priestes and Leuites, and of all Is-
rael, that they shoulde too accorde to this
woide: and they swore. And Esdras rode vp
before the house of God, and wente in to the
chambre of Johanan the sonne of Eliashib.
And when he came thither, he ate no bread,
nor dranke water: for he mourned bycause of
the transgression of them that had bene in
captiuitie.

And they caused a proclamation be made the
same oute Juda and Jerusalem, vnto all the
chyliden whiche had ben in captiuitie, that they
shoulde reioyce vnto Jerusalem: And that who
so euer came not within thre dayes, acordinge
to the determination of the euers and elders,
all his substance shoulde be forfeyt, and he to
be put out of the congregation of the captiue.
Then all the men of Juda and Benjamin as-
sembled vnto Jerusalem in thre dayes, that is
on the twente daye of the nynteth moneth:
and all the people sate in the strete before the
house of God, and trembled bycause of the
synnes, and for the sayne. And Esdras & the
priest rode vp and sayd vnto them: Ye haue trans-
gressed, in that ye haue taken straunge wyues,
to make the trespase of Israel yet more: con-
fesse nowe therefore vnto the Loyde God of
your fathers, and to his pleasure, and sende
your liues frome the people of the lande, and
frome the straunge wyues. Then answered all
the assemble, and sayd with a loud voyce: Let
it be done as thou hast sayde. But the people
are many, and it is a raynye wetter, and they
can not stande here without, neyther is this a
woyke of one daye or two, for we are manye
haue offended in this transgression. Let vs ap-
poynte oure rulers therefore in all the congre-
gation, & all they whiche haue taken straunge
wyues in oure cyties, maye come at the tyme
appoynted, and the elders of euery cite, and
they Judges with them, tyll the mathe of
our God be touned awaye frome vs for this
offence.

Then were appoynted Jonathan the sonne
of Akab, and Jahakia, the sonne of Shekua
ouer this matter: And Mosollam and Saba-
thai the Leuite holpe them. And the chyliden
of the captiuitie, oyd euen so. And Esdras the
priest, and the auncient beades thow the
house of they fathers, and all that were now
techered by name, seuered them selues, and sat
them

11. Esdr. ix. 1.

13

*Deut. xix. 1.
Judith. vi. 1.

them to come on the first daye of the tenth mo-
neth to examyn this matter. And in the fyfthe
daye of the fyfthe month they made an ende
concernynge all the men þe had taken straunge
wyues.

And among the children of the Priests there were men founde & hadde taken straunge wyues, namely amonge the children of Iesua the sonne of Joseder and of his brethren, Waa liah, Eliezer, Farib and Godoliah. And they gaue their handes there vpon, that they wolde put awaie their wyues: and for their offering to give a ramme for their trespass. Among the children of Emor, Hanani, and Zabadiab. Among the children of Harim, Waa liah, Eliah, Semeliah, Jehiel, and Olias. Amonge the childre of Whabur, Elieonah, Waa liah, Ismael, Aethanael, Josabed and Siala. Amonge the Leuites, Josabed, Semel and Keelaa, which same is Kalkithay, Pachayah, Juda and Elcazar. Amonge the singers: Eliaub. Amonge the porters: Selum, Etem and Uri.

ters: Selum, Tolem and Acl.
D Of Israel. Amonge the children of Pharoos:
 Kemiah, Zethab, Melchia, Hamin, Eleazar,
 Melchia, and Banarah. Amonge the children
 of Elami, Mathania, Zacharie, Tethiel, Abdi,
 Jerumoth and Elia. Amonge the children of
 Zethua, Eltoarnai, Eliab, Mathania, Jeru-
 moth, Zabab and Azya. Amonge the children

of Bebai, Johana, Hanania, Zabal and
Jehoi. Amonge the children of Broni: Moloch,
Maluch, Adai, Jafub, Saal and Jerimoch.
Amonge the children of Papath: Houb,
Ana, Calai, Bagarab, Baalia, Bathaniah,
Jezeiel, Senui, and Manasses. Amonge the chil-
dren of Harim, Eliezer, Ichah, Melchus, Su-
metah, Simeon, Ben Jamin, Yalluch and Je-
marias. Amonge the children of Iahim, Senui,
Bathachas, Zabel, Eliphelet, Jerem, Ma-
nasse and Semei. Amonge the children of Ba-
ni, Abai, Amram, Hucl, Baerab, Eliezer,
Badaia, Alania, Barimoch, Eliah, Eliezer,
Alania, Bathanah, Jaalan, Bau, Senui, Semei,
Salamia, Nathan, Adai, Bachabadab, Je-
lai, Sarai, Asarael, Seleuiab, Samai, Je-
sum, Amariah, and Joseph. Amonge the chil-
dren of Nebo, Jael, Barparthab, Zabel, Ze-
bina, Jedai, Joel and Banaiab. All
these had taken draunge wy-
ues. And amonge some
times there were
some that had
boyne chil-
dren.

The ende of the fyrste boke
of Esdras.

**Company builder to Lyngse Artaxoxes, property to
cut the people.**

CAPL

L

THele are the actes
of Nehemie the sonne of
Bachalia. It soytuned
in the moneth Tassen,
in the twenty yere, that
I was in the castell at
Susa: and Hanani one
of my brethren came to
me, sayng men of Iuda,
and I asked them howe the Iewes dyd that
were deliuered and escaped from the captiui-
tie, and howe it wente at Ierusalem. And they
sayde vnto me: The remnaunt of the captiui-
tie are there in the lande in greate myssfortune
and rebuke. * The walles of Ierusalem are
broken downe, and the gates therof are brent
with fyre.

When I heerde these wordes, I late me
where and wepte, and mourned thre dayes,
and fasted and prayed befoze the God of hea-
uen, and sayd: O Lorde God of heuen, thou
great and terrible God, * thou that keepst
overtment and mercy for them that loue the,
my seruice thy commaundementes: Lette
thyne eares harken, and thyne eyes be open,
that thou mayste heare the prayer of thy ser-
uant, whiche I praye nowe befoze the, daye
and night, for the chyldren of Israell thy ser-
uauntes, and knowlege the synnes of the chil-
dren of Israell, whiche we haue comytted
against the. And I and my fathers house haue
sinned also. We haue bene corrupte vnto
the, in that we haue not kepte the commaun-
dementes, statutes and lawes, whiche thou
commaundedst thy seruauente Moses. Yet call
to remembraunce the worde that thou com-
maundedst thy seruauente Moses, and saydest:
Ye transgresse, I wyll scatter you abrode
amonge the nacyns. But yf ye retourne vnto
me, and kepe my commaundementes and do
them: though ye were cast out vnto the ve-
rtemost parte of heuen, yet wyll I gather you
thence, and brynge you euen vnto the place
that I haue chosen for my name, to dwelle
there. They are thy seruauentes, and the peo-
ple, whom thou haste deliuered thosome thy
great power, and stronge hande. O Lorde,
let thyne eares harken to the prayer of thy ser-
uant, and the prayer of thy seruauentes,
whiche desyre is to frace thy name, and let thy
seruant prosper this daye, and graunte hym
increase in the syghte of this man: for I was
thynges butler.

The Schems had obtained letters of Artaxerxes, king of Persia, to Jerusalem, and builded the wall:

CAP.

11.

In the moneth of Nisan, in the .xx. year of
 kynge Artaxerxes, when the wile stode be-
 fore him, I toke vp the wine and gaue it vn-
 to the kynge, and I was braye in his presence.
 Then sayde the kynge vnto me : why lokest
 thou so sadly? Thou art not sycke, this is not
 withour cause, but there is somewhat not well
 in thyne better. And I was soze astrapde & sayde
 vnto the kynge : God saue the kynges life for
 euer : wolde I not loke sadly ? the cite of my
 fathers burial lieth waste, and the gates thes-
 of are consumed with fire. Then sayd the king
 vnto me : what is thy request ? the made I my
 prayer to the God of heuen, and said vnto the
 kyng : yf it please the kyng, and if thy seruante
 be fauoured in thy syght : I beseeche the sende
 me in to Iuda, vnto the cite of my fathers bu-
 riall, that I may burye it. And the kynge said
 vnto me, and also the quene that sate by him :
 how longe shall thy iouney continue, & when
 wilt thou come again? And it pleased the king
 to sende me, and I set him a tyme, and sayd vn-
 to the kyng : yf it please the kyng, let him giue
 me letters to the capitaynes beyonde the wa-
 ter, that they may conuey me ouer, til I come
 in to Iuda : and letters vnto Assaph keeper of
 kings wod, that he may giue me wod for bea-
 mes to the gates of the temple, for the towres
 of the house, for the wallis of the cite, and for
 the house that I shal entre in to. And the kyng
 gaue me accordyng to the good bande of God
 vpon me. And when I came to the capitaynes
 beyonde the water, I deliuered them the kyn-
 ges letters. And the kynge had sent capitaynes
 and horsemen with me. But whē Sanabaiat
 the Iyozonite, and Tobiah the seruant of the
 Ammonites herde this, it greued thei sore, that
 there was come a man which sought & welch
 of the chyldren of Israel. And when I came to
 Jerusalem, and had ben there thre dayes, I gat
 me vp in the night season, and a few men with
 me : for I tolde no man what God had giue
 me in myne hert to do at Jerusalem, and there
 was not one beast with me, saue that I rode
 vpon. And I rode by night vnto balce gate be-
 fore the dragon well, and to the donge gate, &
 considered the wallis of Jerusalem that were
 broken downe, and the gates therof consumed
 with the fyre. And I went ouer vnto the well
 gate, and to the kinglys conuite, and there was
 no rowme for my beast, that it coult go vntre
 me. Then went I on in the night by the broke
 side, and considered the wall, and turned backe
 and came home agayne to balce gate.

And the rulers knoꝛt noꝛ togetheꝛ I wente,
oꝛ what I dyd, foꝛ hitherto had I not tolde þ
Ietemes and the pꝛieſtes, the counſailers and the
rulers, & the other that laboured in the worke.
And I ſayd vnto them : ye ſee the miſerꝑ that
we are in, how Ieruſalem lyeth waile, & howe
the gates therof are brent with fyre, come ſce
as buylt by the walles of Ieruſalem, that we
be no moꝛe a reproche. And I tolde them of the

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hand of my God, which was upon me: and the kinges wordes that he had spoken vnto me. And they said: then let vs arise & buyde: and their handes were strenghted to good. But when Sanababal the Ezonite, and Tobias the seruauant of the Ammonites, and Geseu the Arabian heere this, they laughed vs to scorne, and despised vs and said: what is this that ye do? Wyl ye sal a way agayne from the king? Then answered I them, and sayd: the God of heuē it is that causeth vs to prospeere: and we be his seruantes. Let vs arise and buyde. As for you, ye haue no portion nor right nor remembrance in Ierusalem.

The nombre of them that buyded the walles.

CAPL.

III.

Here xxxiij. Zacha. xliiij.

Ad Eliash the high prest gat him by his brethren the prestes, and buyded the Westegate. They repaired it, & sette by the wyse of it: euen vnto the tower of the Westegate. They repaired it, namely vnto the tower of Bananeel. After vnto him buyded Sachne the sonne of Ami. But the Westegate by the children of Ananah buyde, they couered it, and set on the doores lockes and barres of it. Next vnto him buyded Barimoth the sonne of Uriah the sonne of Bakoz. Next vnto him buyded Mosalam the sonne of Barachiah the sonne of Mesabeel. Next vnto him buyded Zadoe the son of Baana. Next vnto him buyded they of Tekua. But their great me put not their needes to the seruice of this Roide.

The oldgate buyded Josaba the sonne of Pascah, and Mosalam the sonne of Besodiah they couered it, and sette on the doores, lockes, and barres. After vnto them buyded Malatiah of Gaboon, and Jazon of Merano, men of Gaboon, and of Maspha for the scate of the captayne on this syde the water. After vnto him buyded Tiel the sonne of Harbath the goldsmith. Next vnto him buyded Hananiah the Apotearers sonne, and they repaired Ierusalem vnto the broad wall. After vnto him buyded Kaphtiah the sonne of Hur the ruler of the halfe quarter of Ierusalem. Next vnto him buyded Jedajah the sonne of Harimaph ouer agaynst his house. Next vnto him buyded Hatus the sonne of Hatabonah. But Helchia the sonne of Harim, and Hasub the son of Bahath Moab buyded the other pite, and the towne beside the fountaine. After vnto him buyded Serum the sonne of Balobes the ruler of the halfe quarter of Ierusalem, and his daughters.

The bailey gate buyded Manan, and the citeryus of Zanoah. They buyded it, and set on the doores, lockes and barres, and a thousande cubits on the walle, vnto donge gate. But dongegate buyded Melchiah the sonne of Keleab the ruler of the fourth parte of the bynes: he buyded it, and set on the doores, lockes and barres therof. But the Westegate buyded Serum the sonne of Chohabab, the ruler of the fourth part of Masphah. He buy-

ded it, and couered it, and set on the doores, lockes, and barres, and the wall vnto the palle. Siloah by the kinges garden, vnto the palle goe downe from the wyse of David. After him buyded Arhemias the sonne of Bok, the ruler of the halfe quarter of Bethan: he buyded the other pite ouer agaynst the chies of David, and the pole Asuta, and vnto the house of the myghtye.

After him buyded the Leuites, Return the sonne of Dani. After vnto him buyded Sababiah the ruler of the halfe quarter of Bethan in his quarter. After him buyded the Leuites, Sauai the sonne of Banabad, the ruler of the halfe quarter of Bethan. After him buyded Ezer the sonne of Josua the ruler of the phah, the other pite harde ouer agaynst the harnesse corner. After him buyded Baruch the sonne of Zabar: the other pite wostlylye coldy, from the corner vnto the wyse of Jach of Eliash the byghe prest. After him buyded Marimuth the sonne of Uriah the son of Bakos the other pite, from the wyse of the byke of Eliash, euen as long as the house of Eliash extended. After him buyded the prestes, the men of the countrey. After him buyded Ben Jamin and Hasub ouer agaynst their house: after them Alariah the son of Masahab the son of Ananias next vnto his house. After him buyded Benai the sonne of Banabad, the other pite from the house of Alariah, vnto the turnage, and vnto the corner. After him buyded Shalel the sonne of Elai ouer agaynst the corner and the bye towne, whiche lyeth out ouer from the kinges house, besyde the count of the pylon. After him Phadiah the sonne of Pharus (as for the prests they dwelt in Ophel, vnto the water gate, toward the wall where the towne lyeth oute.) After him buyded they of Tekua the other pite ouer agaynst the great towne that lyeth outwarde, and vnto the wall of Ophel.

But from holic gate forth buyded the prestes, euerpe one ouer agaynst his house. After them buyded Zadoe the sonne of Emri ouer agaynst his house. After him buyded Semiah the sonne of Serbanah her of Sagan. After him buyded Hananiah son of Selema, a Hanun son of Zalaph the sext, the other pite. After him buyded Mosalam the sonne of Barachiah ouer agaynst his treasure. After him buyded Melchiah the goldsmithes son, vnto the house of prests, and of the marchantes ouer agaynst the counseil gate, & to the pylon in the corner. And bytwene the pylons of the corner vnto Westegate buyded the goldsmithes and the marchantes.

The buydng of Ierusalem is hyndred and lit, but the Jewes buyde it beinge rebeyd harnessed: lit theyr entences quide made them.

CAPL.

IIII.

When Sanababal heere that we buyded the wall, he was wroth, and roke great indignation, and mocked the Jewes, and sayd before his brethren and the hoole of the

multitude what do the weake Jewes? Shall they be suffered? Shall they offer? Shall they presume it in one daye? Shall they make the dones poise agayne that are brought to bulle and hewe? And Tobias the Ammonite besyde him sayd: let them buyde on, yf a foxe go by he shall breake downe their stony wall. I heare then our God how we are despised, turne then same vpon their owne heed, that thou mayest geue them ouer in to despisinge in the lande of their captiuitie. Loues not their wickednesse, and put not oute these synne frome thy presence: for they haue prouoked the bull. Yet buyded we the walle, and loyned the to together vnto the halfe byegthe. And the people were well mynded to laboure. But when Sanababal and Tobias, and the Arabians, and Ammonites, and Moabites heere that the walles of Ierusalem were made up, and that they had begon to stope by the gapes, they were very wrothe, and conspyed all together to come and fyghe agaynst Ierusalem, and to make an hynderaunce therein. Nevertheless we made our prayer vnto our God, and let watchemen vpon the walle daye and nyght ouer agaynst them. And Iuda sayd: the strength of the beastes is to feble, and there is to make dull, we are not habile to buyde by the wall. And our aduersaries thought: they shal not knowe neither se, tyll we come in the myddes amonge them, and see them, and hinde the wyke. But when the Jewes dwelt byde them came out of all the places where they dwelt aboute vs, and tolde vs as good as ten tymes: then set I the people after their hundreds with their swordes, speeres and bowes in the lowe places behynde the wall, and loke, and gat me vp, and sayde vnto the chiefe men and rulers, and to the other people: be not ye afrayde of them, & thynke vpon the greates Roide, whiche oughte to be feared, and fyghe for your brethren, sonnes, daughters, wyues, and houses. Nevertheless when our enemies heere that we had gotten word of it, God broughte the counseil to thought, and we turned all agayne to the wall euerpe one vnto his labour. And from that time byde it came to passe, that the halfe parte of the fonge men byd the labour, and the other halfe parte helde the speeres, bowes, bows, and bydplates: and the rulers stode by the walle, and bare burthens frome those that labored them. With one hande byd they the wyke, and with the other helde they theyr weapons. And euerpe one that buyded, hadde his swerde gyde by his syde, and so buyded they: and the trompetters stode besyde me. And I sayde vnto the principall men and rulers, and to the other people: the wyke is greates and large, and we are diuided vpon the walle euerpe one frome an other. Loke in what place euerpe ye heare the noyse of the trompet: re-lyste ye thither vnto vs. Our God shal fyghe for vs, and we wyl be labourynge in the wyke. And the halfe parte of them helde the speeres frome the moynynge spyngge, tyll the sunne came forth. And at the same tyme sayd

I vnto the people: euerpe one abyde with his seruauce at Ierusalem, that in the nyghte season, we maye geue attendaunce to the watche, and to labour on the daye tyme. Surely I and my brethren and my seruantes, and the men of the watche behynde me, we put neuer of our clothes, so moch as to washe our selues.

The people are vexed with honger. Nehemias for- bydeth viurye. He requyryth not the leuynge of a captayne.

CAPL.

V.

Ad there arose a great complaint of the people and of their wyues agaynst their brethren & Jewes. And there were some that sayd: our sonnes and oure boughters are to many, let vs take coyne for them and cate, that we maye lyue. Some sayd: let vs set our landes, vineyardes and houses to pledge, and take vp coyne in the oerth. But some sayd: let vs borrowe monney of the kinges tribute for our landes and vineyardes. Now are our brethrens bodies as our owne bodies, and theyr children as our children: elles shalbe we subdue our sonnes and boughters vnto bondage, and some of oure boughters are subdued alreadye, and no strength is there in our handes, and other men shal haue oure landes and vineyardes.

But when I heerde theyr complaynte and suche wordes, it displeased me soze, and I reuolued so in my mynde, that I rebuked the heades & rulers, and sayd vnto them: & wyl ye requyre viurye one of an other? And I brought a great congregacion agaynst them, and sayd vnto them: we (after our habilitie) haue bought our brethren the Jewes, whiche were solde vnto the paynnes. And wyl ye sell your brethren, whome ye haue boughte vnto vs? When helde they theyr peace, and coude fynde nothynge to answer.

And I sayde: It is not good that ye wo. Doughte ye not to walke in the feare of God, because of the rebuke of the Iepthen ouer enemies? I and my brethren, and my seruantes haue lent them money and coyne: but as for viurye, let vs leaue it. Therefore this same daye, se ye restore them theyr landes agayne, theyr vineyardes, oyle gardenes, and houses, yes, the hundred parte of the money, of the coyne, wyne, and oyle, that ye haue wonne of them. Then sayd they: we wyl restore them agayne, and wyl requyre nothynge of them, and wyl do as thou hast spoken. And I called the prestes, & toke an othe of them, that they sholde do so. And I woke my lappe and sayde: God wake out euerpe man after the same manner frome his house and labour, that maye reuyneth not this wyke: each thus be he waken out, and vopde. And all the congregacion sayd, Amen: and prayed the Roide. And I people byd so. And frome the tyme that it was comytted vnto me to be a captayne in the lande of Iuda, namely frome the twentieth yere vnto the two and thirtieth yere of kinges

Deute. xxiii. vi. vii.

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Actartexs

And my brethren (that is twelve pere) and my brethren had not eate such sustenance as was given to a capitayne. For the olde capitaynes that were before me, had ben chargeable unto the people, and hadde taken of them bread and wyne, and forty sicles of siluer: yea and their seruantes hadde oppressed the people. But so did not I, and that because of the feare of God. I laboured also in the worke vpon the walles, and boughte no lande. And all my seruantes came thither together vnto the worke. Moreover there were at my table an hundred and fiftie of the Jewes and rulers, whiche came vnto me from the Banymys that are about vs, and there was prepared me dayly an oxe, and fye chosen shepe and bydes, and euer ones in ten dayes a greete quantite of wyne. Yet required not I the fuyng of a capitayne, for the bondage was greuous vnto the people. * Think vpon me God vnto the ende, accordyng to all that I haue done for this people.

II. Esdr. vii. d. and xii. b.

The byldinge is yet agayne bynded and left.

CAPL VI.

And when Sanabalat, Tobiah, and Geselem the Acauan, and the other of our enemies herd that I had bylded the wall, and that there were no moor breakes therein (how be it at the same tyme I had not hanged the dores vpon the gates) Sanabalat and Geselem sent vnto me, sayinge: come and let vs mete together in the villages vpon the playne of the cite Dno. Neuerthelesse they thought to doo me euill. Notwithstandyng I sent messengers vnto them, sayinge: I haue a great busynesse to do, I can not come downe. The worke wolde daube vpon I were slacke and came downe to you. How be it they sente vnto me as good as foure tymes after the same manner. And I gaue the same answer. Then sente Sanabalat his seruante vnto me the fiftie tyme, with an open letter in his hande, wherein was wyrtten: it was tolde the heythen, and Geselem hath sayde it, that thou and the Jewes thynke to rebell: for the whiche cause thou bylded the walles, and wylste be their kynge in these maters, and hast oppressed the prophetes to preache of the at Jerusalem, and to saye he is kynge of Iuda. Nowe what this come to the kinges eares: come nowe cherefore, & let vs take hur counsel together. Neuerthelesse I sent vnto him, sayinge: there is no suche chynge wone as thou sayest: thou hast sayned it out of thynne owne herte. For they were all mynded to make vs as trayde, and thought: they wyl withdrawe these handes from the worke, that they wyl not laboure. How be it I strenghted my hande the more. And I came vnto the house of Semeliah the sonne of Delaiah the son of Shepharabael, and he had shut him selfe within, and said: let vs come together in to the house of God, euen in to the middes of the temple, and shut the dores of the temple: for they wyl come to sle the, yea euen in the night wyl they come to put I to deth. But

I said: Wolde any suche man as I seele I that bring as I am, that wil go in to the temple to saue his lyfe? I wyl not go in. In I perceyued I God had not sent him: Yet he prophesie vpon me, neuerthelesse Tobiah, Sanabalat had hyred him for money. The fore toke he the money, that thoughte I wolde so do, and thynke: that they might haue an euill reporte of me, to blasphem me. For God thynke thou vpon Tobias and Semeliah, accordyng vnto these their wordes, of the prophet Hoadiah, and of the other prophet, that wolde haue put me in feare. And the wal was synfished on the fyue and twente daye of the moneth Elul, in two and fiftie dayes. And when all our conynyes herde thereof, all the heythen that were about vs, were afraide and their courage sayled them: for they perceyued that this worke came of God. In the same tyme were there manye of the chylde of Iuda, whose letters wente vnto Tobias, from Tobias vnto them: for there were manye in Iuda I were swayne vnto him: for he was the sonne in lawe of Sechaniah, the sonne of Arah, and his sonne Iohanan had the daughter of Mosalam the sonne of Barachiah, and they spake good of him before me and tolde him my wordes, and Tobias sente letters, to put me in feare.

After the wall ones bylded the walles is repopuled. They that returned from the captivite are nombred.

CAPL VII.

When we hadde bylded the wall I byged on the woies, and the porters, the gees, & Leuites were appoynted. And I commaunded my brother Hanani and Hananiah the ruler of the palace at Jerusalem (for he was a faythful man, and feared God more then byd many other,) And I sayd vnto them: let not the gates of Jerusalem be opened vnto the sonne be hot. And whyle they are yet in synge in the walles the dores wyl be shut and barred. And there were certayne citizins of Jerusalem appoynted to be watchemen, euer one in his walles, and aboute his house. And the cite, was large of towne and greete, but the people were few therein, & the houses were not bylded.

And my God byd put in my herte that I gathered together the principall men, and the people to nombze them, and I founde a register of the nombze of them, whiche came by foure oute of the captivite: and founde wyrtten therein: * these are the sonntes of the land that wente by from the captivite of the kinge of Babilon had broughte awaye) and came to his cite, whiche came with Zorobabel: Iesua, Nehemias, Azariah, Baanab, Sabum, Marbochee, Belsan, Belsarath, Bepai, and Baanab.

This is the nombze of the men of the people of Israel. The chylde of Pharoos were two

thousande, an hundred and two and seventy: the chylde of Saphatiah, thye hundred and two and fiftie: the chylde of Arah, fye hundred and two and fiftie, the chylde of Sabatiah, amonge the chylde of Iesua and Ioad, two thousande, egypt hundred and egyptine: the chylde of Elam, a thousande, two hundred and foure and fiftie: the chylde of Zathua, egypte hundred and fye and fower, the chylde of Zachai, seven hundred and thye scoie: the chylde of Banu, fye hundred and egypt and fower: the chylde of Bebai, fye hundred and egypte and twente: the chylde of Algab, two thousande, the hundred and two and twente: the chylde of Abontam, fye hundred and thye scoie and fower: the chylde of Begoi, two thousande and thye scoie and fower: the chylde of Abin, fye hundred and fye and fiftie: the chylde of Ater, of Sechias, egypte and egypte.

The chylde of Hasum, thye hundred and egypte and twente: the chylde of Hysai, thye hundred and fower and twente: the chylde of Hariph, an hundred and twente: the chylde of Sabao, fye and twente: the men of Berthehem and Netophah, an hundred fower scoie and egypte: the men of Anathoth, an hundred and egypte and twente: the men of Beth Almoth, two and fower: the men of Kariath Jarim, Sephtah and Hieroth, seven hundred and thye and fower: the men of Rama and Gaba, fye hundred and one and twente: the men of Bichmas, an hundred and two and twente: the men of Bithel and Ai, an hundred and fye and twente: the men of Nebo, an hundred and two and fiftie: the chylde of the chylde of Elam, a thousande, two hundred and fower and fiftie: the chylde of Harim, thye hundred and twente: the chylde of Iericho, thye hundred and fye and fower: the chylde of Lodhadid and Dno, seven hundred and one and twente: the chylde of Iericho, thye thousande, nyne hundred and thye.

The priestes. The chylde of Jadaiah of the house of Iesua, nyne hundred and fye and thye: the chylde of Ezer, a thousande and two and fiftie: the chylde of Paschur a thousande, two hundred and seven and fower: the chylde of Barim, a thousande and twente.

The Leuites. The chylde of Iesua of Libnial amonge the chylde of Iobadiah four hundred and fye. The syngers. The chylde of Asaph, an hundred and egypt and fower. The porters. The chylde of Selum, the chylde of Ater, the chylde of Salmon, the chylde of Amos, the chylde of Harith, the chylde of Sobai, all together an hundred and egypt and thye.

The Artumims. The chylde of Ziba, the chylde of Hapupha, the chylde of Eba, the chylde of Zeror, the chylde of Phadon, the chylde of Zebad, the chylde of Hagaba, the chylde of Salmai, the chylde of Hanan, the

chylde of Gabel, the chylde of Gaber, the chylde of Kaia, the chylde of Kamin, the chylde of Arcoba, the chylde of Gesein, the chylde of Alla, the chylde of Phasab, the chylde of Belsai, the chylde of Azumim: the chylde of Sephusalim, the chylde of Bachuc, the chylde of Bacupha, the chylde of Harhur, the chylde of Bazith, the chylde of Mahida, the chylde of Harfa, the chylde of Berco, the chylde of Silera, the chylde of Thamab, the chylde of Harlah, the chylde of Haripha.

The chylde of Salomons seruantes: The chylde of Sotai, the chylde of Sophter, the chylde of Phetiba, the chylde of Zaala, the chylde of Darcon, the chylde of Sidel, the chylde of Saphatiah, the chylde of Haril, the chylde of Pochereth of Zaba, the chylde of Amos. All the Artumims & the chylde of Salomons seruantes were thye hundred, nyne and two.

And thye wente by also of Thel Mela, Thel Harla, Cherub, Adon and Ezer: but they coulde not fynde the fathers house, nor they seed, whether they were of Israel. The chylde of Dalaiab, the chylde of Eobia, and the chylde of Arcoba, fye hundred and two and fower. And of the priestes the chylde of Ihabiah: the chylde of Haros, the chylde of Berthai, whiche took one of the daughters of Berthai the Galaadite to wyfe, and was named after the name. These soughte the register of theire pedigree, & when they founde it not, they were put from the Priesthode. And Iahuratha sayd vnto them, that they shoulde not eate of the moos holys, tyll there came by a Priest with the light and perfectnesse.

The hole congregation as one man, was two and fower thousande, thye hundred and thye scoie, besyde their seruantes and maydes, of whome there were seven thousande, thye hundred and seven and thye. And they had two hundred and seven and fower synginge men and women, seven hundred and fye and thye horses, two hundred and fye and fower mules, fower hundred and fye and thye camelles: fye thousande, seven hundred and twente asses.

And certayne of the auncient fathers gaue vnto the worke. Iahuratha gaue to the treasure a thousande drammes, fye bakens, fye hundred and thye pteges garments. And some of the chiefe fathers gaue vnto the treasure of the worke twenty thousande bakens, two thousande and two hundred pound of silver. And the other people gaue twenty thousande drammes, and two thousande pounde of silver, and thye scoie and seven pteges garments. And the Priestes and Leuites, the porters, the syngers, and the other of the people and the Artumims, and all Israel dwelte in their cites.

Esdras gathereth the people and readeth to them the lawes. They kepte the feast of tabernacles.

CAPL VIII. When

Jerusalem, and from the villages of Bethphage, and from the house of Galgal, and out of the fields of Geba and Bethanath: for the singers had supplied them villages about Jerusalem. And the priests and Levites purified them selves, and cleansed the people, the gates and the wall.

E And I caused the princes of Juda to go by upon the wall, and appointed two great queers of thanksgiving, which went on the right hand of the wall towards the Donge gate, and after them went Hosaiab, and half of the princes of Juda, and Asaria, Esdras, Mosolom, Juda, Ben Jamin, Semerab and Jerem: and certayne of the prelates childen with trompettes, namely Zachary the sonne of Jonathan, the sonne of Semerab, the son of Mathaniah, the sonne of Michaiab, & son of Zecur, the sonne of Asaph, and his brethren Semerab, Asarai, Melalai, Galalai, Maat Nathanael and Juda and Hanani, with the musical instrumentes of David the man of God.

And Esdras the scribe before them, towards the Westgate, and they went by our against them upon the steps of the city of David at the gorge by of the wall to the house of David, unto the Watergate eastward.

D The other queer of thanksgiving went over against them, and I after them, and the half part of the people upon the wall, towards the Watergate upwards, until the broad wall, and to the gate of Ephraim, and to the tower of Hananai, & to the tower of Sheph, until the Watergate. And in the pylongate stood they all, and to stand the two queers of thanksgiving of the house of God, and I and the half of the rulers with me, and the prelates, namely Eliakim, Maasiah, Asiniam, Michaiab, Elioenai, Zachary, Hananiah, Eleazar, Ueli, Jozanan, Melchiah, Elam and Ser. And the singers sang loud, and Jezraia was the organist.

And the same day were there great sacrifices offered, and they rejoiced: for God had given them great gladnes, so that both the wyves and children were joyful, and the mythe of Jerusalem was very farre of.

At the same tyme were men appointed over the treasure chests (wherein were the offerings, firstfrutes, & the tythes) that they should gather them out of the fields about the cities to deale them unto the prelates and Levites, according to the law: for Juda was glad of the prelates, and Levites, that they stood and waited upon the office of their God, and the office of the clefinge. And the singers & porters stood after the commaundment of David and of Salomon his sonne: for in the tyme of David and Asaph, were the chiefe singers constituted, and the songes of praise and thanksgiving unto God. In the tyme of Zorobabel and Nehemias, by all Israel, gave portions unto the singers and porters, every day his portion, and they gave thynges halowed unto the Levites, and the Levites gave thynges

that were sanctified, unto the children of Aaron.

D Deuteronomy is recorde, and when they have heard it, they severed from them all strangers.

CAPL.

XIII.

A And what tyme as the booke of Holm was red in the eares of the people, there was founde written therein, & that the Ammonites and Moabites should never come into the congregation of God, because they met not the children of Israel with bread & water, and byed Balaam against them, that he should curse them: nevertheless our God turned the curse into a blessing. Now when they herde the Lawe, they severed from Israel me one that had mythe him self therein. And before this had the prelate Eliakim byed the chest of the house of our God unto his kyneman Tobiah: for he had made him a great chest and there had they afore tyme layde the thynges, frankincense, vessell, and the tythes of coyne, wyne and oyle (according to the commaundment given to the Levites, singers and porters) and the firstfrutes of the prelates.

But in all this was not I at Jerusalem: for in the two and thirtieth yere of Artaxerxes kynge of Babylon, came I unto the kynge, and after certayne dayes I got licence of the kynge to come to Jerusalem. And I gat knowledge of the euill that Eliakim had done to Tobiah, in that he had made him a chest in the court of the house of God, and it grew to store, and I call forth all the vessels of the house of Tobiah out of the chest, and commaunded them to cleanse the chest. And they brought I agayne the vessels of the house of God, the sacrifice and the incense.

And I perceived, that the portions of the Levites were not given them, for which cause the Levites and singers were fled, every one to his lande for to worke. Then reposed I the rulers, & sayd: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Juda the tythes of coyne, wyne and oyle unto the treasure. And we ordeyned to be treasurers over the treasure, even Selemaiah the prelate, Zawe the scribe, and of the Levites Phasaiab and under their hande Hanan the sonne of Zecur the sonne of Mathaniah: for they were counted faithfull, and their office was to distribute unto their brethren. I thinke me my God herein, and wyte not of my mercy, that I have shewed on the house of my God, and on the officers thereof.

At the same tyme sawe I some tread upon the prelates on the Sabbath and bying in cludges, and asses laden with wyne, grapes, figges, and bying all manner of burthen unto Jerusalem, upon the Sabbath day. And I rebuked them earnestly the same day that they solde the bytapes. There dwelt of Tyre also therein, which brought

all manner of ware, and solde on the Sabbath unto the children of Juda and Jerusalem. Then reposed I the rulers in Juda, & sayde unto them: what euill thyng is this ye do, & breake the Sabbath day? Whyd not our fathers care it as & our God brought all this plague upon us and upon this city? And ye make the more yet upon Israel, in that ye breake the Sabbath.

And it fortuned, that when the gates of Jerusalem were touched with the evening shadowe on the Sabbath, I commaunded to shut the gates, and charged that they should not be opened till after the Sabbath: & some of my scrablers set I at the gates, that they should no burthen be brought in on the Sabbath day. Then remained the chapmen and marchantes once or twyse over nyght with the Jerusalem, with all manner of wares. Then reposed I them forth, and sayde unto them: why tarpe ye all nyght about the wall? If ye do it ones agayne, I will laye hands upon you. Frome that tyme forth came they no more on the Sabbath. And I sayd unto the Levites which were cleane, that they should come and kepe the gates, to halowe the Sabbath day. I thinke upon me (my God) concerning this also, and spare me according to thy great mercy.

And at the same tyme sawe I Jewes, that were of the kynge of Ammon, and of Moab, and thicke children spake halfe in the speche of Ammon, and coude not speake in the Jewes language, but by the longe night a man perceived every people. And I reposed them, and cursed them, and smote certayne men of them and put them by, and toke an othe of them

by God: ye shall not geve your daughters unto their sonnes, neither shall ye take their daughters unto your sonnes, or for your selues. Did not Salomon the kynge of Israel synne therein? & yet amonge many paynmes was there no kynge lyke him, and he was deare unto his God, and God made him kynge over all Israel, and yet nevertheless straunge women caused him to synne? And shall we then obey you to you, to do all this great euill, to halte before our God, and make straunge wyves?

And one of the children of Tolada the son of Eliakim the hygh prelate, hadde made a contract with Sanababat the Moabite: but I chased him frome me. O my God, thinke thou upon them that desyre prelatode, and I save of the prelatode and of the Levites. Thus cleansed I them frome all suche as were strangers, and appointed the courses of the prelates and Levites, every one to his office, and to office the wood or tymes appointed, and the firstfrutes. I thinke

thou upon me (O my God) for the ben.

The ende of the booke of
Nehemias.

Capre Asuerus, whiche is called Artaxerxes ma-
lieth a royall feaste, wherunto the queene Vasthi wil
not come: for whiche cause she is diuorced.

CAPL

I.

In the tyme of Asuerus
which raygned from Inde vn-
to Ethiopia, ouer an hundred
and seuen and twenty landes,
what tyme as he sat on his
seate royal in the castel of Su-
san in the thirde yere of his raygne, he made a
feast vnto all his princes and seruantes, na-
mely vnto the myghty men of Persia and Me-
dia, to the capytaynes and rulers of his coun-
teryes, that he myght shewe the noble rebes
of his kyngdome, and the glorious worshippe
of his power, many dayes longe, euen an hy-
dred and foure score dayes.

And when these dayes were ended, the kyng
made a feast vnto all the people that were in
the castel of Susa, both vnto great & small,
seuen dayes longe in the court of the garden
by the kynges palace: where there hanged
whete, red and yelow clothes, fastened with
cordes of linnen and scarlet in bluer rynges,
vpon pylers of Marble stone.

The benches were of gold and siluer made
vpon a pavement of grene, white, yelow and
blacke Marble. And the drinke was caryed in
vessels of golde, and there was euer change
of vessel. And the kynges wyne was caryed
moche, accordyng to the great power of the
kyng. And no man was appoynted what he
shulde drinke: for the kyng had commaun-
ded all the officers of his house, that euer
one shoulde do as it liked him. And the queene
Vasthi made a feast also for the women in the
palace of Asuerus. And on the viij. daye when
the kyng was pleasauntly meep of the wyne
he commaunded Methuman, Bartha, Harbo-
na, Bagatha, Abagatha, Zathar and Caras
the viij. chamberlaynes, that shoulde serue in
presence of kyng Asuerus, to fetch the queene
Vasthi with the crowne regal, that he myght
shewe the people and princes her fairnesse: for
she was bewtyfull. But the queene Vasthi
wolde not come at the kynges wynde by his
chamberlaynes. Then was the kyng verie
wrothe, and his indignacion kyndled in him,
and he spake to the wyse men that had vnder-
standinge in the ordinaunces of the lande, for
the kynges matters must be handled before al
suche as haue knowledg of the lawe and iu-
gement: and the next vnto him were, Car-
sana, Setbar, Admatha, Tharlis, Mares, Ma-
sana and Mamucan, the seuen princes of the
Persians, and Medes, whiche sawe the kynges
face, and were wont to sit first next him,
what lawe shulde be execute vpon the queene
Vasthi, because she dyd not accordyng to the
wynde of the kyng by his chamberlaynes.
Then sayde Mamucan before the kyng and
the princes: the queene Vasthi hath not onely
hurt the kyng, but also all the princes and al

the people in all the prouinces of kyng Asue-
rus, for this dede of the queene shall come aboue
vnto all women, so that they shall despyse their
husbandes before their eyes, and shall saye: the
kyng Asuerus commaunded Vasthi to come
to come before him, but she wolde not. And
by this example shall all the princes wyse of
Persia and Media set at naught the commaun-
dement of their husbandes, when they here
of this dede of the queene, thus shall there
be despyctulnes and wrath ynough. If it
please the kyng, let there go forth a procla-
macion frome him, and let it be written ac-
cordyng to the lawe of the Persians and Me-
dians (and not to be transgressed) that Vas-
thi come no moze before kyng Asuerus, and
let the kyng geue the kyngdome vnto ano-
ther that is better then she.

And that this wytyng of the kyng whiche
shalbe made, be published thowhe out
all his empyre which is great, that all wyse
men haue their husbandes in danoure, both
great & small. This pleased the kyng & the prin-
ces, & the kyng dyd accordyng to the word of
Mamucan. Then were letters sent forth
to all the kynges landes, into euery lande ac-
cordyng to the wytyng therof, and to euery
people after their language, that euerie man
shulde be Lorde and chiefe in his owne house.
And this caused he to be diuorced amonge all
people.

The queene put awaye, certayne goodly yow-
damoyselles are searched out amonge whom Es-
ther pleased the kyng. Harboreus desired to
the kyng those that wolde betraye him.

CAP.

II.

These thinges done vnto the displea-
sure of kyng Asuerus was alayed he thought
vpon Vasthi, what she had done, & when
it was concluded concernyng her. Then sayde
the kynges seruantes: Let there be sayde
virgins sought for the kyng, & let the kyng
appoynt ouersers in all the landes of his em-
pyre, that they maye byngge together al
younge virgins vnto the castel of Susa vnto
the kynges lodgyng, vnder the hande of Har-
boreus chamberlayne, that kepeth the
women, and let him geue them their appoynt-
ment. And loke which damoysell pleased the kyng,
and let her be queene in Vasthis stede. Thus ple-
sed the kyng and he dyd so.

In the castel of Susa there was a Jewe,
whose name was Harboreus, the son of Je-
sir, the son of Semai, the son of Ais, the son
of Jemini, which was caryed awaye from Je-
rusalem, when Jekonias the kyng of Judea
was led awaye, whom Nabuchodonosor
king of Babylon caryed awaye: & he was called
dabab, otherwys called Esther, his mothers
daughter: for she had neyther father nor
mother, & she was a sayre and bewtyfull
maide. And when her father and mother dyd
die, Harboreus receyued her, as his
daughter.

Some when the kynges commaundement
was published, and accordyng to it manie
damoyselles were brought to gyther vnto the
castel of Susa vnder the hande of Har-
boreus, which was taken also vnto the kynges house
vnder the hande of Harboreus the keeper of the
women, and the damoysell pleased him, and she
founde grace in his sight. And he caused her
appoyntment to be geuen her, and her gyftes, &
gave her seuen notable gentyl women of the
kynges house, and arayed both her & her gen-
tyl women verye richely in the house of the
women. But Esther shewed not her people
nor her kynde: for Harboreus had charged
her, that she shoulde not tel it. And Harboreus
walked euery daye before the court of the wo-
mens lodgyng, that he myght knowe howe
Esther dyd, and what shulde become of her.
And when the appoynted tyme of euery dam-
oysell came that she shulde come to the kyng Asue-
rus, after that she had bene xij. monethes
in the lodgyng of the women (for their de-
kyng must haue so moche tyme, namely. viij.
monethes with Balsam and Myrrour, and. viij.
monethes with good spices, so were the wo-
men bewtyfied) then went there one damoysell
vnto the kyng, and what so euer she required
that must be geuen her to go with her out of
the womens lodgyng vnto the kynges pa-
lace. And when one came in the eueryng, the
same went frome him on the morowe into the
seconde house of women, vnder the hande of
Harboreus the kynges chamberlayne, whiche
kept the concubynes. And she must come vnto
the kyng nomore, onely it pleased the kyng
and that he caused her to be called by name.

Some when the tyme came of Esther the
daughter of Abihail Harboreus uncle (whom
he had receyued as his owne daughter) that
she shoulde come to the kyng, she desired no
thinge but what Harboreus the kynges chamber-
layne the keeper of the women sayde. And Es-
ther founde fauoure in the sight of all them
that looked vpon her. So Esther was taken
vnto kyng Asuerus into the house royal, in the
third moneth which is called Tbeth, in the
viij. yere of his raygne.

And the kyng loued Esther aboute all the
women, and she founde grace and mercy in his
sight before all the virgines: and he set the
queens crowne vpon her head, and made her
queene in stede of Vasthi. And the kyng made
a great feast vnto all his princes and seruants
(which feast was because of Esther): & he
gawed to all the landes, and gaue royal gif-
tes accordyng to a kynges magnificence.

And when the virgins were gathered togy-
ther the seconde tyme, Harboreus sat in the
kynges gate. And as yet hadde not Esther shew-
ed her kynde and her people, accordyng as
Harboreus had bydden her: for Esther dyd
after the wyse of Harboreus, lyke as whel
he was her tutenour. At the same tyme whyle
Harboreus sat in the kynges gate, two of
the kynges chamberlaynes Bagathan & Tha-
res which kept the doore were wroth, & sought
to laye handes on the kyng Asuerus: wherof
Harboreus gat knowledg, and tolde it vnto

to queene Esther, and Esther certified the kyng
therof in Harboreus name. And when in-
quyre was made, it was founde so. And they
were both hanged on tre: and it was wytyen
in the Chronicles, before the kyng.

Haman obtained of the kyng that all Jewes
shulde be put to death because Harboreus hadde
not geuen hym worship, as other had.

CAPL

III.

After this the kyng promoted Haman
the sonne of Amadatha the Agagite, &
set him hygh, and set his seate aboue
all the princes that were with him. And all the
kynges seruantes that were in the gate, bow-
ed their knees, and byd reuerence vnto Ha-
man: for the kyng had so commaunded. But
Harboreus bowed not the knee, and wor-
shipped him not. When the kynges seruantes
whiche were in the kynges gate, sayde vnto
Harboreus: why breaketh thou the kynges
commaundement? And when they spake this
dayly vnto him, and he obeyed them not, they
tolde Haman, that they myght se whether
Harboreus matters wolde endure: for he
had told them that he was a Jewe. And whel
Haman sawe that Harboreus bowed not
his knee vnto him, nor worshipped him, he was
full of indignacion and thought it to lye to
laye handes onely on Harboreus: for they
had shewed him the nation of Harboreus,
but he sought to destroye all the Jewes the na-
tion of Harboreus, that were in the hole
empyre of Asuerus.

In the. i. moneth (that is the moneth Ni-
san) in the. xij. yere of kyng Asuerus, they cast
the. iij. (that is a lot) before Haman, on what
daye and what moneth this shulde be done:
and there came out the. xij. moneth that is the
moneth Abar. And Haman sayde vnto kyng
Asuerus: There is a people scattered abrode &
disperpled from them selues amonge all peo-
ple in the landes of thyne empyre, & their lawe
is contrary vnto all people, and they do not
after the kynges lawes, neyther is it the kynges
proffet to suffer them after this maner. If
it please the kyng, let him make, that they be
destroyed, and so will I wepe downe ten thou-
sande talents of siluer, vnder the handes of
the workmen, to be brought into the kynges
chamber. Then toke the kyng his rynge fro-
his hande, and gaue it vnto Haman the sonne
of Amadatha the Agagite the Jewes enemy.
And the kyng sayde vnto Haman: Let the
siluer be geuen the, and that people also, to
do with all what pleaseth the.

Then were the kynges scribes called on the
xij. daye of the first moneth, and there was
wytyen (accordyng as Haman commaunded)
vnto the kynges princes and to the capytaynes
euery where in the landes, and to the rulers
of euery people in the countreys on euery side,
accordyng to the wytyng of euery nation, &
after their language in the name of kyng Asue-
rus, and sealed with the kynges rynge.
And the wytynges were sent by purshantes
into all the kynges landes, to rote out: to kyll
and

to destroy all Jewes, both yong & olde, chyl-
dren and women in one daye, that is to witte
upon the thirtenth daye of the twelveth mo-
neth, which is the moneth Adar and to spoyle
their goodes.

This was the summe of the letters, that
there shoulde be a commaundement gyven in
all landes, to be published unto all people,
that they shoulde be readye agaynst the same
daye. And the pursuantes went in all the
lande accordyng to the kynges commaunde-
ment. And in the castell of Susa was a com-
maundement treypled. And the kyng and Ha-
man late and dranke. But the cytie of Susa
was disquieted.

¶ And sothe as the kyng knewe the
cruel decree of the kyng agaynst the Jewes.

CAPL.

IIII.

When Mordecheus perceived all that was
done, he rent his clothes, & put on sack
clothe, and ashes, and went out into the
streets of the cytie, and reid loud and lam-
entably, and came before the kynges gate: for
there might no man enter within the kynges
gate, that had sack clothe on. And in all lan-
des and places, as farre as the kynges wyse
& commaundment extended, there was great
lamentation amonge the Jewes and many sa-
cred, wept, mourned, and laye in sack clothes
and in ashes. So Esther damoyselle, a be-
chamberlayne, came and tolde it her. Then
was the quene exceedingly assayed. And she
sent rayment, that Mordecheus shoulde put
them on, and laye the sack cloth frome her.
But Mordecheus wolde not take them. The
king called Esther Bathath one of the kynges cha-
berlaynes (whiche stode before her) and gave
him a commaundement unto Mordecheus, &
he myght knowe what it was, and wherfore
he dyd so. So Bathath went forth to Morde-
cheus unto the strete of the cytie, which was
before the kynges gate.

And Mordecheus tolde him of all that had
happened unto him, and of the summe of si-
uer that Haman had promysed to wepe down
in the kynges chamber because of the Jewes
for to destroye them, and he gave him the co-
py of the commaundement, that was treypled
at Susa to destroye them, that he myght shew
it unto Esther, and to speke to her and charge
her, that she shoulde go in to the kyng, & make
her prayer and supplication unto him for her
people.

And when Bathath came in, and tolde Es-
ther the wordes of Mordecheus, Esther spake
unto Bathath, and commaunded him to saye
unto Mordecheus: all the kynges seruants,
and the people in the landes of the kyng
knowe, that who so ever cometh within the
courte unto the kyng, wherhe it be man or
woman, which is not called, the commaun-
dement is that the same shall dye immediatly
unless the kynge hoide out the golden scepter
unto him, in token of clemencie that he maye
live. As for me, I have not bene called to
come in to the kyng now this thirty dayes.

And when Mordecheus was certified of
Esther's wordes, Mordecheus had sayd agayn
unto Esther: thinke not to save thyne owne
lyfe, whyle thou art in the kynges house: for
if thou art in the kynges house, thou shalt save
all Jewes: for yf thou holdest thy peace at
this tyme, then shall the Jewes be destroyed
and helplessness out of an other place, and
thou and thy fathers house shall be destroyed.
And who knoweth whether thou art come in
to the kynges house, for this tyme sake? Esther
had, grue Mordecheus this answer: I am
afraid, and gather together all the Jewes
that are founde at Susa, and saye unto them,
that ye eat not and drinke not in these dayes,
neither daye nor nyght. I and my damoyselles
will fast lykewise, and so will I go in to the
kyng contrary to the commaundement: yf I
perishe, I perishe. So Mordecheus went
his waye, and dyd all that Esther had com-
maunded him.

¶ Esther entred in to the kyng and bidden
and Haman to a feast. Haman prepareth agayn
for Mordecheus.

CAPL.

V.

On the thirde day put Esther on her
all apparell, and rode in the court of the
kynges palace within, once agayn to the
kynges lodgyng. And the kyng sat upon his
royal seate in his palace over agayn the
gate of the house. And when the kyng sawe
the quene standinge in the court, she founde
grace in his sight. And the kyng tolde her
of the golden scepter in his hande toward Esther.
So Esther went forth, and touched the toppe
of the scepter. Then sayd the kyng unto her:
What wilt thou quene Esther? and wher-
fore hast thou come in? for thou art not
called: what is the matter? she answered and
said: I beseeche thee, O kyng, let me have
grace, and it shall be gyven thee. Esther sayd:
I beseeche thee, let the kyng and Haman
come this daye unto the bancket, that I have
prepared. The kyng sayd: Cause Haman
make hast: that he maye do as Esther hath
sayde.

Now when the kyng and Haman came to
the bancket that Esther had prepared, Haman
sayd unto Esther after he had largelye drunke
of the wyne: Esther, what is thy petition?
it shall be gyven thee. And what requiredst thou?
If it be even the halfe of the empyre, it shall
be done.

Then answered Esther and sayde: my pe-
tition and desire is, yf I have founde grace in
the sight of the kyng, and yf it please the kyng
to give me my petition, and to fulfill my re-
quest, then let the kyng and Haman come to
the bancket that I shall prepare for them, as
I do will I doo to morowe as the kyng hath
sayde.

Then turned Haman for the same day
to his house, and mery in his mynde. And when
he sawe Mordecheus in the kynges gate, that
he rode not up and knelt before him, he was
full of indignacion at Mordecheus. How-
ever he refrained him selfe: and when he
came home, he sent, and called for his sonnes
and Zares his wyfe, and tolde them of all
that had happened.

¶ The kyng turneth over the chynnyles and fin-
des the chynnyles of Mordecheus: and then to the
chynnyles of Haman, he commaundeth Mordecheus
to be had in honoure.

¶ The kyng turneth over the chynnyles and fin-
des the chynnyles of Mordecheus: and then to the
chynnyles of Haman, he commaundeth Mordecheus
to be had in honoure.

CAPL.

VI.

The same night coulde not the kyng sleepe,
and he commaunded to bringe the chynnyles
and chynnyles: whiche when they
brought before the kyng they happened on
the place where it was written, how Morde-
cheus had tolde, that the kynges two cham-
berlaynes (whiche kept the chynnyles) sought
to laye hands on the kynges chynnyles. And the kyng
sayd: what worship and good have we done
to Mordecheus therfore? Then sayd the kyng
unto his seruantes that ministered unto him: There
is nothinge done for him. And the kyng sayd:
Who is in the court? (for Haman was gone
into the court without before the kynges house
that he myght speake unto the kyng to hang
Mordecheus on the tre, that he had prepared
for him.) And the kynges seruantes sayde
unto him: behold, Haman standeth in the court.
The kyng sayd: let him come in. And when Ha-
man came in, the kyng sayd unto him: what hast
thou done unto the man, who the kyng wolde
save byng? unto what worshippe? If thou wilt
that I should save him, thou shalt saye: what
thought in his heart? Whome shouldest thou
be glad to byng? unto what worshippe, but me?
And Haman sayd unto the kyng: Let the
man unto whom the kyng wolde be glad to
be worshippe, be brought hither, that he maye
be asayed with the royall garments whiche
the kyng useth to weare: and the horse that
the kyng useth upon, and that the crowne
maye be set upon his heed. And let this
man and horse be delivered under the hande
of the kynges pynnes, that he maye a-
ppeare in the court. And the kyng wolde
save him. And the kyng sayd: make hast, and
take a newe garment, and the horse: &
the crown.

¶ The kyng sayd: make hast, and take a
newe garment, and the horse: & the crown.

¶ The kyng sayd: make hast, and take a
newe garment, and the horse: & the crown.

¶ The quene biddeth the kyng and Haman agayne,
and prayeth for her selfe and her people. She accus-
eth Haman: and he is hanged on the gallows, which
she had prepared for Mordecheus.

CAPL.

VII.

Ad when the kyng and Haman came
to the bancket that quene Esther hadde
prepared, the kyng sayd unto Esther
on the seconde daye at the bancket of wyne:
what is thy petition quene Esther, that it maye
be gyven thee? And what requiredst thou? Ye
aske even halfe of the empyre, and it shall be
done. Esther the quene answered and sayde:
If I have founde grace in thy sight (O kyng)
and yf it please the kyng then graunte me my
petition: for we are sold both I and my peo-
ple to be destroyed, to be slayne and to perishe.
And wolde God we were sold to be bondme
and bondwomen, then wolde I holde my tye
so shoulde not the enemy be so hynde to the
kynges harme. The kyng Asuerus spake and
sayde unto quene Esther: Who is this? O
where is he that dares presume in his mynde
to do suche a thinge after that manner? Esther
sayde: the enemy and adversary is this we-
red Haman. Which thing when Haman herd
he was exceedingly assayed before the kyng
and the quene. And the kyng arose frome the
bancket and from the wyne in his displeasure
and went in to the palace garden. And Haman
rode up, and besought quene Esther for his
lyfe: for he sawe there was a mycheste prepa-
red for him of the kyng already.

And when the kyng came agayne out of the
palace garden into the pater where they had
eaten, Haman hadde layde him up on the bed
that Esther lay upon. Then sayde the kyng,
will he force the quene also to be with him in the
house? As soon as that word was out of the
kynges mouth, they covered Haman with
sack cloth. And Mordechai one of the chamberlaynes that
stode before the kyng, sayde: Beholde, there
standeth a gallows in Haman's house (the
cubytos hyge, which he had made for Morde-
cheus)

docheus, that spake good for the kynge. The kynge sayd: hange him thereon. So they hanged Haman on the galowes that he had made for Haradocheus. So was the kynge's wrath appeased.

After the death of Haman Haradocheus is promoted then are tolozable letters sent unto the Jewes.

CAPL VIII.

The same daye dyd kynge Aluerus gyue the house of Haman the Jewes enemye unto quene Esther. And Haradocheus came before the kynge: for Esther tolde how he belonged unto her. And the kynge toke the rynge of his finger, whiche he had taken fro Haman, and gaut it Haradocheus. Moreover Esther sette Haradocheus ouer the house of Haman. And she spake yet more before the kynge, and fell downe at his feet, & besought hym, that he wolde put awaye the malice of Haman the Agagite, and his moost vngreatfull deuites that he had imagined agaynst the Jewes. And the kynge helde out the golden scepter vnto Esther. Then rose Esther, & knee before the kynge, and sayde: yf it please the kynge, and if I haue founde grace in his syght, and yf he be conuenient for the kynge, and if it be accepted in his syghte then let it be written, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynge's landes. For howe can I se the cruell that shall happen vnto my people? and howe can I loke vpon the destruction of my kyn?

Then sayde the kynge Aluerus vnto quene Esther, and to Haradocheus the Jewe: Beholde I haue gyuen Esther the house of Haman, and hym haue they hanged vpon a tree, because he layed hande vpon the Jewes. Write ye nowe therfore for the Jewes, as it is spoken in the kynge's name, and seale it with the kynge's rynge (for the wyrtynge that were written in the kynge's name, & sealed with the kynge's rynge, durst noman disannull.) Then were the kynge's scribes called at the same tyme in the thirde moneth, that is the moneth Sivan, on the thre and twentyeth daye.

And it was wyrtten accordyng as Haradocheus commaunded vnto the Jewes and to the prynters, to the deputies and capitaynes in the landes frome Ind vntyll Ethiopia, namely an hundred and seuen and twenty landes, vnto euerye one accordyng to the wyrtynge therof, vnto euerye people after theyr speche, and to the Jewes accordyng to theyr wyrtynge in language. And it was written in the kynge Aluerus name and sealed with the kynge's rynge. And by wyrt messengers, sent he the wyrtynge, wherein the kynge graunted the Jewes (in what cytyes so euer they were) to gather them selues together, and to stande for theyr lyfe, and for to rote oute, to slaye, and to destroye all the power of the people and lande that wolde trouble them, with chylde and women, and

to spoyle theyr good vpon one daye in all the landes of kynge Aluerus namely vpon the tenth daye of the twelveth moneth, which is the moneth Adar.

The summe of the wyrtynge was, that there was a commaundement geuen in all landes to be published vnto all the people, that the Jewes wolde be redye agaynst that daye to avenge them selues on their enemyes, and the messengers that bare the tybings forth with all speche, accordyng to the kynge's wyrtynge: and the commaundement was dyctated in the castell of Susan.

And Haradocheus went out from the kynge in royal apparel of pelowe & wyrtynge with a great crowne of golde, arrayed with a garment of lynnen and purple, and the cytye of Susan reioyced and was glad: but vnto the Jewes there was come lyght and gladnes with wyrtynge. And in all landes and cytyes, to what places soeuer the kynge's wyrtynge and commaundement reached, there was toye & prosperitie and good dayes amonge the Jewes: in so moche that many of the people in the lande became of the Jewes belefe, for the feare of the Jewes came vpon them.

At commaundement of the kynge, the Jewes sent their focs to dyt. The sonnes of Haman are hanged. The Jewes kepte a feastfull daye in remembrance of theyr deliuerie.

CAPL.

XL

In the twelfth moneth (that is the moneth Adar) the thirtieth daye, which is the daye of the twelfth moneth, the kynge's wyrtynge and commaundement had appoynted, that the enemyes wolde haue destroyed the Jewes, it turned contrarie wyse that the Jewes wolde subdue their enemyes. Then assembled the Jewes together in their cytyes within all the landes of king Aluerus, to lay hand on suche as wolde haue done them harme. No man coude withstande them: for the feare of them was come ouer all people. And the rulers in the landes, and princes and officers, and officers of the king promoted the Jewes, for the feare of Haradocheus came vnto them. For Haradocheus was greet in the kynge's house, and the reuoyce of hym was bruted in all landes, how he encreased and grew.

Thus the Jewes smote all their enemyes with a sore slaughter, and slew and destroyed their aduersaries. And at the castell of Susan, Jewes slew and destroyed fye hundred men, and slew Haradathas, Delphen, Esther, Phorathas, Adalia, Aridathas, Phorathas, Phorathas, Aridathas, Aridathas, the sonnes of Haman, the sonne of Hamadatha the enemye of the Jewes: but on his goodde they wolde take no botyes. At the same tyme the king certified of the nombre of theyr that were slayne at the castell of Susan. And the kynge sayde vnto quene Esther: The Jewes haue slayne and destroyed fye hundred men at the castell of Susan, and the ten sonnes of Haman: What shall they do in the other

landes of the kynge? What is thy request, that it maye be geuen the? and what requyte thou mozt to be done? Esther sayde: Yf it please the kynge, let hym suffice the Jewes to destroye a lye to be accordyng vnto this kynge's commaundement, that they hange Haman's ten sonnes vpon the tre. And the kynge charged to be so, and the commaundement was dyctated at Susan, and Haman's ten sonnes were hanged. And the Jewes gathered them selues to gyther at Susan, vpon the thirtieth daye of the moneth Adar, & slew the hundred men at Susan, but theyr goodde they wolde not spoyle.

Moreover the other Jewes in the kynge's landes, stode for their lyues, and gat rest from their enemyes: and slew of their enemyes lxx. thousand, howebeit they sayd no harme on their goodde. This was done on the xiiij. daye of the moneth Adar, and on the xiiij. daye of the same moneth called they, whiche daye they ordeyned to be a daye of feasting & gladnes. But the Jewes at Susan were come to gyther both on the xiiij. daye and on the xiiij. and on the xv. daye they called, and the same daye ordeyned they to be a daye of feasting & gladnes. Therfore the Jewes that dwelt in the villages and buttailed townes, ordeyned the xiiij. daye of the moneth Adar, to be a daye of feasting and gladnes, and one sent gyftes vnto another.

And Haradocheus wrote all these actes, and sent the wyrtynge vnto all the Jewes that dwelt in all the landes of kynge Aluerus, both wyrtynge and seale, that they wolde freely receyue and holde the xiiij. and xv. daye of the moneth Adar, as the dayes wherein the Jewes came to reue their enemyes, and as a moneth wherein their payne was turned to lyght, and their sorowe into prosperitie: & they wolde obserue the same as dayes of welthe & gladnes, and one to sende gyftes vnto another, and to distribute vnto the poore.

And the Jewes receyued al that they hadde dyctated to, and that Haradocheus had wyrtynge vnto them: that Haman the sonne of Hamadatha enemye to all the Jewes, had deuyced to destroye all the Jewes, & caused to call Phur (that is Lot) for to put them in feare, & to bringe them to naught: and howe Esther wrote and spake to the kynge, that thowome letters his wyrtynge deuyced, whiche he imagined agaynst the Jewes, myght be turned vnto his owne heed, & how he and his sonnes were hanged on the tre. For whiche cause they call-

led this daye Phurim after the name of Phur. Accordyng to all the wordes of this wyrtynge: and what theyr enemyes had sent, & what had happened vnto them.

And the Jewes let it be, and toke it vpon them and their seide, and vpon all such as toke them selues vnto them, that they wolde not myste to kepe these two dayes exactly, accordyng as they were written and appoynted, how these dayes are not to be forgotten, but to be kept of chylde's chylde amonge all kynnes in all landes and cytyes. These are the dayes of Phurim: & to save of iours, which are not to be ouerslipped amonge the Jewes, and the memoriall of them ought not to perishe frome their seide.

And quene Esther the daughter of Abthail and Haradocheus the Jewe wrote with a cytyll, to confirme this seconde wyrtynge of Phurim, and sent the letters vnto all the Jewes in the i. and. xliij. landes of the empire of Aluerus, with frendly and faithful wordes to confirme these dayes of Phurim, in the tyme appoynted, accordyng as Haradocheus the Jewe and Esther the quene had ordeyned in that behalfe: lyke as they, vpon their soules & vpon their seide had confirmed the actes of the x. fastinges and of her complaynte. And Esther commaunded to shew these actes of this Phurim, and to wyrtynge them in a booke.

The glory and noblenes of Aluerus: and auctoryte of Haradocheus.

CAPL.

X.

And the kynge Aluerus lard tribute vnto the lande, and vpon the fles of the see. But as touchyng all the actes of his power and auctoryte, and the great wordynge of Haradocheus, whiche the kynge gaue him, beholde, it is written in the Chronicles of the kynge of Media and Persia. For Haradocheus the Jewe was the seconde next vnto kynge Aluerus, and great amonge the Jewes, and accepted amonge the multitude of his people, as one that seeketh the welthe of his people, and speaketh the best for all his seide.

The ende of the booke of Esther.

Eg.ij.

repent it. If he be had to take any thinge as
wape, who shall make him reioyce agayne?
Who shall saye vnto him: what doest thou?
He is God, whose wylde no man can with-
stande: but the proudest of al must soupe vn-
der him: howe shoulde I then answer him?
or what wylde shoulde I fynde out agaynst
him? Yea, though he be rightous, yet wyl I
not geue him one worde agayne, but mchely
submyt my selfe to my iudge. All be it that I
call vpon him, and he heare me, yet am I not
sure that he hath heede my voyce: he shall
trouble me so with the tempest, and wounde
me out of measure without cause. He shall not
let my spirite be in rest, but spillet me with
distress.

If men wyl speake of strengthe, he is the
strongest of all, yf men wyl speake of rygh-
tousnesse, who dare be my recorde? Yf I wyl
iudgye my selfe, my owne mowthe shall con-
demne me: Yf I wyl put forth my selfe for
a perfecte man, he shall proue me a wycked
doer: for that I shoulde be an innocent, my
conscience knoweth it not: yea I my selfe am
wery of my lyfe.

This one thing wyl I saye: he destroyeth
both the rightous and vngodly. And though he
be so rightous, yet laugheth he at the punish-
ment of the innocent. As for
the world, he giueth it ouer to the power of
the wicked, such as the rulers be, wherof all
lankes are full. Is it not so? where is there any
but he is such one?

My dayes haue ben more swift then a pur-
suant: they are gone so depnyly, and vane sene
no good thinge. They are paled away, as
the wyppes that are good vnder sayle, and as
the stile that gathereth to her praye. When I
am purposed to forget my complaynynges, to
change my countenance, and to comfort my
selfe: then am I afraid of all my woikes,
for I knowe thou fauourst not an euill wer.

Yf I be then a wycked one, why haue I la-
boured in vayne? Though I washed my self
with snowe water, and made myne handes ne-
uer so cleane, yet shouldest thou dyppe me in the
myx, and myne owne clothes shoulde defyle
me. For he that I must geue answer vnto,
and with whome I go to laue, is not a man
as I am. Neither is there any dayement to re-
proue both the parties, or to laye his hand bi-
tweene vs. Let him take his rod away fro me,
yea let him make me no more afraid of hym,
and then shall I answer him without feare.
For as longe as I am in such fearefulnesse, I
can make no answer. And why? it geueth my
soule to lye.

Job is wery of his lyfe, and seeth out his frailty
but of God. He despayrth hime to repene. A description
of despayr.

CAPL.

X.

Nevertheless, now wyl I put forth my
wordes: I wyl speake out of the beere
heynesse of my soule, and wyl saye vn-
to God: why doo not condemne me, but shewe

me the cause why thou iudget me on this ma-
ner? Thyngest thou it well done to oppre-
me, to cast me of (beinge a worke of thy han-
des) and to magnifye the counsell of the ba-
des? Wast thou sicke eye, or sooth thou
loke as man lookest? Are thy dayes as I dayes
of man, and thy yeres as mannes yeres, that
thou makest such inquiry for my wickednesse,
and searchest out my synne? where as thou
knowest I am no wycked person: and that
there is no man able to rescue me out of thy
handes? Thyne handes haue made me, and
fashioned me all toge ther countre aboute, wilt
thou then destroye me so depnyly? I remembre
(I beseeche the) that thou made me of the
moude of earthe, and shalt byng me to
earthe agayne. Hast thou not myked me like
myke, and pressed lyke cheese? Thou hast co-
uered me with thyne and scythe, and tornd
me toge with bones and knoues. Thou
hast graunted me life, and done me good: and
the dagger betwixt thou takest vpon me, hast
preferred my spirite.

Though thou bydest these thynges in thyne
heart: yet am I sure that thou remembrest
them all. Wherefore hiddest thou kepe me, whil-
I synned, and hast not cleared me from my
offence? Yf I was wicked, who is my therfor?
Yf I be rightous, yet dare I not lyse by my
beed: so full am I of confusion, and I remem-
ber myne miserie.

Thou hunted me oute, oppressed with be-
ynesse, as it were a Lyon, and troubled me
beyond all measure. Thou bynged false
witnesses agaynst me, thy wythe witnesseth
thou vpon me: full many are the plagis that
I am in. Wherefore hast thou brought me
out of my mothers wombe? O that I had per-
ished, and I no eye had sene me. Yf they had
cared me to my graue, as sone as I was born,
then shoulde I be nowe, as though I had
neuer ben.

Shall not my wythe lyse come sone to an
ende? O holde the fro me, let me alone, that I
maye ease my selfe a lytle afore I goe the-
ther, whence I shall not retourn. Ransacke
that lande of darkenesse and shadowe of de-
ceit in to the darke cloudye lande and drede
shadow, where as is no order, but terrible
continually abyeth.

Job is vniuersally repyned of Sophar. God is
repynable. He is mercifull to the repentant.

CAPL.

XL

Then answered Sophar the Naamathite
and said: Wouldest thou not be that maketh
my wordes be answered? Shouldest
thou haue me commended thine?
Shouldest thou geue care vnto the onely? Thou
wilt laugh other men to scorne, and shalt not
mocke the agayne? Wilt thou saye vnto God
the thing that I take in hande is perfect, and
I am cleane in thy sight? O that God woulde
speake, and open his lippes agaynst the, that
he might shewe the out of his secret with-
out many folde his lawe is: then shouldest
thou

thou knowest that God had forgotten the, by-
cause of thy synnes.

Wilt thou fynde out God with thy se-
arch? Wilt thou attayne to the perfeccion
of the almyghty? He is higher then heuen,
what wilt thou do? Deper then the hell,
how wilt thou euen knowe him: his length
is as the lengthe of the earth, and his
breadth the breadth of the see. Though he
turne all thynges by set to wone, close them in,
or thynk them together, who dare checke him
therefor?

For it is he that knoweth the vanitie of
man: he seeth their wyckednesse also, shoulde
he not then consider it? A vayne bodye vaun-
teth him selfe, and the sonne of man is lyke
a wynde asse foote. Yf thou haddest nowe a
wyghter, and lyfsted by thyne handes to-
ward him: yf thou wouldest put away the
wyckednesse whiche thou haste in hande, so
that no vngodlynesse dwelle in thy house:
then mightest thou lyfste by thy face without
fear, thou wouldest thou be sure, and haue no
need to feare.

Then wouldest thou forget thy miserie, and
shynke no more of it then of the waters that
runne by. Thou shouldest thy lyfe be as cleare as
the noone daye, and sprynge forth as the
morning. Then mightest thou haue comforte
in the hope that thou hast: and slee quietly
when thou art laye in. Then shouldest thou
take thy rest, and no man to make the afraid,
yea many one woulde let mooue by the. But the
eye of the vngodlye shall be contumed, and
not escape: their hope shall be miserye and so-
lome of mynde.

Job in the mynge his patience declareth the might
and power of God.

CAPL.

XII.

Job answered and sayde: Nowe vn-
doubtedly I se ye are onely men, and shall
be as I am: but I haue buden an
king as well as ye, and am no lesse then ye. Yea
who knoweth not these thynges? Thus he
saith vpon God, and whome God heareth,
is merked of his myght: the godlye and
gittes man is laughe to scorne. Godlynesse
is the lampe lighted in the herres of the myre,
and is set for them to stumbe vpon. The hou-
ses of robbers are in wylde and prosperitie,
and they that maliciously medle agaynst God,
shall without care: yea God geueth al thynges
richely with his hande. For aske the ca-
tel, and they shall enforme the: the foules of
the ayre, and they shall tell the: Speake to
the earthe, and it shall shewe the: O to the
fyrres of the see, and they shall certifie the.

Who is he that knoweth not that the hande
of the Lord made all these? In whose hande
is the soule of every lyminge thinge, and the
breth of all men? Haue not the eares pleasure
in hearinge, and the mowthe in tastynge the
thyng that it eateth? Among olde personnes
there is wysdome, and amonge the aged is vn-
derstandynge. Yea with God is wysdome and

strengthe, it is he that hath the counsell and fore-
knowledge. Yf he breake downe a thyng, who
can set it by agayne? Yf he shutte a thyng,
who wyl open it? yf he withholde the waters
they drye by: yf he let them go, they destroye
the earth. With him is strengthe and wyse-
dome: he knoweth bothe the discreete and
him that is discreued.

He carpeyth awaye the wyse men, as it were
a spoule and byngeth the iudges out of their
towers: he tooke the bandes of kynges, and
gyrdeth their loynes with a bande. He leadech
awaye the prestes in to captiuitie, and turneth
the mighty by set to wone. He taketh the troupe
out of the mouth, and disappointeth the aged
of their wysdome. He pouerth out confusion
vpon pynces, and comforteth them that haue
ben oppressed. Loke what lyeth by in dark-
nesse, he declareth it openly: and the deepe
shadowe of death byngeth he to lyght. He
borde increaseth the people, and destroyeth
theym: he maketh them to multiplie, and
dyneth them awaye. He chaungeth the herse
of the pynces and kynges of the earth, and
disappointeth them: so that they goo wan-
dryng out of the maye, and grope in the darke
without lyghte, raggerynge to and fro lyke
drunken men.

Job reppreth his frendes with theyr owne say-
nges, and condemneth hypocryte.

CAPL.

XIII.

Lo, all this haue I sene with myne eye,
heere with myne eare, and vnderstande it.
Loke what ye know, that same I knowe
also, neither am I inferior vnto you. Hau-
thelesse I am purposed to talke with the al-
myghty, and my desyre is to commen with
God. As for you, ye are workemasters of lies,
and vngodlye physicians all together. Woulde
God ye kepte your tonge, that ye mighte be
taken for wyse men. Wherefore heare my wo-
des, and ponde the sentence of my lippes.
Wyl ye make answer for God with lyes,
and magnifye him with discreete? Wyl ye
accepte the person of God, & intercede for him?
Shall that helpe you, when he calleth you to
account? Thynke ye to begyle him, as a ma
is begyled? He shall punishe you, and reprimde
you, yf ye do secretly accepte anye person.
Shall he not make you afraid, when he we-
meth vnto you? Shall not his secretis scare
fall vpon you? your remembraunce shall be
lyke duste, and pyde shall be couered to claye.
Holde your tonges nowe, and let me speake,
for there is some thyng come in to my mynde.
Wherefore do I beare my selfe in my teth,
and my soule in myne handes? Zoo, there is
neither comforte or hope for me, yf he wyl
slee me. But yf I utter a reproue myne owne
wayes in his syghte, he is euen the same that
maketh me hole: and why? there maye no
doubtfuler come before hym. Heare my wo-
des, and ponder my saynges with your eares.
Beholde, nowe haue I prepared my
iudgement, and knowe that I shall be founde
rightous.

righteous. What is he, that will goe to
lawe with me? For if I tolde my tongue, I
shall lye. For the truth shall make me two chin-
ges, and then will I not hyde my selfe from
the.

D Withdrowe thine hande from me, and let
not the fearefull greade of the, make me a
scape. And then sende for me to the law, that
I maye aunswere for my selfe: or els, let me
speake, and give thou the aunswere. I have
greate are my iniquities and synnes. I have
knowe my transgressions and offences. I have
fore hyded thou my face, and holdest me for
thyne enemye. Whyle thou be so cruel and
extreme unto a synner like, and solow upon
mye stubble, that thou layest so warply to my
charge, and wilt venterly vndo me for the syn-
nes of my yowthe: Thou hast put my foot in
the stocks, thou lokest narrowly unto all my
parches, & marked the fflippes of my fete: where
I must consume like a foule caryon, and as a
clothe that is intoye eaten.

C Job deserveth the lye of man, and prophesieth
of the resurrection. I hope in the godly, till
they haue that they lye for.

CAP. I. XIII.

M An that is borne of a woman, hath but
a shorte tyme to lyue, and is full of by-
uers miseries. He cometh vp, and tal-
leth awaye like a flower. He fleeth as it were
a shadowe, and neuer cometh in one state.
Thynkest thou it nowe well doone, to open
thyne eyes vpon such one, and to byngne me
before the iudgement? Who can make that
cleane, that cometh of an uncleane? No
bodye. The dayes of man are knowne onely
vnto the. Thou hast appoynted him his bound-
es, he can not goe beyonde them. Soe frome
him, that he maye telle a lyte: vntill his day
come, which he lotteth for, like as a byr-
d lyng dothe.

Ye a tree be cut downe, there is some hope
yet that it will sproute and shote forth the
braunches agayne: For though a roote be
warren olde and deed in the grounde, yet when
the stocke getteth the fente of water, it will
bubbe and byngne forth bowes, like as when
it was first planted. But man when he is ded,
perished and consumed awaye, what becom-
meth of him? The floudes when they be dyl-
ed by, and the riuers when they be emptye, are
filled agayne: the founteyne the flowing waters of
the see: but when man slepeth, he awaketh not
agayne, vntill the heuen perishe: he that not
wake vp, nor ryse out of his slepe, & that thou
wouldest kepe me, and byde me in the bell, vntill
the wythe were fylled: and to appoynt me a
tyme, when thou mightest remembre me. I say
a deede man lyue agayne: All the dayes of this
mye pryge maye, am I longing when my chaui-
ging shall come. If thou wouldest but call me,
I woulde obeye: only despitte not the worke
of thine owne handes.

For thou hast numbered all my goings, yet

be not thou extreme vpon my synnes. Thou
hast sealed by myne offences, as it were in
bagges: but be merciful vnto my wickednes.
The mountaynes fall awaye at the laste, the
rockes are remoued out of thye place, the wa-
ters pearle thowme the verye stones by lye
and felle, the floudes walke awaye the gra-
uell and earthe: Such so be destroyed thowme
the hope of men. Thou preuapled agaynst him,
so that he passeth a waye: thou chaunged his
state, and puttest him frome the. Whither he
chylde come to worshipp of no, he can not
tell: And yet they be men of lowe degree, he
knoweth not. Whyle he lyueth, his flesh may
haue trauaile: and whyle the soule is in him
the must be in sorowe.

Eliphaz reuerent Job because he ascribeth wif-
dom and pures to hym selfe. He deserveth
that that faileth on the waye, & receyue Job
be one of that nombre.

CAP. XV.

Then answered Eliphaz the Themanite,
and sayd: I wolde a wyle man aunswere
as the lycence of the wynde, and shewe
helpe with the wynde of the East: Thou
prouest with wordes that are nothing worth,
and speakest thynges which can do no good.
As to thame thou haste set asyde, els wouldest
thou not make so manie wordes before God:
but thy wyckednes teacheth thy mouth, and
so thou hast chosen the craftie counsell. Thine
owne mouth condemneth the, & not I: for
thine owne lippes shalpe the an answer. Art
thou the felle man that cur was borne? Or
wouldest thou made before the bylles? Hast thou
heard the secrete counsell of God, that al mye
dome is to lye for the? What knowest thou
that we knowe not? What vnderstandest thou
that we can the same? Whyle we are olde and
aged men, yea such as haue liued longer then
thou for thyngers.

Thynkest thou it a small thinge of the
consolations of God: and are they with the
lynging wordes: mye doctryne here make the
so proude? Why standest thou so greatly in
thyne owne conceyte? Wherefore lokest thou
eyes: that thy mynde is to putte vp agaynst
God, and lettest such wordes goe out of thy
mouth? What is man, that he shoulde be de-
fied? What hath he (which is borne of a woman)
whereby he myght be knowne to be righteous?
Beholde there is no trust to his saynges: for
the verye heuens are not cleane in his sight. How
much more then an abominable & vyl man,
which dyeth with duncle lyke water? I
will tell the, heare me: I will shewe the a thing
that I knowe, which wylle men haue tolde, and
dare not ben bye frome their saynges: vntill
whom only I land was giuen, that no man
getteth holde come among them.

The bogoble dysparite al the dayes of his
lyfe, and the nombre of a tyrannies payes
vnto him. A fearefull sounde is in the
eares, and when it is pear, yet feareth he
the situation: He dunclely neuer to be deliuered

out of darkenesse, the swerde is alway before
him. When he goeth forth to get his ly-
uynge, he shyneth playnly that the dape of
darkenesse is at hande. For some and careful-
lye make him asyde, and compasse hym
rounde aboute, lyke as it were a kynge with
his hode to the battayle. For he hath
fetched out his hande agaynst God, and ar-
med hym selfe agaynst the almyghty. He run-
neth proudly vpon him, and with a sworde necke
fycheth he agaynst hym: where as he con-
ceyeth his face with fatnesse, and maketh his bo-
dy well faryng. Therefore shall his dwel-
lyng be in desolate cyles, and in houses, whi-
che no man inhabiteth, but are become heapes
of stones.

He shall not be eythe, neither shall his sub-
stance continue, nor encrease vpon earthe. He
shall neuer come oute of darkenesse, the flame
shall byr by his braunches, with the blade
of the mouth of God shall he be taken away.
He will neyther applye hym selfe to sayth-
fulnesse, nor to lye, so soe is he deceyued with
banter.

He shall perishe afore his tyme be worne
out, and his hande shall not be greene. He shall
be plucked of as an vnweyly geape from the
tree, and shall let his floure fall as the olyue
dothe. For the congregation of hypocrites is
infertill, and the fyre shall consume the
houses of such as are grey to receyue gifts.
He receyue trauaile, he beareth mischance,
and his bodye bringeth forth dyscepte.

Job receyue his mysferye, sayth that he suffreth
more then his wyckednesse hath deserued.

CAP. XVI.

Job answered and sayd: I haue ofte times
deniede such thynges. Miserable quere of
comforte are ye, all the forte of you. Shall
not thy bayne wordes come yet to an ende?
Shall thou yet anye more to saye? I coulde
speake as ye doo also. But wolde God that
your soule were in my soules shede: then
woulde I heape by wordes agaynst you, and
take mye venge at you. I wolde comforte you
with my mouth, and releas your payne with
the talke of my lippes. But what shall I
do? For all my wordes, my sorowe will not
cease: and though I holde my tongue, yet
will it not departe fro me. And nowe that I
am full of payne, and all that I haue destroy-
ed, wherof my wyngles beare witnesse: there
standeth by a dissembler to make me answere
with lyes to my face. He is angrie at me, he
hateth me, and gnaweth vpon me with his
teeth. Agayne enemye scouletch vpon me with
his eyes.

He haue opened their mouthes in the vpon
me, and smitten me vpon the cheeke dryppin-
gly, they haue cald the felices thowme myne
dysciple. God hath giuen me ouer to the by-
gones, and deliuered me in to the handes of the
wicked. I was sorowful in welche, but sorow-
ful he hath brought me to nought. He hath ca-

ken me by the necke, he hath ret me, and set me
as it were a marke for him to shote at: he hath
compassed me rounde aboute with his darters,
he hath wounded my loynes, and not spared.
My bowels hath he poured vpon the grounde.
He hath giuen me one wounde vpon an other,
and is fallen vpon me like a giant. I haue so-
wed a sache clothe vpon my shynne, and lye in
my strength in the dust.

My face is swollen with weeping, and mine
eyes are waxen brinne. I hope be it there is
no wyckednesse in my handes, and my praye
is cleane. Werth couer not my bloud, and let
my cryng lye no to come. For loo, my wit-
nesse is in heauen: and he that knoweth me,
is aboue in the verye. My frendes laughe
me to rogne, but myne eye poureth oute teares
vnto God. Though a bodye myght pleat
with God as one man dothe with an other,
yet the nombre of my peres are come, and I
muste goo the waye, from whence I shall not
turne agayne.

Job sayth that he consumeth a waye and yet doth
pauently abyde it.

CAP. XVII.

My bress sayeth, my dayes are worse-
ned. I am harde at deethes doye. I haue
disceyued no man, yet muste myne eye
continue in heuynesse. Deliuere me and set me
by the: who shall then be able to chaste my
handes together? Thou hast withholden thine
mercy frome vnderstandynge, therefore shall
they not be sette by on lye. He promyseth
his frendes parte of his good, but his owne
chylde spende it. He hath made me as it
were a by worde of the common people. I am
his gelyng stocke amonge them. My coun-
saunce is heuynesse for verye anger, and the mem-
beres of my bodye are become lyke a shadowe.
Vnto such men therefore shall we be comforted,
and the innocent shall take parte agaynst the
hypocrite.

The righteous will kepe his waye, and
he that hath cleane handes, will neuer be
stronger and stronger. As for you, tourne
you and get you hence, for I can not se one
wyle man amonge you. My dayes are past,
my thoughtes are banysht awaye, whiche
haue ben myne herte chaungynge the nyght
in to daye, and the lyght in to darkenesse.
Though I tarp neuer so muche, yet I graue is
my house, and I muste make my bedde in the
darche. I call corruption my father, and the
wormes call I my mother and my syster.
What helpeth then my longe sayng? Or
who will fulfill the thyng that I lye for?
All that I haue shall goe downe in to the pit,
and lye with me in the dust.

Salad reuereth the paynes of the vnfortunall
and wycked.

CAP. XVIII.

neede? Hath he such pleasure and desyre in the almyghyte, that he bare alwaies cal upon God? I will teache you in the name of God, and the thyng that I haue of the almyghyte will I not kepe from you. Beholde ye stande in your owne conceyte, as though ye knewe all thynges. Wherfore then do ye go aboute with suche vayne wordes? sayinge: This is the porcion that the wicked shall haue of God, and the heretage that cryauntes shall receyue of the almyghyte. If he get manye chyldren, they shall perishe with the swerde, and his posterite shall haue scarcenesse of breed. Like whom he leaueyth behynde hym, they shall dye and be buryed, and no man shall haue pitye of his wyddowes. Though he haue as muche money as the bulke of the earth, and caryment as redde as the claye, he maye well prepare it: but the goulfe shall put it vpon him, and the innocent shall deale oute the moneye. His house shall endure as the mothe, & as a boothe that the watchman maketh. When the ryche man dyeth, he caryeth nothyng with him: he is gone with the twyncklyng of an eye. Destruction taketh holde vpon hym as a water floude, and the tempest sleaeth hym awayne in the nyght season. A behement wynde caryeth him hence, and departeth: a storme plucketh him out of his place. It rusheth in vpon him and sparcth him not, he maye not escape from the power therof. Then clap men their handes at him, yea and icke of him when they loke vpon his place.

¶ Job sheweth that the wisdom of God is vnsearchable.

CAPL XXVIII.

There are places where siluer is molten, and where gold is tryed: where yron is dygged oute of the grounde, and stones resolu'd to metall. The darkenesse shall once come to an ende, he can seeke out the ground of all thynges: the stones, the darke, and the horrible wadowe. With the rupe of water pareteth he aunder the straunge people, that knoweth no good neyghbourhood: suche as are rude, vnmannerly, and boyssours. He bringeth foode oute of the earth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are cleue Saphires, and where the clottes of the earth are gold. There is a waye also that the byrdes knowe not, that no vulture eye hath sene: wherein the proude and vye mynd walke not, and where no yron cometh. There putteth he his hande vpon the stonye rocks, and ouerthroweth the mountaynes. Spuers flowe oute of the rockes, and loke what is pleasaunt, his eye seeth it. Out of dropes bringeth he great floudes togyther: and the thyng that is hyde, bringeth he to lyghte. Now cometh a man then by wysdome? Where is the place that men fynde vnderstandyng? Certeily no man can tell how worthy a thyng we is, neither is it founde in the lande of the livinge. The depe sayth: He is not in me. The see saith: He

is not with me. She can not be gotten for the most fyne golde, neither maye the pyre of hye be bought with anye moneye. No wedges of golde, of syluer, no pious Ourelones, no Saphires maye be compared vnto her. No, neither gold, ne chrystal, necher stonye stones, ne golden plate. There is nothyng so myghty, or so excellēt, as is ones to be named vnto her: for perfect wysdome goeth farre beyonde them all. The Topas that cometh oute of Indee, maye in no wyse be lykened vnto her, yea no maner appatell, howe pleasaunt and fayre so euer it be.

Whence then cometh wysdome? where is the place of vnderstandyng? She is hyde from the eyes of all men, yea & from the fowles of the ayre. Destruction and deathe saye: we haue herde tell of her with our eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the world, and loketh vpon all that is vnder heauen. When he wyndeth the wyndes, and measurith the waters: when he seth the rayne in order, and gathreth the myghty floudes a lanye, then dyd he se her, then declared he her, prepared he, and hurme her. And vnto man he sayd: Beholde to seeke the Roide is wysdome: and to forsaue twyll, is vnderstandyng.

¶ Job complaineth of the prosperitie of the vnjust, subtellye reprovyng his frendes of inuice, because they sayde that Job suffered according to his deservyng.

CAPL XXIX.

S Job proceeded and wente forth in his communication, sayinge: O that I were as I was in the monethes past, and in the dayes when God preferred me: when his lyght shined vpon my heed: when I went after the same lyght, and my waye was the waye of the darckenesse. As I rode with me, when I was welthy and hadde enough: when God prospered my house: when the myghty was with me: when my household folkes rode aboute me: when my wayes ran ouer with butter, and when the founteynes gaue me cryers of oyle: when I went thorow the cite vnto the gate, and when they sette me a chayre in the street: when the younge men (as soone as they sawe me) bowed theym selues, and when the aged arose, and rode vnto me: when the Prynces leste of theyr talkyng, and layde theyr handes vnto my mouth: when the myghty kepte hym selfe byre, and when theyr tonges cleaued to the rofe of theyr mouthes. When all they that herde me, called me happye: and when all they that sawe me, wysshed me good. For I deliuered the poore: when he cryed, and I should haue ben lost, gaue me a good word, and the myddes hearte praised me. And when I put vpon me cryghtousnesse, which couereth me as a garment, and captiue was my fote to the lame, I was a father vnto the poore,

and when I knewe not these causes, I sought it oute diligently. I brake the crannes of the myghty, and pluckte the spoyls oute of theyr teth.

Wherfore I thought vnto my selfe, that I should haue ben as manye as the sondes of the see. For my roote was spreade oute by the water, and the dewe laye vpon my corne. My honoure encreased moze and moze, and my howe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, and with silence they caryed for my counsell. If I hadde spoken, they wolde haue it none other wyse, my wordes were so well taken amongethem. They wayted for me as the water dothe for the rayne: and gaped for me, as the grounde dothe to receyue the latter raine. When I laughed, they knewe well it was not earnest: and this testimonye of my countenance fail not to the earth. When I agreed vnto theyr waye, I was the chyefe, and late as a hyng amonge his seruantes: & as one that comforteth suche as be in heauynesse.

¶ The great dyspyrnyng of men and curse of God that Job suffereth.

CAPL XXX.

But now they that are myne infernynges, and ponger then I, haue me in dyspyrnyng: yea euen they, whose fathers I wold haue thought scoone to haue set with the wyges of my cattell. The power and strengthe of theyr handes myghte doo me no good, and as for their age, it is spent and passe awaye withoute anye profyte. For verie mysere and hunger, they wente aboute in the wilderness lyke wyretches and beggers, pluckynge vpon herbes amonge the busshes, and the Junters roote was theyr meate. And when they were byuen forth, men cryed after them, as it had ben after a shepe. Their dwellynge was by the soule byookes, yea in the caues and denes of the carthe. Vpon the byre they wente they aboute tryng, and in the byrme they gathered them togyther. They were the chyldren of foolles and vylaynes, which are deed alwaies from the worlde. Now am I their songe, and am become their iesting stoche: they abhorre me, they flee farre fro me, and sayne my face with spetle. For the Lord hath opened his quyre, he hath byre me, and put my byrpie in my mouth. Vpon my myghty hande they rose togyther agaynste me, they haue hurte my sette, made awaye to destroye me, and my pathe haue they cleue. It was easie for them to doo me harme, that they neede no man to helpe them. They fell vpon me, as it had ben the byre: theyng of waters, and came in by heapes to destroye me. Scarcenesse is courned agaynste me.

¶ Synne honoure hangeth alwaies moze sorow then wynde, and my prosperitie departed hence lyke as it were a cloude. Wherfore

is my mynde poured full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearled thorow in the nyght season, and my synowes take no rest. With all their power haue they chaunged my garment, and gyrded me therewith as it were with a cote. I am eue as it were clappe, and am become like ashes and dust. When I crye vnto the, thou doest not heare me: and though I stande before the, yet thou regardst me not. Thou art become myne enemy, and with thy violent hande, thou takest parte agaynst me. In tymes past thou dydest set me by on byre, as it were aboute the wynde, but nowe haue thou gyuen me a verie sore fall. Sure I am that thou wilt deliuer me vnto deeth: where as a lodgyng is prepared for all thyng lyngyng. Nowe ise not men to do violence vnto them that are destroyed allredye: but where hurte is done, there use they to helpe. Dyd not I wepe in the tyme of trouble? Hadst not my soule compassion vpon the poore? Yet neuer beleste, where as I looked for good, & uyl happened vnto me: and where as I waited for lyghte, there came darkenesse. My bowelles sette within me, and take no rest, for the dayes of my trouble are come vnto me. Heely and lowly came I in, yea and withoute anye displeasure: I rode vpon in the congregation and communed with them. But nowe, I am a companion of Dragons, and a felowe of Vniches. My skynne vpon me is courned to blacke, and my bones are bent to heate: my harpe is courned to sorow, and my pyre to wepyng.

¶ Job receyvethe the innocenye of his byrnyng, and noweth of his vertues.

CAPL XXXI.

I made a couenaunt with myne eyes, that I wolde not loke vpon a damosell. For howe great a porcion shall I haue of God from aboute? and what enderstaunce frome the almyghyte on byre? As for the vngodlye, and he that ioyneyth him selfe to the company of wicked doers, shall not destruction and mysere come vpon him? Dothe not he se my wayes, and tell all my gopnges? If I haue cleued vnto vanite, or if my fere haue runne to dyscrepette, lette me be weped in an euen balauce, that God maye se myne innocenye. Yf so be that I haue withdrawen my fote out of the sighte waye: yf myne herte hath folowed myne eye syght, yf I haue sayned or dyspleed my handes: O then is it reason, that I towe, and an other eate: yea that my generation and offsprynge be cleane rooted oute. Yf myne herte hath lusted after my neyghbours wyfe, or yf I haue layde warpe at his woze: O then lette my wyfe be an other mannes harlot, and let other lye with her. For this is a wykenesse and synne that is worthy to be punished, yea a fyre that bitterly shold consume me, and rote oute all my substaunce. Dyd I euer thynke scoone to do cryghte vnto my seruantes and maydens, when they had any matter agaynst me?

me? But serenge that God wyll fyr in iudge-
ment what shall I doe? And so; so mothe as
be wyll nedes bysyr me, what answer shall
I geue him? Is that falsproued me in my mo-
thers wombe. made he not him also: were we
not bothe weyn a lyke in oure mothers bo-
dres? When he rooze desyret any thyng of
me, haue I denyed it them? Haue I caused
wyddowe stante waytyng for me in dayne?
Haue I eaten my portion alone, that the fa-
cherlesse hath had ro part with me: for mercy
grewe by wysch me fro my yowth, and compas-
sion fro my mothers wombe. Haue I sene any
man perisse thowgh nakednesse and want of
clothyng? Or any pooze man to; lacke of ray-
ment, whose sydes thanked me not, bicause he
was warmed with the molle of my thepe?

Drd I euer lyfte vp my hande to hurt the
fatherlesse? yea in the gate where I sawe my
selfe to be in auctoritie: then let myne arme
fall fro my shoulder, and myne arme holes be
broken from the ioyntes. For I haue euer
feared the vengeance and punishment of
God, and knowe wepe well, that I was not
hable to beare his burthen. Haue I put my
trust in golde? Or haue I sayde to the syned
golde of all: thou arte my confidence? Haue
I reioysed bycause my substance was greace,
and because my hande gat so moche? Drd I
euer greatly regarde the splinge of the sonne?
or hadde I the gorge downe of the moone in
greace reputation? Wathe my herte medled
pynfully with any dyscreit? Or byd I euer kille
myne owne hande? that were a wickednesse
woorthye to be punished, for then woulde I
haue denyed the God that is about. Haue I
euer reioysed at the hurte of myne enemye?
Or was I euer glad that anye harme happe-
ned vnto him? Oh no. I neuer suffered my
mouthe to wo suche a synne as to wyspe him
euill. Yet they of myne owne howsholde saye:
who wall lette vs to haue oure bellie full of
his fleshe? I haue not suffered a straunger to
lie withoute, but opened my voyces vnto him.
Haue I euer done anye wicked dede, where
thowme I warned my selfe before men: or a-
nye abhominacion, that I was fayne to hyde
it? For ys I hadde feared anye greace multi-
tude of people: or ys I hadde ben despised of
the symple: Or then woulde I haue bene a-
scapde. Thus haue I quickly spent my lyfe,
and not gone out at the voyce. Or that I hadde
one whiche wolde beare me. Lo, this is my
cause. Lette the almyghty geue me aun-
swere: and let him that is my contraye par-
tye, sue me with a lybell. Then shall I take it
vpon my shoulder, and as a garlande aboute
my heed. I haue tolde the nombre of my go-
singes, and deliuered them vnto him as to a
pyrce. But ys case be that my lande crye a-
gainst me, or that the forowes therof make
anye complaunte: Yf I haue eaten the feu-
res therof vnpayed for, yea ys I haue greued
anye of the plowmen: then lette thyddes
growe in steed of my whete, and thownes for
my barleye.

There end the words of Job.

Chus after the other had finished their course
in prison, respectuely them of solitudes. Begging
not a man wyle, but the spirit of God.

CAPL. XXXII.

So theſe theſe men wolde ſtue no more
Job, becauſe he beide him ſelfe a ryght
eous man. But Eliu the ſonne of Bar-
chei the Buſine of the kyned of Ram, was
very ſore diſpleaſed at Job, that he called him
ſelfe iuſt befoze God. And to Jobs theſe ſayde
he was angrye alſo, becauſe they hadde made
no reaſonable aunſwere to ouercome hym.
Some ſayde Eliu yll they hadde ended the
communication with Job, ſoz why they were
elde then he. So when Eliu the ſonne of Ba-
rachei the Buſine ſawe that theſe theſe men
were not habile to make Job anſwere, he was
impatient, ſo that he gaue anſwere him ſelfe
and ſayde: Only beſeinge that I am yonger,
and ye be men of age, I was afraid, I durde
not ſweke forthe my mynde, ſoz I thoughte
thus with in my ſelfe: It becommeth olde me
to ſpeake, and the aged to teache wiſdome.
Every man (no doubte) hath a mynde, but
it is the inſpiration of the almighty that ge-
ueth vnderſtandynge. All men are not wiſe,
neither dothe euerye aged man vnderſtande
the thyng that is lawfull. Therfoze wyll I
ſpeake alſo (in ſo farre as I maye be able)
and wyll ſhewe you myne opinion. ſoz when
I hadde wayed wyll ye made an end of your
talkynge, and herde your wiſdome, what
argumentes ye made in your communications
yea when I hadde diligently pondered what ye
ſayd: I founde not one of you that made any
good argument agaynſte Job, ſoz that theynſe
could make anſwere vnto his wordes: I ſhoulde
praiſe your ſelues to haue founde out
wiſdome: becauſe it is God that hath made
hym ouer, and no man. Neuertheleſſe ſerue
he hath not ſpoken vnto me, therfoze wyll
not I anſwere hym as ye haue done: for they
were ſo abaſhed, that they could not make
anſwere, nor ſpeake one word: but ſithen
wyll not ſpeake. And ynge wyll like ſome
men, and makinge no anſwere: I haue a good
hope ſoz my parte to ſhewe him an anſwer,
and to ſhewe him my meaning. ſoz I am full
of wordes, and the ſpíríte that is within me,
compelleth me.

Beholde, I am as the newe wyne, which
hath no ventre, and butteth the newe bottles
in sunder. Therefore wyl I speake, that I may
haue a ventre: I wyl open my lippes, and
make answer: I wyl open my lippes, and
personne, no man by it I spare. For I shal
go aboute to please men, I knowe not what
sone my maker wolde take me awaye.

Thus heareth wherein Job offendeth. What he
saith he not Argue, nor curiously search, but he
watches.

CAPL. XXXIII

Wherfore heare my wordes (O Job) and
 hearken vnto me all that I wyll saye:
 Beholde, I wyll open my mouth, and
 my tonge shall speake oute of my chawes.
 My heere shall exorde my wordes a right, and
 my lippes shall talke of pure wysdome. The
 spirit of God hath made me, and the breath of
 the almyghty hath gyuen me my life. Yet thou
 canst, then gyue me answer: prepare thy self
 to stande before me face to face. Beholde be-
 fore God am I zeal as thou, for I am fashioned
 and made euen of the same mould. There-
 fore thou needst not be ashyde of me, neither
 needst thou to feare, that my reproche shall be
 to heuy for the. Howe haste thou spoken in
 mine eares, and I haue herd the voyce of thy
 wordes: I am cleare without any faulte. I am
 innocent, and there is no wyckednes in me.
 But lo, he hath opened a quarrell agaynst me,
 and taken me for his enemy: he hath put
 my feet in the stocks, and loketh narrowly
 vnto all my pathes. Beholde, vnto these vnu-
 reasonable wordes of thyne will I make an-
 swere.

Shoulde God be reproued of man? Why
dost thou then aspye agaynst him because he
punisheth the accomplis of all his doynge?
For when God doth ones commaunde a thing
there shold no man be curious, to seeke to be=
gin it be right. In dreames and visions of the
night season (when slombing cometh vpon
men that they fall a slepe in their beddes) he
toucheth them in the eares, he informeth the
eare witheth them playnely that it is he willeth
the withereth man from euill. deliuereyth
him from pyre kepeth his soule from destru=
ction, and his lyfe from the swerde. he challe=
neth him with spekenesse, and bringeth him to
his bed: he layeth soze punishment vpon his
bones, so þ his lyfe may awake with no bled,
and his soule abhorreth to eate anye dayntye
meat: in to moche that his body is clene con=
sumed awaye, and his bones appere no more.
his soule dyeth on to destruction, and his
lyfe to deth. Now if there be a messenger (one
amonge a thousande) sent for to speake vnto
man, and to wryte him the ryght waye: then
the Lord is mercifull vnto him, and sayeth:
he shall be deliuered, that he fall not downe
to destruction. for I am sufficiently recon=
ced. Then his flesshe (whiche hath ben in mi=
serie a trouble) shal be as it was in his yowth.
for he yelde him selfe vnto God, he is gra=
uous, and witheth him his countenance to p=
hully, and rewardeth man for his ryghtou=
nesse. Suche a respyce hathe he vnto men.
Therefore let a man confesse (and saye) I offen=
ded, but he hath chassened and reformed me:
I shal brightously, neuertheless he hath not
recompensed me thereafter. Yea he hath deli=
uered my soule from destruction, and my lyfe
that it seeth the light. Lo, thus worketh God
alwaies with man, that he kepeth his soule
from perispyng, and letteth him enioye
the light of the lypunge. Marke well (O
Job) and heare me: holde the still, vntyll I
haue spoken. But when thou shalt any thinge
saye, thou answer me, and speake, for thy an=

more please me. Yf thou hast nothing, then
beare me, & holde thy tongue, so shall I teach
the wysdome.

Thus prayeth the iustice of God, whiche iudgeth
the worlde, and gouerneth all.

CAP. XXXIII.

Elſu proceedinge forth in his communica-
tion, ſayd: heare my wordes (O ye iſr-
men) hearken vnto me, ye that haue vnder-
ſtandynge. For lyke as the mouth taſteth the
meates, ſo the eare proueth and diſcerneth the
wordes. As for the iudgement, let vs ſeeke it
out amonge our ſelues, that we may knowe
what is right. And why? Job hath ſayde: I
am righteous, but God dothe me wronge. I
muſt needs be a lyer, though he my cauſe be
righte, and violently I am plagued wher as
I made no fault: where is there ſuche one as
Job, that dyppeth by ſcornfulneſſe like wa-
ter? whiche goeth in the company of wycked
doers, and walketh with vngodly men? For
he ſaythe: Though a man be good, yet is he
nought before God. Therefore heeke vnto me
ye that haue vnderſtandynge.

Farre be it from God, that he shold medle
with wickednes: and farre be it from the al-
mighty, that he shold medle with vnrighteous
dealing: but he rewardeth the workes of mā
and causeth euery man to fynde accordaunce to
his wayes. for sure it is that God condēneth
no man wrongfully, and the iudgement of the
almighty is not vnrighteous. Who enseth the
earthe in his strebe? Or to whome hath he set to
gouerne the dole world? To whome hath he
giuen his beere, for to drinke his spirite and
breath vnto him? All fleshe shall come togy-
ther vnto nought, and all men shall turne a-
gaine vnto earth. yf thou now haue vnder-
standyng, heare what I say, andarken to the
voce of my wordes.

Maye he be made whole, that louth no
righte? Yf thou were a very innocent man,
wouldest thou then be punished? For he is such
the same, that knoweth the rebellious kyn-
ges, and saith to Princes: Cingdyls men
are ye. He hath no respect vnto the personnes
of the lordlye, and regardeth not the eyche
more then poore. for they be all the worke
of his handes. In the twinklinge of an eye
shall they be slayne: and at mydnyghe, when
they perceiue the tyrannikes rage, then shall
they perishe and be taken awaie withoute
handes. And why? his eyes loke vpon the
mapes of man, and he seeth all his gorgnes.
There is no darkenesse nor thicke shadowe,
that can hyde the wycked doers from hym.
For no man shall be suffered to go in to iudge-
ment with God.

Many one, read innumerable booke he pur
nyshe, and seetheth other in their studies for he
knoweth their cupill and darke workes, there
fore shall they be drooped. They that were in
the Netie of Errors, dralle like ynbodye men.
Therefore turned they backe trayterously and
bafaghtfully from him, and wold not seeeue
his

his wayes. In so much that they haue caused þ
voyce of the poyse to come vnto him, & now
he heareth the complainte of such as are in
necessite. If he deliuer and graunte parton,
who will iudge or condemne? But if he hye
away his countenance, who will turne it
about agayne, whether it be to the people or
to any man? For the wickednesse and synne
of the people, he maketh an hypocrite to re-
p- gne ouer them. For so moche then as I haue
begon to talke of God, I will not hynde þ.
If I haue gone a myle, enloume me: yf I
haue done wronge, I will leaue of. With thou
not geue a reasonable answer? Art thou a-
scaped of any thinge, scrage thou begannest
first to speake, and not I: For is the men of
vnderstandinge and wysdome, that haue herd
me, myght saye: What canst thou speake?
As for Job he hath neyther spoken to the pur-
pose nor wysely. O father, let Job be well
tryed, because he hath turned him selfe to the
wicked: for about his synnes he hath blas-
phemed, which offence he hath done euen be-
fore vs, in that he dyspeth agayn God with
his wordes.

¶ Neither doth godlynes profite, or vngodlynes
harme to God, but to man.

CAPL. XXXV.

Enspake moze ouer, and sayde: What
hast thou it ryght that thou sayest: I am
ryghteous before God: I charge thou
sayest so, howe well thou knowest it? What
thinge hast thou more excellent then I, that
am a synner? Euen so will I geue answer
vnto the answers: loke vnto the hea-
uen, and beholde it: conspice the cloudes, how
they are hygher then thou. If thou synnest,
what dost thou vnto him? If thyne offen-
ces be many, how gettest thou his fauoure?
If thou be ryghteous: what gresseth thou vnto
him? What requerest thou of his handes? Or sa-
ueth an vngodly personne as thou, and of the
sonne or man that is righteous as thou pre-
tended to be: there is a great reye and com-
plaine made by them that are oppressed with
violence, for eury man complayneth vpon þ
cruell arme of tyrannye. For such one neuer
sayth: Where is God that made me? & that
synneth vpon vs, that we myght praye him
in the myght? Which groweth vs moze vnder-
standinge, then he doeth the bralles of the
earth, and teacheth vs moze then the fowles
of heauen.

If anye suche complaine, no man groweth
aunswere, and that because of the wicked-
nesse of proude iayntes. But yf a man call
vpon God, doeth not he heare hym? Doeth
not the almyghty accepte his crye? When
thou speakest thus, wouldest not he pardon the,
yf thou open thy selfe before him, and put thy
trust in him? Then he shal be no violence in
his wayes, neyther had he pleasure in cry-
ous and depe iniquityons. Therefore haue
Job opened his mouthe but in vayne, and so-

lythyly hath he made so many wordes.

¶ Euen so wylth wherefore God punyssheth and re-
ceiveth.

CAPL. XXXVI.

Enproceeded forth in his talkynge
sayde: Holde the still a lytle, and I shal
shewe the, what I haue yet to speake in
Gods behalfe. I will open vnto the yet moze
of myne vnderstandinge, and poynt my mouth
ryghteous. True are my wordes, and no he
and the knowledge, whether I argue a-
gainst the, is perfect. Beholde, God which
not away the myghty, for he him selfe is myghty
in power and wysdome.

As for the vngodly, he perserueth them not
but helpeth the poore to their right. He re-
ceiveth not his eyes awaye frome the ryghteous,
he setteth vp hynges in their throne, and syt-
teth them, so that they alwaye sit there.
But yf they be larye in synne and chynce, þ
or bounde with the bondes of powertie: then
sheweth he them their workes and deedes, and
the synnes wherewith they haue used cruell
violence.

He with punysshynge and nuryng of fil-
louneth them in the caces, warneth them to
leaue of frome their wickednesse, and to re-
mende. If they now will take hyde and be-
bekent, they shall weate out their dayes in
prosperite, and their peres in pleasure. But
yf they will not obeye, they shall geue
rowe the swerde, and perswade, or they be
ware. As for such as be synners, vnderstand
and hypocrites, they heape vp wrath for them-
selues: for they call not vpon him, though
they be his prisoners. Thus they looke
synneth in folye, and they lyfe with the
damned. The poore dyspetheth he out of
straynesse, and comfortethe such as be in
celatue and trouble. Euen so shall he heape
(yf thou wilt be content) terme the bottom-
lesse pyete that is beneth: and yf thou wilt
holde the quyre, he shall fill thy table with
plente.

¶ Next he telleth thou hast condemned the
gement of the vngodly, yea euen such a
gement and sentence shalt thou suffer. For
thou shalt not thy cause be styllled with cruell
pactyed with many gressers. Hath God
ned then, that the glorious lyfe of the,
all suche myghty men, wouldest not be put
downe? Prolonge not thou the tyme, yf
there come a myght for the, to set other
ple in thy steade. But beware that thou
lot aske to wickednesse and synne, wher-
bytherio thou hast chosen moze then wyl-
nesse. Beholde, God is of a myghty
power: Where is such a gurse and lawe?
ut as he: Who shal reprove him of his
Who wilt saye vnto hym: thou hast done
wronge?

¶ Consydre howe greet and excellent is his
hes be, whome all men loue and praye: for
and wylth at him, and yet they be hym
and

of. Beholde, so great is God, that he
passeth our knowledge, neyther are we habile
to come to the experience of his peres. He tur-
neth the water to small dropes, he dryueth
the cloudes together for to rayne, so that they
poynt to me and drop vpon men. He ca-
peth the cloudes (a couering of his tabernacle)
and causeth his lyght to shyne vpon them, and
to couer the botome of the see. By these thin-
ges gouerneth he his people, and groweth the
abundance of meate. In the turning of an
hande he dyspeth the lyght, and at his com-
mandement it cometh agayne. The tryng
wherof sheweth he to his frendes and to
the cattell.

¶ Euen so wylth that the wysdome of god is vnsearch-
able.

CAP. XXXVII.

At this, my heart is astonied, and mo-
und out of his place. Heare then the
founde of his voyce, and the noyse that
goeth out of his mouth. He gouerneth eury
thinge vnder the heauen, and his lyght rea-
cheth vnto the ende of the worlde. A roaring
voyce foloweth him: for his glorious maie-
sty growethe such a thondre clap, that (though
a man heare it) yet maye he not perceyue it af-
terward. It groweth an horrible sounde, whil-
God sendeth out his voyce: greater thynges
doth he, which we can not compyse. Whil-
he commaundeth the snowe, it falleth vpon the
earth: As sone as he groweth the rayne a char-
ge, forthwith the flowres haue their strenght
and fall downe. He sendeth frost vpon eury
man, that they myght knowe their owne
workes. The bralles crepe into their denues,
and take their rest. Oute of the Southe,
cometh the tempeste, and colde oute of the
North.

At the birth of God, the frost cometh,
and the waters are fied abrode. The cloudes
do their labour in gyngne moystnesse, the
cloudes poynt downe their rayne. He dis-
tributeth also on eury syde, accordyng as it plea-
seth him to deale oute his workes, that they
saye so, what so euer he commaundeth them
they do the hole worlde: whether it be to pu-
nysh any lande, or to doo good vnto them,
that like hym.

¶ Behen vnto this (O Job) stande still, and
consydre the wondrous workes of God. Arise
then of counsell with God, when he doeth
these thynges? When he causeth the lyght to
come forth of his cloudes? Arise thou of his
counsell when he spreadeth out the cloudes?
Hast thou the perfect knowlet ge of his won-
ders? and howe thy clothes are warme, whil-
the lande is still thowm the South wynde?
Hast thou helped hym to spreade out the hea-
uen, which is to loke vpon, as it were east of
clere metall? Teache vs what we shal saye
vnto hym, for we are vnnmete because of dar-
kenesse.

¶ Shal it be tolde him what I saye? Shuld
a man speake, or shuld he kepe it backe? For
eury man seyth not the lyght, that he heareth
clere in the cloudes, which he clenseth when
he maketh the wynde to blome. Colde is
brought out of the North, but the prayse and
honoure of Gods feare cometh frome God
him selfe. It is not we that can fynde out the
almighty: for in power, equitie, and righte-
ousnesse, he is hygher than can be expessed.
Sythe then that eury body feareth him, wher-
shouldest not all wyse men also stande in awe
of him?

¶ The wonders that the Lord hath done frome
the begynnyng.

CAPL. XXXVIII.

Then spake the Lord vnto Job oute of
the storme, and sayde: What is he that
dyspeth his mynde with folys wordes?
Cryde vp the sonnes lyke a man, for I will
question the, se thou geue me a direct answer.
Where wast thou, when I layde the founda-
tions of the earth? Tell playnly if thou haue
vnderstandynge. Who hath measured it, kno-
west thou? Or, who hath spied the lyne vpon
it? Where vpon stande the pylers of it? Or,
who layd the corner stone? Where wast thou
when the morninge starres prynced me to gy-
ther, and all the children of God reioyced
umphantely? Who shut the se with doores,
when it brake forth as a childe out of his mo-
thers wombe? When I made the cloudes to
be a couerynge for it, and swabbed it with the
darcke? When I gaue it my commaunde-
ment, makinge doores and barres for it, say-
enge: Hyther to walt thou come, but no fur-
ther, and here walt thou lape downe thy
prowde and hygh waues? Hast thou gyuen
the morninge his charge, (as sone as thou
wast voyce) and shewed the daye sprynge his
place, that it might take holde of the corners
of the earthe, and that the vngodly myghte
be shaken out? Their tokens and weapons,
hast thou turned lyke claye, and set them vp
agayne as the chaungynge of a garment. Yea
thou hast spored the vngodly of their lyght,
and broken the arme of the prowde. Camest
thou euer into the grounde of the see? or hast
thou walked in the lowe corners of the depe?
Hast thou the gates of death bene opened vnto þ?
or hast thou sene the doore of euerylastynge trea-
sure? Hast thou also perceyued how broad
the earth is? Now yf thou hast knowledge of
all, then shew me where lyght dwelleth, and
where darcknesse is: that thou maydest bringe
vs vnto their quarters, yf thou canst tell the
waye to their houses.

¶ Knowest thou (when thou wast boyne) how
olde thou shouldest be? Wentest thou euer in
to the thysauries of the snowe? or hast thou
sene the secrete places of the bayle, whilke I
hane ordeined against the tyme of trouble, as
gainste the tyme of batayle and warre? By
what

What waye is the fyghe parted, and the heate
draft out vpon the earth? Who climeth the
aboundaunce of waters into ryuers, or who
maketh a waye for the storme weether, that
it waiceth and mooueth the hye and ba-
ren groundes: to make the grasse growe in pla-
ces where no body dwelleth, and in the wyld-
ernes where no man remayneth? Who is
the father of rayne? Or who hath begotten
the drops of dew? Out of whose wombe
came the yse? Who hath gendered the colde-
nes of the arie? that the waters are as harde
as stones, and the congelled about the eye.
Hast thou brought the scuen flares together?
Or art thou habile to breake the circle of bea-
uities? And hast thou brynge forth the moony age-
flares of the euerynge flares at conuenient
tyme, and conuerse them home agayne? Know-
est thou the course of beauiies, that thou
mayst set by the ordinance thereof vpon the
earth? Excuse, canst thou lyfte by thy
voyce to the clouds, that they maye petye
downe a greates rayne vpon the? And hast thou
thondre also that they maye goo their waye,
and be obedient vnto the, sayenge: Lo here
are we? Who strengtheth sure wysdome? And
fast vnderstandinge? Who numbereth the clou-
des in wysdome? Who sylleth the vehement
waters of the heauen? Who turneth the shot-
tes to snow, and then to be clottes agayne?
Huncest thou the playe from the Lyon? Or
fistest thou his whelpes spenge in their dennes
and lurkinges in their couches? Who pursey-
eth meat for; the rauen, when his younge crye
vnto God, and sayeth aboute so; wante of
meate?

God speaketh unto Job, & wringeth him by the reins: & saith unto him, & to his friends, that his righteousness is vain: & he is perished.

CAPL. XXXIX

Knowest thou the tyme when the wyld
gottes byrge forth their younge among
the stony rocks? Or sayest thou wayte
when they bynds die to lorne? reherrest thou
the monethes after they engendre, that thou
knowest the tyme of their bearynge? or when
they lye to wome, when they cast their younge,
and when they are deliuered of their trauble
and payne? How tyme younge growe by, and
waxe great? how tyme good feydinge? Who let-
teeth the wyld ass go free? or who loosedeth
bondes of the mule? Into whom I haue gy-
uen the wyld asinie to be their house, and the
brynnyed londe to be their dwelling place.
That they maye geue no losse for the multi-
tude of people in the caryages, neyther they re-
bide the caryenge of the oxen: but seke their pa-
sture about the mountaynes, and solace in the
gyrne graile.

Маршрут.

23. thou drabbe the yoke aboute him: thy lord
wys. to make him plowe afield the in the mat

Jerres: Mayste thou fruite him (because he is strong) or commit thy laboure unto him: Mayst thou beloeue him, that he will bring home the coyn: or to carpe anye thinge into the harte:

The Church (whose fathers are sapient) as
the wynges of the sparrowe hawke) when he
hath laped his Eyges vpon the grounde, he
hiderh them in the dust, and forgetteth the:
so that they myght be betraden with site, m
broken with some wilde best. So haue w
he vnto his rounge, as though they were not
his, & labourerh in vayne without any feare.
And that because God hath taken by some
freme him, and hath not gyven him vndersta
dunge. When his tyme is, he mouereth vpon
hygh, and careth nether for hoyle ne man.

Hast thou giuen the horſe his ſtrength, &
 leered him to bow downe his neck with ſtate
 that he letteth him ſelfe be hyphen ſuch like
 a graſſhopper, where as the ſlowe nyringe
 that he maketh, is ſearfull: He breakech the
 grounde with the hoſſes of his ſere cheerefully
 in his ſtrength, and eunneth to mere the dar-
 neded men. He ſaget hysd all feare, his ſe-
 mach is not abated, noether ſtartet he a back
 for any ſwerde. Though the quyners rattle
 vpon him, though the ſpcare and ſpore ſh-
 ſire: yet tuffeth he in ſtackely, and bratech
 vpon the grounde. He ſearch not the noſe
 of the trompettes, but as ſone as he breath
 of the ſwarmes blew, thuf (ſayth he) for be
 ſmelleth the bacaple a ſarre of the noſe, the
 canarynes and the mountinge.

Commerth it thoroꝝ the mylme, that the
Gothauke flyeth towards the South: Deth
the Eyte mount vp, and make his nest on hye
at the comaundement: he abyrdeth in the
congre rockes, and vpon the hygge toppes of
harde mountaynes, where no man can come.
Frome thence may he beholde his praye, and
loke farre aboute with his eyes. His pryng
are fed with bloude, and where any cecce be
be lyeth, there is he forthwith.

Answer. God spake vnto Job and sayd:
 Can he that streueth with the almighty, be
 at rest? Shoulde not he which exalteth vnto
 God, giue hym an answer? Job answer-
 ed the Lorde, sayinge: Beholde, I am to
 heare a perfwone, to answer thee, therefore will
 I saie my hande vpon my mouth. And so
 twise haue I spoken, but I will saye no
 more.

of Job lamented, "I have heard of thee, O God, the report
of an angel heard Lemuel."

CAPL.

Then spake the Worde unto Job out of
the Booke, and sayde: Order up
thy clothes like a man, and let me see
thee: that I will see thee. While thou wast
in thy judgement. Or saye thou condemne
me, saye thou saye: thus maye be made
righte.

righteous? Is thyne arme then lyke the arme
of God? Maeketh thy voyce suche a sounde
as his wyl: Then arme thy selfe with thyne
owne power, aryle, tecke the in thy ioly aray;
pampe out the indignation of thy wyathe: se
that thou cast downe all the proud: looke
that thou make all suche as be subbourne, to o-
bey: Treat all the ungodly vnder thy fete
cast them downe into the myre, & couer their
faces with darkenesse: Then wyl I con-
fesse also, that thyne owne right hande hath
sued the.

Behemoth, whom I made with
the) while eateſt haye as an oxe: lo, howe
stronge he is in his loynes, and what power
he hath in the flauell of his bodie. He ſpea-
keth out his taylor like a Cedre tree, all his
barnes are ſtepe. His Dynnes are lyke pyres
of braſſe, his rygge bones are lyke flaues of
iron. Full when God made him, he ſtrengthened
the mylkenelle for him, that the mountaynes
ſhoulde geue him graſſe, where all the beaſtes
of the felde take their paſſyme. He ſpeeth a-
monge the reedes in the Marſhes, the ſennes be-
lie him wth their ſhadowe, and the plowes
of the byake couer him rounde aboute. No,
without any labour may he drinke out of the
dele founte, and ſuppe of Jordan without a-
ny trouble. Who darre laye hand vpon him
ſprynge, and vnder take to cathe him? Or, who
darre put a booke thorow his noſe, and laye a
ſnare for him?

¶ Darrell thou drawe out o' Lentathan with
an angle, o; bynde his tongue with a snare?
and thou put a spyge in the nose of him?
bynde his chaftres thorow with a naule?
Wyl he make many fayne wordes with the,
(thinks thou) o; flatter the? Wyl he make
a couenaunt with the? O; art thou hable to
templel him to do vnto the continual seruice?
¶ Wylt thou take thy pastyme with him as w
abyde: o; geue him vnto thy maydens, that
thy companions maye heu him in peccs, to
departe amonge the marchaunt men? & art
thou sell the net with thy bynne, o; the fild
panier with his heed? Darrell thou laye
hande vpon him? It is better for the to conf
de what harme myght happen the there tho
ugh, and not to touche tū. for when thou
reachest to haue holde vpon him, he shall be-
cuse the: Lucy may also that seyth him.
shall go backe. And why? there darre none be
so bolde, as to raffe him by.

Of the same length as which is mentioned in the chapter above.

CAPL.

Q Who is able to stand before me? **A**,
Who hath given me any thing afore
hand, that I am bound to reward hym
again? All thynges but et heauen are myne.
I fear him not, whether be throned or speake
large. Who byteth hym by, and steppeth him
out of his clothes? **Q** Who taketh him by d

hys of his hyde? Who openeth the doze of
his face? for he hath horrible teth rounde
about. his bodie is covered with scales, as it
were with shrydes, lorkt in, kepte, and well
compact togyther. One is so iorned to an
other, that no aye can come in: Yea one han-
geth so vpon an other, and stretcht to-
gyther, that they can not be sundered. his acti-
ng is lyke a gylstepunge fyre, and his eyes lyke the
moxynge fyre. Out of his mouth goe to-
ches and fyre braydes, out of his nostrils there
goeth a smoke, lyke as out of an hore lettyng
pot. His brest maketh the coles burne, the
flamme goeth out of his mouth. In his necke
remaineth strenght, and before his face sorow
is tourned to gladnesse. The meynbz of his
body are iorned so strypte one to an other,
and cleue so fast togyther, that he can not be
moued.

His heft is as heete as a flone, and as fall
as the ftrype that the hammer man fmyteth
vpon. When he goeth: the myghtyest of all
are afcaped, and the waues heup. Yf he draw
out the fwerde, there maye neyther fpeare, ne
byrd plate, abyde him. He fecteth as moche by
a flawe as by yron, and as moche by a cot-
ten flocke as by metall. He flattereth not away
for him that breaketh the bowe: and as for
fynge flones, he careth as moche for fubble
as for them. He counteth the hammer no bet-
ter then a flawe, he laugheth him to fcorne &
maketh the fpeare. He treateth the golde in
myne lyke the fharpe potteries. He maketh a
depe to lethe and boyle lyke a pot, and ftereth
the fee together lyke an opyntment. The
waye is lpyght after him, the depe is his wal-
kyng place. Cypon earth is there no power
lyke vnto his, for he is fo mate that he feareth
not. Yf a man wyl confydre all bygbe thin-
ges, this faine is a kynge ouer all the chyldren
of wyte.

The repentance of Job. He prayeth for his friends, and his goodes are restored double vnto hym.

CAPL. XLII.

Then Job answered the Lord, and sayd: I knowe that thou hast power ouer all thynges, and that there is no thought that I can kepe hyde vnto the. For who can kepe his owne counsell so secreete, but it shall be knowen? Therfore haue I spoken vnto my selfe, sayinge these thynges are so hygh, and passe myne vnderstandyng. O hearken thou vnto me also, & let me speake: answere vnto the thynges that I will aske the. I haue greden dyuerse eare vnto the, and now I se the with myne eyes. Wherefore I geue myne owne selfe the blame, and take repentance, in the duste and ashes.

Nowe when the Roide hadde spoken these
wordes unto Job, he sayde unto Eliphaz the
Themanite: I am dispeaced with p and thy
two frends, for ye haue not spoke p thing that
is right

is right before me, lyke as my seruaunt Job hath done. Therfore take seven oxen and seven rammes, and go to my seruaunt Job, offer vp also for you selues a burnt offering: and let my seruaunt Job praye for you. Him will I accept, and not deal with you after your so lyttle: in that ye haue not spoken þ thing whiche is righte, lyke as my seruaunt Job hath done.

So Elphas the Themanite, Baldad the Subite and Sophar the Naamathite wente their waye, and dyd accordyng as the Lorde commaunded them. The Lorde also accepted the personne of Job, and the Lorde turned him into Job, when he prayed for his seruaunts: Yea the Lorde gaue Job twyse as much as he had afore.

And then came there vnto him all his brethren, all his sisters, with all them that had bene of his acquaintance afore, and ate bread with him in his house, wondunge at him, & comfortyng him ouer all the trouble, that þ Lorde hadde brought vpon him. Every man gaue him a shepe and a Jewell of golde.

And the Lorde made Job ryche then he was before: for he hadde fourtene thousande

shepe, five thousande Camels, a thousande yoke of oxen, and a thousande asses. He had also children also, seven sonnes and three daughters. The first called Dabe: the seconde Dene: the thirde All pleiteousnes. In all the lande were none founde so paye, as the daughters of Job, & their father gaue them enheritaunce among their brethren. After this lpyed Job fourtye yeres, so that he sawe his children, and his childrens children to the fourth generation. And so he dyed, beinge old and of a perfect age.

PSAL.

I.



Blessed is þ man, that getteth not in the counsell of the vngodly: that abyeth not in the way of synners, and stretteth not in þ seat of the scornfull.

But he trusteth in the labe of the Lorde, and exerceyth him selfe in his lawe,

daye and night.

Suche man is lyke a tree planted by the water, that byngeth forth frute in due season.

His leaues shall not fall of, and what soeuer he doth, shall prosper.

For he is with the vngodly, not so but they are lyke dust, which the wynde scattereth away from of the grounde.

Therfore the vngodly shall not stande in þ iudgement, neyther the synners in the congregacion of the righteous.

For the Lorde aloweth the way of the righteous, but the waye of the vngodly shall perishe.

PSAL.

II.

Why do the hepyen grudge: why do the people ymagyne hayne thynges?

The kynges of the earthe stande vp, & the rulers are come togither, against þ Lorde, and against his anointed.

Let vs breake their bondes asunder, and cast awaye their yoke from vs.

But he þ dwelleth in heauen, shall laughe them to scorne: the Lorde him selfe shall haue them in derision.

Thi shall he speake vnto them in his wrath, and bere them in his fowre displeasure.

Yet haue I set my kynge vpon my holy hill of Sion.

As for me, I will preache the lawe, wherof the Lorde hath sayde vnto me: Thou arte my sonne, this daye haue I begotten the.

Like of me, and I will geue the the hepyen for thyne enheritaunce, Yea the best made partes of the world for thy possession.

Thou shalt rule them with a rod of iron, and breake them in peeces lyke an earthen vessel.

Be wyse now therfore, O ye kynges, be wate, ye that are iudges of the earth.

Serue the Lord with feare, and reioyce before him with reuerence.

And geue instruction, least the Lorde be angry, and so ye perishe from the right waye.

In his wrath shall he kyned the world: blesed are all they that put their trust in him.

PSAL.

III.

Psalm of David when he fledde frome the face of Achish.

Why are they so many, O Lord, that trust in me? a great multitude are they that trust against me.

Why ther be that saye of my soule: there is no helpe for him in God. Selah.

But thou, O Lorde, art my defender, my worship, and the lyfter vp of my head.

I call vpon the Lorde with my voyce, and he heareth me out of his holy byll. Selah.

I laye me downe and slepe, but I rest vp agayne, for the Lorde susteyned me.

I am not afrayd for thousandes of people, that compass me rounde about.

Reyle Lorde, and helpe me, O my God: for thou smytst all myne enemyes vpon the cheke bones, and breaked the teth of the vngodly.

Helpe belongeth vnto the Lorde, therfore let thy blessinge be vpon thy people.

PSAL.

III.

To the chaunter in Aginorth, a Psalm of David.

Hear me when I call, O God of my righteousness: thou that comforted me in my trouble: haue mercy vpon me, & hearken vnto my prayer.

O ye sonnes of men, howe longe will ye blaspheme myne honour? why haue ye such pleasure in vanitie, and seke after lyes? Selah.

Knowe this, that the Lorde dealeth marueously with his saynte: and when I call vpon the Lorde, he heareth me.

Be angry, but synne not: come with your owne herces vpon your beddes, and reuenge by your selues. Selah.

Offer the sacrifice of righteousness, and put your trust in the Lorde.

There be many that saye: who will do vs any good? Lorde lyft vp vpon vs the light of thy countenance.

Thou reioycest myne herte, thoughte they: encrease be greates both in come and wyne.

Therfore will I lay me downe in pear, and take my rest: for thou Lorde only settest me in a sure dwellinge.

PSAL.

V.

To the chaunter by Achiloth, a Psalm of David.

Hear my wordes (O Lorde) consydre my callinge.

Marke the voyce of my petition, my kynge and my God, for vnto the, wil I make my prayer.

Hear my voyce by tymes (O Lorde) for early in the morninge will I get me vnto the, & that with diligence.

For thou art not the God that hath pleasure in wyckednesse, there maye no vngodly personne dwell with the.

Suche as be cruell maye not stande in thy sight.

light, thou art an enemy unto all thy wicked
doers.

Thou hast despised the spers: the Lord abhor
reth the bloudthirsty and deceitful.

But I will come into thy house, burn upon
the multitude of thy mercies: and in thy awe
will I worship towards thy holy temple.

Lead me (O Lord) in thy righteousness
because of myne enemies, and make thy way
plaine before me.

Roma. 11. b. For there is no faithfulness in their mouth:
they dissemble in their hearts: their
throat is in an open sepulchre: with their tongue
they curse.

Punish them (O God) that they may per-
ish in their owne imagination: cast the out
because of the multitude of their ungodliness
for they rebell against thee.

Againe, let all them that put their trust in
thee, rejoice: let them ever be gurginge of thā
kes, because thou hast defendd them: that they
which loue thy name, may be joyful in thee.

For thou Lord gruest thy blessing unto
righteous: and with thy favourable handes
thou defendest him, as with a shield.

PSAL.

VI.

To the chaunter by Regimoth upon Shemuni,
a Psalm of David.

Lord rebuke me not in thyne anger: cha-
stise me not in thy drup displeasure.

Have mercy upon me (O Lord) for
I am weak: Lord heale me, for all my bo-
nes are vexed.

My soule also is in great trouble, but Lord
how longe?

Turne the (Lord) and deliuer my soule:
saue me for thy mercies sake.

For in death no man remembereth thee: O
who will grue thee thanks in the hell?

I am weary of gurginge: euery night wash
I my bedde, and water my couch with my
teares.

My countenance is chaunged for deep in-
traunce griefe, I consume away, I haue so ma-
ny enemies.

Away from me all ye wicked doers, for
the Lord hath heard the voyce of my we-
ppinge.

The Lord hath heard myne humble petitiō
the Lord hath receiued my prayer.

All myne enemies shall be confounded and
sore vexed: they shall be turned backe and put
to shame, and that right sone.

PSAL.

VII.

4. Reg. 1. b. To the chaunter of David, whiche he sang for the wo-
des of Asa the sonne of Iemua.

O Lord my God, in the day I trust: saue
me from all them that pursue, and re-
lyue me.

Least he hantche by my soule lyke a Lyon,
and teare it in peces, while there is none to
helpe.

O Lord my God, if I haue done any bad
thing, if there be any brightness in my
handes.

If I haue rewarded euill unto them that
dealt friendly with me, or hurt that which
out cause are myne enemies.

Then let myne enemy persecute my soule,
& take me: yea let him tread my lyfe downe
in the earth, & laye myne honour in the dust.
Selah.

Stande by (Lord) in thy wrath, lift up
thy selfe: cast the furious indignation of myne
enemies: asyle by (for me) in the benignde
that thou hast promised.

That the congregation of the people may
come about the, for they shall therfore say
by thy selfe agayne.

The Lord is iudge once the people: saye
me then (O Lord) accordinge to my righte
oulines and innocency.

Let the wickednes of the ungodly come to
an ende: but maynteyne the iust, thou righte-
ous God, that tryest the very hartes and
reynes.

My helpe cometh of God, which will
reueale them that are true of heart.

God is a righteous iudge, and God is our
threathynge.

If men will not turne, he hath the word
in his mouth: he hath bent his bowe and made
ready.

He hath prepared him the weapons of death,
and ordeyned his arrows to destroye.

Beholde, he traunspireth with myght, he
hath conceived unhappynesse, and brought
forth a lyfe.

He hath graue and dyged by a pye, but he
shall fall him selfe into the pye that he hath
made.

For his unhappynesse shall come upon his
owne bed, and his wickednes shall fall upon
his owne pate.

But, I will grue thanks unto the Lord
for his righteousness sake, and will praise the
name of the most high Lord.

PSAL.

VIII.

To the chaunter upon Githith, a Psalm of Da-
uid.

O Lord our gouernour: howe wonder-
full is thy name in all the world:
howe excellent is thy glorye above the
heauens?

Out of the mouth of the very babes & suck-
lynges thou hast ordeyned praise, because of
thyne enemies, that thou mightest destroye
the enemy and the anenger.

For I confesse thy heauens, even I made
of thy fingers: the moone and the starres by
the thou hast made.

What is man, that thou art so myghtfull
of hym? euen the sonne of man that thou
liuest him?

After thou haddest so: a season made him
lowre then the angels, thou crowned him
with honour and glory.

Thy

Thou hast set him about the workes of thy
handes: and thou hast put all thynges in sub-
jection vnder his feete.

All thynges and oren, yea the bestes of the
fild.

The foules of the ayre, the fildes of the see,
and what so euer walketh thowen the wapes
of the see.

O Lord our gouernour, howe wonderfull
is thy name in all the world?

PSAL.

IX.

To the chaunter vpon Shushy Laben, a Psalm
of David.

I will grue thanks vnto the (O Lord)
with my hole herte, I will speake of all thy
maruelous workes.

I will be glad, and reioyce in thee, yea my
songs will I make of thy name, O thou most
high.

Because thou hast dyuen myne enemies
backe, they were discomfited, and percipied
at thy presence.

For thou hast maynteyned my right & my
cause: thou sittest in the throne that art the
ouerlodge.

Thou rebukest the heythen, and destroyest
the ungodly, thou puttest out their name for
euer.

The enemies swardes are come to an ende,
thou hast ouerthrowen their cyties, their me-
morial is perished with them.

But the Lord endureth for euer, he hath
prepared his seate vnto iudgement.

He gouerneth the world with righteous-
nes, and ministreth true iudgement vnto the
people.

The Lord is a defence for þe poore, a defence
in the tyme of trouble.

Therefore they þe know thy name, put their
trust in the: for thou (Lord) neuer failest
them, that see the.

Praise ye the Lord, which dwelleth in He-
liou, thine the people of his wynges.

And why? he maketh inquisition for their
bloud, and remembereth them: he forgetteth
not the complaynt of the poore.

Have mercy on me (O Lord) confesse the
trouble that I am in amonge myne enemy-
es, thou that lyest me up from the gates of
hele.

That I maye shew all thy prayles within
the gates of the daughter of Sion, and reioyce
in thy saunge health.

But the heythen, are sunken downe in the
pye that they made: in the same nette whiche
they layd oute pyracy, is their owne feete
taken.

Thus the Lord is knowne to execute true
iudgement, when the ungodly is trapped in
the workes of his owne handes. Selah.

The wicked must be turned vnto hell, and
all the heythen that forget God.

But the poore shall not alwaye be out of re-
membraunce, the patient abydinge of such as
be in trouble shall not perishe for euer.

Reyle Lord, let no man haue the vpper
hande, let the heythen be condemned before
the.

O Lord set a scolemaster ouer them, that
the heythen maye knowe them selues to be
but men. Selah.

There is no Gylt in the heythen.

Why art thou gone so farre of, O Lord?
wilt thou hyde thy selfe in tyme of trou-
ble?

Why the ungodly hath the ouerhande, þe
poore must suffice persecution.

O that they were taken in the ymaginaciō
whiche they go about.

For the ungodly maketh boote of his owne
heartes desire, the courteous blesteth him selfe,
and blasphemeth the Lord.

The ungodly is so proude and full of indig-
nation, that he careth not: neyther is God
before his eyes.

His wayes are alway filthy, thy iudgmen-
tes are farre out of his sight, he despyeth all
his enemies.

For he saith in his heart: Truly, I shall ne-
uer be cast downe, there shall no harme happen
vnto me.

His mouth is full of cursinge, fraude and
discreete: vnder his tongue is traunple and
sorrow.

He sitteth lurking in the gardens, that he
maye pynely murder the innocent, his eyes
are set vpon the poore.

He lyeth in awayer secretly, as it were a ly-
on in his denne.

He lurketh that he maye rauish the poore,
yea to rauish the poore, when he hath gotten
him in to his net.

When he smytheth he, then oppresteth he & ca-
steth downe the poore with his auarice.

For he saith in his heart: Truly, God hath
forgotten, he hath turned away his face, so
that he will neuer see it.

Reyle O Lord God, lyft by thyne hande,
and forget not the poore.

Wherefore shoulde the wicked blaspheme
God and saye in his heart: truly, he careth not
for it.

This thou seest, for thou considerest the mys-
tery and sorrow.

The poore gructh him selfe out into thy hand
and committeth him vnto the, for thou art þe
helper of the friendlesse.

Break thou the arme of the ungodly and
malicious, searche out the wickednesse whiche
he hath done, that he maye perishe.

The Lord is kynge for euer, the heythen
shall perishe out of his lande.

Lord, thou hearest the desirous longynge
of the poore: their heart is sure, that thyne ear
hearkeneth therto.

Helpe the fatherlesse and poore vnto their
right, that the ungodly be no more exalted
vpon earth.

PSAL.

X.

After the he-
brues. 26.

34. 6.

To

To the chaunter, of David.

In the Lorde put I my trust: how will ye then say to my soule: that he shoulde be as a byrde vpon your byll? For so, the vngodly haue bent their bowe, and made redye their arrowes in the quyer, that they maye pyuely shote at them, which are true of heart.

The very foundation haue they cast downe what can the ryghteous then do with all?

But the Lorde is in his holy temple, & his seate is in heauen: he conserueth it with his eyes, his eye lyddes beholde the children of men.

The Lorde seyth both the ryghteous & vngodly, but who so helpeth in wickednes, him his soule abhorreth.

Vpon the vngodly he shal rayne snares, fire, hyrmone, storme and tempest: this reward shall they haue to dygnite.

For the Lorde is ryghteous, and he loueth ryghteousnes: his countenance beholde the thinge that is iust.

After the bynes. xii.

PSAL.

XI.

To the chaunter vpon Shemunith, a Psalme of David.

Help Lorde, for there is not one satiet more: very few faithful are there among the children of men.

Euery man collecteth eyes to his neyghbours, they to but flatter with their lippes and dissemble in their heart.

That the Lorde wolde rote out all disceit full lippes, & the tongue that speaketh proude thinges.

Which saye: our tong ue shalde puenale we are they that ought to speake, who is lord ouer vs?

Bow for the troubles sake of the oppressed and because of the complaynte of the poore, I will ayle (sayth the Lorde) I will helpe the and set them at rest.

The wordes of the Lorde are pure wordes: euen as the silver, which frome earth is tryed and purged seven tymes in the fire.

Kepe them therfore (O Lorde) and preserve vs from this generation for euer.

For when vanite and ydelnes getteth the overhande amonge the children of men, al are full of the vngodly.

After the bynes. xii.

PSAL.

XII.

To the chaunter, a Psalme of David.

How longe wilt thou forget me, Lorde? for euer? how longe wilt thou hyde thy face from me?

How longe shall I seke counsell in my soule? how longe shall I be so vexed in myne heart? how longe shall myne enemye triumphe ouer me?

Conspyre, and heare me, O Lorde my God lyghten myne eyes, that I slepe not in treach.

Least myne enemye say: I haue puenale against him: for yf I be cast downe, they shal trouble me shall reioyce at it.

But my trust is in thy mercye, and my heart is ioyfull in thy sauynge health.

I will singe of the Lorde, that waiteth so longingly with me.

Ye I will prayse the name of the Lorde the hygher.

PSAL.

XIII.

To the chaunter, of David.

The folysh bodyes saye in their hearts: there is no God.

They are corrupt, and become abominable in their wynges, there is not one doth good.

The Lorde looked downe from heauen, vpon the children of men, to se yf there was anye that wolde vnderstande and see the God.

But they are all gone out of the waye, they are all together become vnprofitable: there is none that doth good, no not one.

Howe can they haue vnderstandinge, that worke myschefe, eatynge vp my people, as it were hye, and call not vpon the Lorde?

Therfore shall they be brought in gert her for God standeth by the generation of the ryghteous.

As for you, ye haue made a moche at Iudell of the poore, because he putteth his trust in the Lorde.

Oh that the sayynge helth were gyuen to Israel out of Sion.

Oh that the Lorde wolde deliuer his people out of captiuitie.

Then shuld Jacob reioyce, and Israel shuld be ryght glad.

PSAL.

XIII.

To the chaunter, of David.

Lorde, who shal dwell in thy tabernacle? who shal rest vpon thy holy byll?

See he that leadeth an vncompteyn life: that doth the thinge which is right, and that speaketh the truche from his heart.

He that vseth no disceit in his tongue: that doth no euill to his neyghbour, & that doth not his neyghbours.

He that setteth not by the vngodly, but maketh moche of them that feare the Lorde: that sheweth vnto his neyghbour, and his poyncteth him not.

He that gyueth not his moneye vpon vanyte, and taketh no reward against the meane.

Who so doth these thinges, shall not be removed.

PSAL.

XV.

To the chaunter, of David.

Preserue me (O God) for in the day of trouble.

I haue sayd vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my trespase is vpon the sayntes that are in the earth, and vpon such lyke.

But they that runne after an other, shall haue great trouble.

Their sacrifices of bloude will not I offer, neither make mencion of their name in my mouth.

The Lorde him selfe is my good and my mercie, thou mayntaynest myne enemye: I will.

The lot is fallen vnto me in a sayre ground for I haue a goodly heritage.

I will thanke the Lorde for gyauynge me trespase: my reynes also haue chastered me in the right season.

Howe haue I sawe I God allwayes before me, for he is on my right hande, that I shoulde not fall.

Therfore byd my heart reioyce, and my tongue was glad, my kelshe also shall rest in hope.

For thou shalt not leaue my soule in hell, neither shalt thou suffer thy saynt to be captiue.

Thou shalt shew me the wayes of lyfe: thou shalt make me full of ioye with thy countenance.

At thy right hande there is pleasure & ioye in thy mercy.

PSAL.

XVI.

To the chaunter, of David.

Hear the ryght (O Lorde) conspyre my complaynte: hearken vnto my prayer, & gorth not out of a fayned mouth.

Let my sentence come forth frome thy presence: and loke vpon the thinge that is equal.

Thou hast proued and bysted myne heart in the nyght season: thou hast tryed me in the fire: and hast founde no wickednesse in me: for I utterly purposed that my mouth shoulde not offende.

Because of thy wordes of thy lippes, I haue kepte me frome the wordes of men: in þ waye of the murderer.

Wher thou my goynges in thy pathes: that my feete shalde slippe not.

For vnto the I crye: heare me O God: encline thine eares to me: and hearken vnto my wordes.

Shew the maruclous longynge kyndnesse, that thou hast shewed vnto me: which putteth their trust in the, frome such as resist thy right hand.

Repay me as the baile of an eye, defende me frome the wyndes of thy wynges.

Frome the vngodly that trouble me, frome myne enemyes which compass my soule round about.

Which maynteyne their owne welchynesse by oppression, and their mouth speaketh hard thinges.

They lye in waye in our waye on euery side turning their eyes towne to the ground.

Aske a Lyon that is greedy of his pray, and as it were a Lyons whelpes luthynge in his denne.

Aske Lorde, discomfite him and cast him downe: deliuer my soule with thy swerde fro the vngodly.

Frome the men of thy hande (O Lorde) frō the men of the worlde, which haue their possession in this lyfe: whose belyes thou fillest with thy treasure.

They haue children at their desire, and leaue the rest of their substance for their ba-bes.

But I will beholde thy presence in righte-ousnesse: and when thy gloire appeareth, I shall be satisfied.

PSAL.

XVII.

After the bynes. xiii.

To the chaunter of David seruant of the Lorde whiche sayd vnto the Lorde the wordes of this songe, on the daye in whiche the Lorde deliuered him frome the hande of all his enemyes, and frome the hande of Saul, and sayde.

I will loue the (O Lorde) my strength.

The Lorde is my succour, my refuge, my Saviour: my God, my helpe in whom I trust: my buckler, the hoine of my helth, and my protection.

I will prayse the Lorde, and call vpon him, so shall I be safe from myne enemyes.

The sorowes of treach compassed me, & the bykes of vngodlynes made me astrayed.

The paynes of hell came about me, & snares of death toke holde vpon me.

Yet in my trouble I called vpon the Lorde, and complayned vnto my God.

So he herde my voyce out of his holy temple, and my complaynte came before him, euē into his eares.

Then the earth trembled and quaked, the very foundations of the hylls shoke & were remoued, because he was wroth.

There went a smoke out of his nostrilles & a consuming fire out of his mouth, so that coles were kindled at it.

He bowed the heauens and came downe, & it was darcke vnder his feet.

He rode vpon the Cherubyns and byd he: he came syenge with the wynges of the mynde.

He made darcknes his paupylon round about him, with darcke water and thicke cloudes to couer him.

At the brightnes of his presence the cloudes remoued, with hayle stones and coles of fyre.

The Lorde also thondred out of the heauē and the berygh gaue his thondre with hayle stones and coles of fyre.

He sent out his arrowes and scattered them, he caste fōre lyghtenynge, and destroyed them.

The springes of waters were sent, and the foundacions of the rounde world were discovered at thy chydng (O Lorde) at the bla-ze of thy glory.

31. 19.

Apuge

Gynge and breath of thy displeasures.
He sent home from the bryght to fete
me, and toke me out of great waters.
He deliuered me from my stronge ene-
mies, and from my foes which were to my
ly for me.

They prevented me in the tyme of my trou-
ble, but the Lorde was my defence.
He brought me forth also into libertie: and
deliuered me, because he had a fauoure vnto
me.

The Lorde shall rewarde me after my rygh-
teous dealinge, & accordyng to the cleynesse
of my handes shall he recompence me.

For I haue kept the wayes of the Lorde: &
haue not behaued my selfe wyckedly agaynst
my God.

I haue an eye vnto all his lawes, and caste
not out his commaundementes from me.

Unconspyt will I be before him, and will
eschew myne owne wyckednes.

Therefore shall the Lorde rewarde me af-
ter my ryghteous dealinge, and accordyng vnto
to the cleynesse of my handes in his eye sight.

With the holy thou shalt be holy, & with
the innocent thou shalt be innocent.

With the cleane thou shalt be cleane, and
with the frowarde thou shalt be frowarde.

For thou shalt save the poore oppressed, and
brynge downe the hygh lokes of the proude.

Thou lightest my candle, O Lorde my God
thou makest my darkness to be light.

For in the I can discomfyt an host of men:
for in my God I can leape ouer the wall.

The waye of God is a perfect waye: the
wordes of the Lorde are tryed in the fyre: he
is a shilde of defence, for all them that trust
in him.

For who is God, but the Lorde? Or, who
hath any strength, but our God?

It is God that gyded me with strength, &
made my waye unconspyt.

He hath made my fete lyke hertes fete, &
set me vp on hygh.

He teacheth myne handes to fight, and ma-
keth myne armes to breake euen a bowe of
Asie.

Thou hast gyde me the defence of thy helth
thy right hande vpholdeth me, and thy louing
correction maketh me great.

Thou hast made rowme ynough vnder me
for to goo, that my foote steeppes shoulde not
slippe.

I will folowe vpon myne ennemys, and
take them: I will not tume tyl they be dis-
comfited.

I will smyte them, they shal not be hable
to stande, but fall vnder my fete.

Thou hast gyded me with strength vnto
battel, thou hast thowen them al downe vnto
me, that rose vp agaynst me.

Thou hast made myne ennemys to tourne
their backs vpon me, thou hast destroyed the
that hated me.

They cryed, but there was none to helpe
them: yea euen vnto the Lorde, but he herde
them not.

I will beate them as small as the dust clay

in the wynde, I will cast them out as the day
in the streets.

Thou shalt deliuer me from the strynges
of the people, thou shalt make me the head
of the theythen.

A people to whom I haue not knowne shall
serue me.

As sone as they heare of me, they shall ob-
ey me, but the straunge chyldren dissemble with
me.

The straunge chyldren are wakened, and
go haltinge out of their parhes.

The Lorde is true: and blessed be my hel-
per, praysed be the God of my helth.

Euen the God which sayth that I be an-
gryed, and subdueth the people vnto me.

It is he that deliuereth me from my cruel
ennemys: thou shalt lyft me vp from them
that rise agaynst me, thou shalt red me from
the wycked man.

For this cause I will gyue thanks vnto
(O Lorde) amonge the gentyles, and I will
prayses vnto thy name.

Great prosperitee gyueth he vnto his kynge
and sheweth louynge kyndnes vnto Dauid
his annoynted, yea and vnto his lez for euer
more.

PSAL. XVIII.

To the chaunter, a Psalm of Dauid.

The heuene beuens declare the glorye of
God, and the very firmament sheweth
his hande worke.

One daye telleth an other, and one night
certifieth an other.

There is neyther speache ne language, but
their voyces are herde amonge them.

Their sounde is gone oute into all lan-
des, and their wordes into the endes of the
worlde.

In theyn hath he set a tabernacle for the
sunne, which cometh forth as a byrd
out of his chymbe, and reioysseth as a gyant
to run his course.

It goeth forth from the one ende of the hea-
uen, and turneth about vnto the same ende
agayne, and there maye no man hyde him selfe
from the heate therof.

The lawe of the Lorde is a perfect lawe, it
quickneth the soule.

The testimony of the Lorde is true, and
uerth wylsome euen vnto babes.

The statutes of the Lorde are ryghte, and
reioyse the herte: the commaundment of
the Lorde is pure, and gyueth light vnto the
eyes.

The feare of the Lorde is cleane, and con-
uerteth for euer: the iudgements of the Lorde
are true and righteous all together.

More pleasaunt are they then golde, yea
then moche fyne gold: sweeter then hony and
the hony combe.

These thy seruante keepeth, and so: he
of them there is great rewarde.

Who can tell, how oft he offendeth: if thou
shalt

cast me from my secrete hautes.

Keep thy seruante also frome presumptu-
ousnes, lest they get the dominion ouer me:
for I shall be vnderfyled, and innocent frome
the greates offence.

Yea the wordes of my mouth, and the me-
ditation of my herte shall be acceptable vnto
thee, O Lorde, my helper and my reuemer.

Keep thy seruante also frome presumptu-
ousnes, lest they get the dominion ouer me:
for I shall be vnderfyled, and innocent frome
the greates offence.

Yea the wordes of my mouth, and the me-
ditation of my herte shall be acceptable vnto
thee, O Lorde, my helper and my reuemer.

PSAL. XIX.

To the chaunter, a Psalm of Dauid.

The Lorde heare the in the tyme of trou-
ble: the name of the God of Jacob be-
stablisheth.

Sende the helpe frome the sanctuary: and
strengthen the out of Syon.

Remember all thy offerynge, and accepte
thy burnt sacrifice. Selah.

Remember the thy vertes desyre, and fulfill
all thy mynde.

We will reioyse in thy helthe, and triumphe
in the name of the Lorde our God: the Lorde
performe all thy petitions.

Some knowe I, that the Lorde helpeth
his annoynted, and will heare him frome his
holye heauen: mygdere is the helpe of his
right hande.

Some put theyr truste in charettes, and
some in hories: but we will remember the
name of the Lorde our God.

They are broughte downe and fallen, but
we are risen and stande vpryght.

Save Lorde, and helpe vs, O kyng, when
we call vpon the.

PSAL. XX.

To the chaunter, a Psalm of Dauid.

Hide, home forfall is the kynge in the
drenche: O home excedynge glad is he
of the sayunge helthe.

Thou hast gyuen him his hertes desyre,
and hast not put hym from the request of his
lippes. Selah.

For thou hast prevented him with lybe-
rall offerynge: and sette a crowne of golde
vpon his head.

He asked lyfe of the, and thou gauest him a
longe lyfe, euen for euer and euer.

His honour is great in thy sayunge helthe:
glorie and greates worshipp shalt thou laye
vpon hym.

For thou shalt gyue hym euertlastynge
helthe: and make him glad with the tope of
thy countenance.

And why? because the kynge putteth his
truste in the Lorde: and in the mercede of the
Lorde he shall not myschaunce.

Lette all thyne ennemys fele thy hande:
let the ryghte hande synde oute all them that
hate the.

Thou shalt make them lyke a fyre ouen
in tyme of thy wrath: the Lorde shall de-
stroye them in his displeasure, and the fyre
shall consume them.

Theyr frute shalt thou roote oute of the
earthe: and theyr sede frome the chyldren of
men.

For they purposed myschaunce agaynst the:
and imagined suche traueses, as they were not
hable to performe.

Therefore shalt thou put them to flight: &
with thy strynges thou shalt make redde thyne
arowes agaynst the faces of them.

We thou exalted, Lorde, in thyne owne
strength: so will we synge and prayse thy
power.

PSAL. XXI.

To the Chaunter vpon Biceth, of the moynynge
starre, a Psalm of Dauid.

My God, my God: why hast thou forsa-
ken me? the wordes of my complaynte
are farre fro my helthe.

O my God, I crye in the daye tyme, but
thou hearest not: and in the night season also
I take no rest.

Yet dwellest thou in the sanctuary, O thou
worshyp of Israel.

Oure fathers hoped in the: they trusted in
the, and thou dydest deliuer them.

They called vpon the, and were helpeds:
they put theyr trust in the, and were not con-
founded.

But as for me, I am a woyme and no man:
a beere scoyne of men and the oute case of the
people.

All they that se me, laughe me to scozne:
they shoute oute theyr lippes, and shake theyr
herdes.

Be trusted in God, let him deliuer him: let
him helpe him, yf he will haue him.

But thou art he that toke me out of my mo-
thers wombe: thou wast my hope, whē I ban-
sed yet vpon my mothers brylles.

I haue ben lesse vnto the, euen lyche as I
was boyme: thou arte my God, euen from my
mothers wombe.

Go not fro me then, for trouble is harde at
hande, and here is none to helpe me.

Great builles are come about me: fat oxen
close me in on euery syde.

They gape vpon me with theyr mou-
thes: as it were a rampynge and roynge
Lyon.

I am poured oute lyke watter: all my
bones are oute of ioynte: my herte in the
myddell of my bodye, is euen lyche meltynge
waxe.

My strength is dreyed by lyke a pottel-
herde, my range cleaueth to my gonnes:
and thou hast broughte me in to the bulke of
deathe.

For dogges are come aboute me: the coun-
sell of the wycked hath layde siege agaynst
me.

They perles my handes and my fete, I might
haue tolde all my bones: but they shode not
synge and tokyng vpon me.

They haue parted my garmentes amonge
them, and cast lottes vpon my vesture.

But be not thou farre from me, O Lord: thou art my succour, haue the to helpe me.
Deliver my soule from the thwerde, my refuge from the power of the dogge.
Save me from the lyons mouth: and heare me bitwene the hornes of the unicornes.
So wyl I declare thy name vnto my brethren: in the midst of the congregacion wyl I prayse the.
Prayse the Lord ye that feare him: magnifie him all ye seed of Jacob, and let all the seed of Israel feare him.

For he hath not despised me abhorred the miserable state of the poore: he hath not hyd his face from me, but when I called vnto hym, he herde me.

I wyl prayse the in the great congregacion, and performe my vowes in the sight of all the that feare the.

The poore shall eate and be satisfied: they that seeke after the Lord shall prayse him: our hearts shall be true for euer.

All the endes of the world shall remember them selues, & be turned vnto the Lord: and all the generations of the heathen shall wor-
ship before him.

For the kingdom is the Lordes: and he shall be the gouernour of the heathen.

All suche as be fatte vpon earthe: shall eate also and worshipping: all they that lye in the duste and lye so hardly, shall fall downe before him.

The seed shall serue him, and preache of the Lord for euer.

They shall come and declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

PSAL. XXII.

Of Psalms of David.

After the Psalms.

Slape. xl.
dierem. xxi.
Eccl. xxvii.
John. x. a
1. Pet. ii.

The Lord is my Shepherd: I can want nothing.

He feedeth me in a grene pasture, and leadeth me to a fresh water.

He quickneth my soule, and byngeth me forth in the waye of rightousnesse for his names sake.

Though I walke in the valey of the shadowe of death, yet I feare no euill, for thou art with me: thy staffe and thy shep-
hoke comfort me.

Thou preparedst a table before me agaynst my enemies: thou annoyntest my head w
oyle, and fyllest my cup full.

Oh let thy louynge kyndnes and mercye fo-
low me all the dayes of my lyfe, that I maye dwell in the house of the Lord for euer.

PSAL. XXIII.

Of Psalms of David.

After the Psalms.

The Lord is the Lordes, and all that there-
in is: the compasse of the world, and all that dwell therein.

For he hath founded it vpon the seas: and

buylded it vpon the floudes.

Who shall go vp in to the hill of the Lord: or who shall remayne in his holy place?

Such he that hath innocent handes and a cleane heart: which lieth not by his tongue to vanitie, and sweareth not to disceyue.

He shall receyue the blessing from the Lord, and mercye from God his sauour.

This is the generacion of them that seeke him: of them that seeke thy face, O Lord. Selah.

Open your gates (O ye princes) let the my-
ladyng wayes be opened, that the kyng of glo-
rye maye come in.

Who is this kyng of glory? It is the Lord stronge and mightye, euen the Lord mightye in battaile.

Open your gates (O ye princes) let the my-
ladyng wayes be opened, that the kyng of glo-
rye maye come in.

Who is this kyng of glory? It is the Lord of hostes, he is the kyng of glory. Selah.

PSAL. XXIII.

Of David.

Vnto the, O Lord, I lyfte vp my soule: my God, I truste in the, let me not be confounded, lest myne enemies triumphe ouer me.

For all they that hope in the, shall not be ashamed: but suche as be scornfull with-
out cause, shall be put to con-
fusion.

Show me thy wayes (O Lord) and teach me thy pathes.

Leade me in thy trueth, and let me not be thou arte the God of my belthe, and in thes my hope all the daye longe.

Call to remembrance, O Lord, thy tender mercyes, and thy louynge kyndnes, which I haue ben euer of olde.

Oh remember not the synnes and offences of my yowthe, but accordynge vnto thy mer-
cy: thyneke vpon me, O Lord, for thy good-
nesse.

How frendly and righteous is the Lord: therefore wal he teache synners in the waye.

He leadeth the simple a right: and such as be meke, them learneth he his wayes.

All the wayes of the Lord, are very myghty and saythfulnesse, vnto such as kepe his testa-
ment and couenaunt.

For thy names sake, O Lord, be mercifull vnto my synne, for it is great.

What so euer he be that feareth the Lord, he shall shewe hym the waye that he hath chosen.

His soule shall dwell at ease: and his in-
heritance shall possesse the lande.

The secretes of the Lord are amonge them that feare him: and he sheweth them his coun-
saile.

Myne eyes are euer lookinge vnto the Lord: for he shall plucke my feete out of the nette.

Turne the vnto me, and haue mercye vpon

me for I am desolate and in myserye.

The sorowes of my heart are great, byynge me out of my troubles.

Like vpon myne aduersite and woo: and forgyue me all my synnes.

Consider how myne enemies are many, & heare a malicious hate agaynst me.

Kepe my soule, and deliuer me: lette me not be confounded, for I haue put my truste in the.

Lette innocencye and ryghtous deaspnge warre vpon me, for my hope is in the.

Deliver Israel, O God, out of all his trouble.

PSAL. XXV.

Of David.

Be thou my iudge, O Lord, for I walke innocently: my trust is in the Lord, there-
fore shall I not fall.

Examine me, O Lord, and proue me: enserche my reynes and my heart.

For thy louynge kyndnesse is before myne eyes: and I walke in thy trueth.

I feare not amonge vayne persons, and haue no felawshipp with the dysceitfull.

I hate the congregacion of the wicked, and I wyl not set amonge the vngodly.

I walke with my handes with innocencye, O Lord, and so go I to thyne aulter.

That I may shewe the voyce of thy prayse: and tell of all thy wonderous workes.

O Lord, I loue the habytacion of thy house, and the place where thy honour dwel-
leth.

Destroye not my soule with the synners: me-
lyste with the bloudthirstyge.

In whose handes is wyckednesse, and they: right hande is full of gyftes.

But I wyl walke innocently: deliuer me, and be mercifull vnto me.

My soule standeth ryght: I wyl prayse the (O Lord) in the congregacions.

PSAL. XXVI.

Of David.

The Lord is my lyghte and my helthe: whome then shal I feare? the Lord is the strength of my life, for whom then shal I be afrayde?

Therefore when the wycked, euen myne enemies came vpon me to eate vp my fleshe, they stumbled and fell.

Though an hoste of men were layde against me, yet shal not my heart be afrayde: and though there arose vpon warre agaynst me, yet wyl I put my trust in him.

One thing haue I desired of the Lord, whi-
che I wyl requyre: namely, that I maye dwell in the house of the Lord all the dayes of my lyfe, to beholde the sayre beaurie of the Lord, and to bylde his temple.

For in tyme of trouble he hath hydde me in his tabernacle, yea in the secreete place of his

dwellyng hath he kepte and set me by vpon a cocke of stone.

And now hath he lyfte by my heed above myne ennemyes, that compassed me rounde a-
bout.

Therefore wyl I offre in his dwellyng, the oblation of thankesgyuyng: I wyl syng and speake prayles vnto the Lord.

Hearken vnto my voyce, O Lord, when I crye vnto the: haue mercye vpon me and heare me.

My heart speaketh vnto the: my face sekerly the: yea Lord thy face wyl I seeke.

Hyde not thou thy face from me: cast not thy seruaunt of in displeasure.

Thou art my succour, leaue me not, neither forsake me, O God my sauour.

For my father and my mother haue forsake me: but the Lord hath taken me vp.

Show me thy waye, O Lord: and leade me in the ryghte path, because of myne en-
nemyes.

Deliver me not in to the toyles of myne aduersaries: for there are false wytnesses rylen by agaynst me: and they ymagen mys-
chiese.

Nevertheless I bylde veryly to se the goodnesse of the Lord, in the lande of the ly-
uynge.

Tary thou the Lordes lesure: be stronge, let thyne here be of good comfort, and wayte thou vnto the Lord.

PSAL. XXVII.

Of David.

After the Psalms.

Vnto the wyl I crye, O my stronge de-
fence: thyneke no shame of me, lest ye thou make that as though thou herdest not, I become lyke them that go downe in to the pytte.

Heare the voyce of my humble petticion, when I crye vnto the: and hold vp my handes towards thy holy temple.

Plucke me not awaye amonge the vngod-
ly and wicked doers, whiche speake frendly to their neighbour, but ymagen myschiese in their heartes.

Retwarde them accordynge to their de-
des, and wyckednesse of their owne inuen-
cions.

Accompence them after the workes of they: handes: paye them that they haue de-
serued.

For they regarde not the workes of the Lord, ne the operation of his handes: there-
fore shall he breake them downe, & not buylde them vp.

Prayled be the Lord: for he hath herde the voyce of myne humble petticion.

The Lord is my strength and my shyld: my heart hoped in him, and I am helpe: there-
fore my heart daunteth for ioye, and I wyl sing prayles vnto him.

The Lord is the strength of his people: he is the defender and sauour of his an-
noynted.

Helpe

Helpe the people, grue the blessinge vnto
thyne inheritaunce: fede them and set them
vp for cure.

PSAL. XXVII.

A Psalm of David.

After the De-
bines. xxx.

Ascribe vnto the Lorde, O ye mygh-
tye: ascribe vnto the Lorde w^{ch} is
stronge.

Grue the Lorde the honoure of his name:
bowe your selues to the holie matie of the
Lorde.

It is the Lorde that commandeth the
waters: It is the glorious God that ma-
keth the thunder, it is the Lorde that ruleth
the see.

The voyce of the Lorde is myghy in o-
peracion: the voyce of the Lorde is a glory-
ous voyce.

The voyce of the Lorde breaketh the ce-
dars: yea the Lorde breaketh the Cedars
of Libanus.

He maketh them to sayp lyke a calfe: Liba-
nus and Sion lyke a pong Cynoyne.

The voyce of the Lorde blupdeth the fla-
mes of fyre: the voyce of the Lorde waketh
the wyldernesse: yea the Lorde waketh the wyl-
dernesse of Edes.

The voyce of the Lorde moueth the hy-
des: and discovereth the thycke bushes: in
his temple shall euerye man speake of his
honoure.

The Lorde splitteth the water founte: & the
Lorde remaineth a kynge for euer.

The Lorde shall grue power vnto his peo-
ple, the Lorde shall grue his people the bless-
inge of pear.

PSAL. XXIX.

After the De-
bines. xxx.A Psalm and songe of the dedycation of the
house of David.

I will magnifye the, O Lorde, for thou hast
set me vp: and not suffered my foes to tri-
umpe ouer me.

O Lorde my God, I cryed vnto the: & thou
hast healed me.

Thou Lorde hast brought my soule oute of
hell: thou hast hepte my lyfe, where as they
so downe to the yrt.

Sing prayes vnto the Lorde (O ye sayntes
of I^h) grue thanks vnto him for a remem-
braunce of his holynesse.

For his torach endureth but the thyrnyng
of an eye, and his plesure is in life: beynesse
maye well endure for a nyght, but lope com-
meth in the morning.

As for me, when I was in prosperite, I said:
I will neuer fall moze.

And why? thou Lorde of thy goodnes had-
dest made my lyfe so stronge.

But as soone as thou turnedst thy face fro
me, I was brought in feare.

Then cryed I vnto the, O Lorde, yea vnto
the Lorde made I my prayer.

What prospe is there in my bloude: y^e
go downe to corruption?

Maye the duste grue thanks vnto the: y^e
shall it declare thy sayntnesse?

Heare, O Lorde, and haue mercy vpon me:
Lorde be thou my helper.

And so thou hast turned my heynesse into
ioye: thou hast put of my sackclothe, and gy-
ded me with gladnesse.

What myne honour myght syng prayes to
to the without ceasing: O Lorde my God, I
will grue thanks vnto the for euer.

PSAL. XXX.

To the chaunter, a Psalm of David.

In the, O Lorde, is my trust: let me not
be put to confusion, but deliuer me in thy
ryghtousnesse.

Some downe thyne care to me, make haste
to deliuer me: be thou my stronge rocke and
a house of defence, that thou mayst saue
me.

For thou arte my stronge holbe and my re-
fuge: be thou my guyde, and leade me for thy
names sake.

Drawe me oute of the netts that they
haue layde pyquely for me, for thou arte my
stronge.

In to thy handes I commende my spyrte: y^e
thou hast deliuered me, O Lorde, thou God
of trouth.

I hate them that holde of vanities: and my
trust is in the Lorde.

I will be glad and reioyse in thy mercy: for
thou hast comforted my trouble, thou hast kno-
wen my soule in a dueritie.

Thou hast not deliuered me ouer to the
handes of the enemye, but hast set my feet in
a large towne.

Haue mercy vpon me, O Lorde, for I am in
trouble, myne eye is consumed for verye pry-
uysse, yea my soule and my bodye.

My lyfe is waxen olde with heynesse: and
my yeres with mounynge.

My strenght faileth me because of myne in-
uicible, and my bones are corrupte.

I am become a byre reproche amonge all
myne enemyes: my neygboours and they of
myne owne acquyntaunce are a waye of me
they that se me in the streete, conuey them sel-
ues fro me.

I am cleane forgotten and oute of mynde,
as a dead man: I am become lyke a byrde
vntill.

For I haue herde the blasphemye of
the multitude: euerye man abhorreth me,
they haue gathered a counsell together a-
gainste me, and are purposed to take awaye
my lyfe.

But my hope is in the Lorde, and I say:
thou arte my God.

My tyme is in thy hande: deliuer me from
the hande of myne enemyes, and from theyr
that pursue me.

Showe thy seruant the lycht of thy com-
mendaunce: helpe me for thy mercyes sake.

Let me not be confounded, O Lorde:
for I will vpon the: let the vngodlye rather
be put to confusion, and brought vnto the
hell.

Let the lyng lypes be put to silence: whi-
ch sayp, with a synfully, & despitously speake
against the ryghtous.

Howe grete and manyfolde is thy good:
whiche thou hast hyde for theym that feare
the.

What thynges bynged thou to passe for
them that put their trust in the: euen before
the eyes of men?

Thou hydest them pryuely by thyne owne
refuge from the proude men: thou keptst
them secretly in thy tabernacle, from the stryfe
of luges.

Thanks be to the Lorde: for he hath we-
lcome thynges great kynodes in a stronge
my.

For when the sobeyn feare came vpon me,
I sayd: I am cast out of thy sight.

Remember thou herdest myne humble
prayer: when I cryed vnto the.

Blow the Lorde (all ye his sayntes) for the
Lorde preferreth the sayntes, and plentifully
rewardeth the pious wer.

Be stronge therefore and take good herte
into you: all ye that put your trust in the
Lorde.

PSAL. XXXI.

An instruction of David.

Blessed are they, whose vngodlynesse
is forgiven: and whose synnes are co-
uerd.

Blessed is the man, vnto whom the Lorde
forgetteth no synne: in whose spyrte there is
no guile.

For whyle I helde my tongue: my bones
consumed awaye, thowome my daye com-
mynge.

And because thy hand was so heuy vpon me
both daye and nyght: my moysture was lyke
the dewe in sommer. Helah.

Therefore I confessed my synne vnto the: &
yd not myne vngodlynesse.

I sayd, I will knowlege myne offence, and
wille my selfe vnto the Lorde: and so thou
forgauest me the wyckednesse of my synne.

Helah.

For it is well euerye saynt make his prayer
into the due reason: therefore shall not the
great water fountes come nye him.

Thou arte my defence in the trouble that
is come aboute me: compass thou me a-
rounde also with the tope of deliuerance.

Helah.

I will informe the, and shewe the the waye
whiche thou shalt goo: I will fasten myne
eye vpon the.

Be not ye now lyke hoxes & mules, which
haue no vnderstandyng.

Whose mouthes thou must holde with byt-
ten byde, yf they will not obeye the.

Great plagis shall the vngodly haue, but

who so putteth his trust in the Lorde, mercy
shall compasse him on euery syde.

Be gladd, O ye ryghtous, and reioyse in
the Lorde: be sayfull all ye that are true of
herte.

PSAL. XXXII.

After the De-
bines. xxxii.

Reioyse in the Lorde, O ye ryghtous,
for it becommeth well the soule to be
thankfull.

Playe the Lorde with harpe: syng psal-
mes vnto him with the lute and instrumēt of
ten stringes.

Syng him a newe songe, yea sing lustily vnto
him with a lusty courage.

For the woide of the Lorde is true: and all
his woikes are sayntfull.

He loueth mercy and indgement: the earth
is full of the goodnesse of the Lorde.

By the woide of the Lorde were the heuts
made: and all the bestes of them by the blyth
of his mouth.

He gathereth the waters together as it
were in a bottell: and lapeth by the hope in
secret.

Let all the earth feare the Lorde: and let
all them that dwell in the world, stande in
awe of him.

For loke what he sayth, it is done: and loke
what he commandeth, it standeth fast.

The Lorde bynged the counsell of the wy-
se: them to nought, and turned the wylles of the
people.

But the counsell of the Lorde endureth: &
the thoughtes of his herte frome genera-
cion to generation.

Blessed are the people that holde the Lorde
for their God: and blessed are the folke whom
he hath chosen to be his heritage.

The Lorde loketh downe from heuen, and
beholdeth all the chyldren of men: from his
strong seat he conspyereth all them that dwell
in the world.

He onely hath facioned all the bestes of the,
and knoweth all their woikes.

A kyng is not helpe by his owne grete
holle: neither is a graunte saued thowome the
might of his owne strenght.

A horse is but a bayne thing to saue a man,
it is not the power of his strenght that can de-
liuer him.

Behold, the eye of the Lorde loketh vnto
them that feare him, and put their trust in his
mercy.

That he may deliuer their soules from deth:
and to fede them in the deare tyme.

Let our soules patiently abide the Lorde: for
he is our helpe and myde.

So shall our bestes reioyse in him: because
we haue hoped in his holy name.

Let thy mercifull kynnesse, O Lorde, be
vpon vs: lyke as we put our trust in the.

PSAL. XXXIII.

After the De-
bines. xxxiii.

* Of David, when he sayned hym selfe to be made
before Dauid: whiche dyed hym awaye and he
departed.

I will

I will alwaye give thanks vnto the Lord, his people shall curre in my mouth. My soule shall make her boile in the Lord: the humble shall heare thereof, and be glad.

As for ye the Lord with me: let vs make his name together.

I sought the Lord, and he heard me: yea he deliuered me out of all my feare.

They that haue an eye vnto hym, shall be ioynted, and they faces shall not be ashamed.

Whis poore man cryed vnto the Lord: and he heard him, yea and deliuered him out of all his troubles.

The angell of the Lord pitched his tente rounde aboute him that feare him, and deliuereth him.

Salte and se how frendly the Lord is: blessed is the man that trusteth in him.

Feare the Lord: for that he thy sayntes: for they that feare him lacke nothing.

The rich shall want and suffer hunger: but they which seeke the Lord shall want no manner thing that is good.

Come heret, o ye children, hearken vnto me: I will teach you the feare of the Lord.

Who so iustly to iust, and would saynt se good dayes.

Let him escape his tongue from euill: and his lippes that they speake no guile.

Let him aske euill saynt and do good: let him like prayre and confite.

For the eyes of the Lord are ouer the righteous: and his eares are open vnto their prayre.

But the face of the Lord beholdeth them that do euill, to destroye the remembrance of them out of the earth.

When the righteous crye, the Lord heareth them: and deliuereth them out of all they troubles.

The Lord is nye vnto them that are contrite in heart, and wil helpe such as be of an humble spirit.

Great are the troubles of the righteous, but the Lord deliuereth them out of all.

He keepeth al their bones, so that not one of them is broken.

But misfortune shall see the vngodly, and they that hate the righteous shall be giltye.

The Lord deliuereth the soules of his seruantes, and all they that put their trust in him shall not offende.

PSAL. XXXIII.

Of David.

After the hymnes.

Serue thou with them, o Lord, & serue with me: speake thou agaynst them, that haue agaynst me.

Let the hande vpon the spyde and spere: and stande by to helpe me.

Make out the sword and stop the way agaynst them that persecute me: laye vnto my fault, I am the pryde.

Let them be confounded and put to shame.

that seke after my soule: let them be touned backe and be brought to confusion, that pryncen mischief for me.

Let them be as the duste before the wynde: and the angell of the Lord scattere them.

Let them waye be darcke and spyde: and the angell of the Lord to persecute them.

For they haue pryncely layde theiuent to: droppe me without cause: yea & made a pryde my soule which I neuer deserued.

Let a fowle destruction come vpon him: & wares, and the net that he hath layde vnto: let him selfe, that he maye fall into his owne mischief.

But let my soule be ioyfull in the Lord: & reioyse in his helpe.

All my bones shall saye: Lord who is like vnto the: which deliuereth the poore from that are so stronge for him, yea the poore: and the needy from his spoylers.

Falle witnessethes are cryed by, and say to my charge thynges that I knowe not.

They reward me euill for good, to the great discomfort of my soule.

Reuerberelle when they were syche, I am on sackcloth: I humbled my soule vnto synge, and my prayer turned in to myne own boioine.

I behaued my self as though it had ben my frende of my brother: I went heuily, as one that mourneth for his mother.

But in myne aduersite they reioyce & gather them together: yea the very same come together agaynst me vnto wares, makinge moies & me, and cease not.

With the georde and scornfull hypocrites they galled vpon me with their teeth.

Lord when wilt thou loke vpon this: & deliuer my soule from the wicked rumour of them, my desynge from the lyons?

So will I geue the thanks in the great congregation: and prayse the amonge many people.

Let them not triumphe ouer me, that are myne enemies for nought: let them not toynke with they eyes that hate me without cause.

And why? their commenting is not forpitt, but they ymagen false wordes agaynst: for the tastes of the lande.

They gaze vpon me with their mouthes, sayinge: there, there: we se it with our eyes.

This thou seest, o Lord: hold not thy tongue: thou seest, o Lord: hold not thy tongue.

Awake Lord and stande by: avenge thou my cause my God and my Lord.

Judge me, o Lord my God, according to thy rightousnesse, that they triumphe not ouer me.

Let them not say in their heartes, there thou so wold we haue it: let them not say we haue overcome him.

Let them be put to confusion & shame, that reioyce at my trouble: let them be clothed in rebuke and dishonour, that booke them selfe agaynst me.

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Let them also be gladd and reioyce, that haue my rightous desynge: yea let them saye alwaye: blessed be the Lord, which hath pleasure in the prosperite of his seruant.

And as for my tounge, it shall be talkynge of thy rightousnesse and of thy prync, al the daye longe.

PSAL. XXXV.

Of the hammer, of David the seruante of the Lord.

My hearte sheweth me the tryckednesse of the vngodly: that there is no feare of God before his eyes.

For he dissembleth before his face, so longe till his abhominable synne be found out.

The wordes of his mouth are vneygh: he is full of deceit: he will not be fernd to be good.

He ymagineth mischief vpon his bed: he will come in no good waye, he refuse the thyng that is euill.

Thy mercy, o Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the cloudes.

Thy rightousnesse standeth like the stronge mountaynes: and thy iudgemente space the great depe.

Thou, Lord: preferrest bothe men and beastes.

How precious is thy mercy, o God, that the children of men may put their trust vnder the shadow of thy wynges?

They shall be satisfied with the fructuousnesse of thy house: and thou shalt giue them out the fruct of thy pleasures.

For by the is the well of life: in thy light, shall we see light.

Spoke thou thy louing kindnesse vnto: he that knowe the, and thy rightousnesse vnto the that are true of heart.

Let not the foote of pryde ouertake me: let not the hande of the vngodly cast me downe.

As for wicked doers, they fall: they are cast downe, and are not able to stande.

PSAL. XXXVI.

Of the Psalme of David.

Let not thy self at the vngodly: be not thou furious agaynst the euill doers.

For they shall soone be cut downe lyke the grasse: and be withered euill as the greene floure.

Put thou thy trust in the Lord, and be do: thy good: so shalt thou dwell in the land, and multiply thou seede the.

Delight thou in the Lord: and he shall geue thee thy heartes desire.

Commit thy waye vnto the Lord, sette thy hope in hym: and he shall byynge it to thee.

He shall make thy rightousnesse as cleare as the lyght: and thy iust dealing as the noue daye.

Hold the spyll in the Lord, and abyde patiently vpon him: but geue not thy selfe at one that hath prospered, and lyueth in abhominacion.

As thou art from wrath, let go thy pleasure: let not thy gelowse moue thee also to do euill.

For wicked doers shall be rooted out, but they that patiently abyde the Lord, shall inherite the lande.

Reuerberelle, their swordes shall goo thorow their owne hertes: and their bowes shall be broken.

A small thyng that the righteous hathe: is better then great riches of the vngodly.

For the sinner of the vngodly shall be broken: but the Lord vpholdeth the rightous.

The Lord knoweth the dayes of the godly: and that which shall come vnto them for euill.

For they shall not be troubled in the perillous tyme: and in the dayes of distresse, they shall haue paynt.

But the vngodly shall perishe: and when the remembrance of the Lord are in their heartes, they shall consume, yea as the smoke that they consume awaye.

The vngodly boioine, and payeth not agayne: but the righteous is merciful and lyderall.

Suche as be blessed of him, shall possesse the lande: and they whom he curseth, shall be rooted out.

The Lord ordaineth a good man going: and hath pleasure in his way.

Though he fall, he shall not be hurt: for the Lord vpholdeth him with his hande.

I haue ben yong and now am old: yet saye I neuer sawe the righteous forsaken, nor his seed to seche their ouer.

The righteous is euer merciful, and lendeth gently: therefore shall his seed be blessed.

He fleeth from euill, and do that is good: so shall thou dwell for euer.

For the Lord loueth that is right, he forsaketh not his sayntes, but they shall be preserved for euermore: where as the seed of the vngodly shall be rooted out.

Yea the righteous shall possesse the lande: & dwell therein for euer.

The mouth of the righteous is prynced in wisdom: and his tounge talketh of iudgement.

The law

The law of his God is in his heart: therefore
he will not be moved.
The righteous shall be as the tree, and shall
bring forth fruit in his season: his leaf shall
not wither, neither shall he be cut down, nor
shall he be moved.

But the Lord will not leave him in
his hand: he will condemn him when he is
sighted.

Hope thou in the Lord, and keep his way,
and he will promote thee, that thou shalt
have the land by inheritance, and thou shalt
be blessed.

I myself have seen the righteous in great
power: and flourish like a green bay
tree: but when I went by, lo, he was gone,
I sought him, but he could no where be
found.

Keep innocence, and take heed unto the
things that are right: so that thou shalt bring
a man peace at last.

But the transgressors shall receive their
reward: and the ungodly shall be rooted out at
the last.

The help of the righteous cometh of the
Lord: he is their strength in time of trouble.

The Lord shall stand by them, and save
them: he shall deliver them from the ungodly,
and help them, because they put their trust
in him.

PSAL. XXXVII.

After the
psalmist.

To the chaunter, to bring to remembrance.

Do not fret, because of the ungodly, because
they shall be cut off like the chaff: because
they shall be cut off like the chaff.

Wait on the Lord, and he shall bring forth
his strength, and he shall make thy way
straight.

Be not as the ungodly, which are perished:
nor as the wicked, which are cut off.

For the Lord shall consume them, and he
shall bring forth his strength, and he shall
make thy way straight.

Wait on the Lord, and he shall bring forth
his strength, and he shall make thy way
straight.

Be not as the ungodly, which are perished:
nor as the wicked, which are cut off.

For the Lord shall consume them, and he
shall bring forth his strength, and he shall
make thy way straight.

Wait on the Lord, and he shall bring forth
his strength, and he shall make thy way
straight.

Be not as the ungodly, which are perished:
nor as the wicked, which are cut off.

For the Lord shall consume them, and he
shall bring forth his strength, and he shall
make thy way straight.

Wait on the Lord, and he shall bring forth
his strength, and he shall make thy way
straight.

Be not as the ungodly, which are perished:
nor as the wicked, which are cut off.

For the Lord shall consume them, and he
shall bring forth his strength, and he shall
make thy way straight.

Wait on the Lord, and he shall bring forth
his strength, and he shall make thy way
straight.

Be not as the ungodly, which are perished:
nor as the wicked, which are cut off.

For the Lord shall consume them, and he
shall bring forth his strength, and he shall
make thy way straight.

Wait on the Lord, and he shall bring forth
his strength, and he shall make thy way
straight.

and that can make no resistance with his
mouth.

For in the Lord is my trust: I shall not
be moved.

My heart is as the hearth of the Lord: I shall
not be moved: I shall not be moved.

I shall not be moved: I shall not be moved:
I shall not be moved.

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I shall not be moved: I shall not be moved:
I shall not be moved.

I shall not be moved: I shall not be moved:
I shall not be moved.

while before I go hence: and be no more
in the world.

PSAL. XXXIX.

To the chaunter, a psalm of David.

I waited patiently for the Lord, while
he delayed his promise unto me: and he
delayed his promise.

He brought me out of the horrible pit, out
of the mire and clay: he set my feet upon the
rock, and established my goings.

He hath put a new song in my mouth, even
a thanksgiving unto our God.

Many men sing this: but shall the Lord
be angry with them?

Blessed is the man that setteth his hope in
the Lord: and turneth not unto the proud,
to such as go about with lies.

O Lord my God, great are thy wondrous
works which thou hast done: and in thy
thoughts toward us, there may none be like
unto thee.

I would declare them and speak of them:
but they are so many, that they can not be
numbered.

Sacrifice and offering thou wouldst not
have, but a body thou hast ordained me: burnt
offerings and sacrifice for thyne thou hast
not allowed.

Then sayde I: lo I come. In the begin-
ning of the booke it is written of me, that I
will be faithful thy will, O my God, and that
I will content to do: yea thy law is within
my heart.

I will praise of thy righteousness in
the great congregation: lo, I will not
hold my tongue, O Lord, and that thou
knowest.

I do not hide thy righteousness in my
heart: my talking is of thy truth and sa-
ving health: I keep not thy law in mine
mouth, but I have declared it.

Turne not thou thy mercy from me, O Lord:
because thy loving kindness and truth always
prevail.

For innumerable troubles are come aboute
me: my sinnes have taken such hold upon me
that I am not able to take up: yea they are
more than the heaves of my head, and
they have troubled me.

O Lord, let it be thy pleasure to be-
hold me: make haste (O Lord) to help
me.

Let them be ashamed and confounded that
despise my soul: let them be put to confusion,
that wish me harm.

Let them soon be brought to shame, & crye
unto thee: there they are.

But let all those that seek thee, be joyful
and glad in thee: and let all such as desire
thy saving health, saye always: the Lord be
praised.

As for me, I am poor and in misery: but the
Lord hath helped me.

Thou art my helper and redeemer: make no
long tarrying, O my God.

PSAL.

XL.

After the
psalmist.

To the chaunter, a psalm of David.

Blessed is he that considereth the power:
the Lord shall deliver him in time of
trouble.

The Lord shall preserve him, and keep him
alive: he shall make him to prosper upon earth
and shall not deliver him in the will of his
enemies.

The Lord shall refresh him when he lyeth
sick upon his bed, yea thou makest his bed in
all his sickness.

I sayd: Lord be merciful unto me: heale
my soul, for I have sinned against thee.

Myne enemies speake evil upon me: when
shall he dye, and his name perish?

Though he came in to see, yet meant he
to falsch in his heart: heaping mischief upon
him selfe.

All they that hate me, run together against
me: and ymagin evil against me.

They have given a wicked sentence upon me:
when he lyeth, he shall crye up no more.

Yea even mine owne familiar friend whom
I trusted, which did eat my bread, hath lyfte
up his heel against me.

But be thou merciful unto me, O Lord:
saye thou me up, and I shall reward them.

By this I know thou favourst me that my
enemy shall not triumph over me.

Thou hast upholden me because of myne
innocence: and sette me before thy face for
ever.

Blessed be the Lord God of Israel: from
hence forth, and for ever more, Amen, Amen.

PSAL.

XLI.

After the
psalmist.

To the chaunter a mention of the sources of
Lebanon.

Like as the hart desireth the water brook:
so longeth my soul after thee, O Lord.

My soul is a thirst for God, yea even for
the living God: when shall I come & behold
the face of God?

My teares are my meate daye and nyghte:
while it is daye said unto me: where is now
thy God?

Now when I thinke therupon, I pour out
my heart by my selfe: for I would farre go hence
with the multitude, and passe over unto them
unto the house of God, in the voyce of psalme
and thanksgivinge, amonge such as keep
holy daye.

Why arte thou so full of heavynesse (O my
soul) and why arte thou so inquiete within
me?

But thy truste in God, for I will yet give
him thanks for the help of his counte-
nance.

Thy God

My God, my soule is vexed within me therefore I remember the land of Jordan, and the city of Jericho.

One time calleth another with the voyce of the whistles: all the waues and water flows are gone over me.

The Lord hath promised his loving kindness day by day, therefore will I praise him in the night season, and make my prayer unto the God of my life.

I will say unto God my strong rock: why hast thou forgotten me? why go I thus heavily while the enemy oppresseth me?

While my bones are broken, and while mine enemies call me in the street day by day, saying on to me: where is now thy God?

Why art thou so heavy, O my soule? and why art thou so disquieted within me?

Put thy trust in God: for I will yet thanke him for the helpe of his countenance, and because he is my God.

After the Psalms.

PSAL. XLII.

Give sentence upon me (O God) and decide my cause against the unholie people: deliver me from the deceitful and wicked man.

For thou (O God) art my strength: why hast thou forsaken me from the? why go I then so heavily, while the enemy oppresseth me?

Send out thy light and thy truth, that they may lead me and bring me unto thy holy hill, and to thy dwelling.

That I may go in to the altar of God, and unto the God which is my hope and pleasure: and upon the harpe to give thanks unto the, O God, my God.

Why art thou so heavy (O my soule) and why art thou so disquieted within me?

Put thy trust in God: for I will yet give him thanks for the helpe of his countenance, and because he is my God.

After the Psalms.

PSAL. XLIII.

To the chanter an instruction of the sonnes of David.

When I have heard with mine eares, O God, our fathers have tolde vs, what thou hast done in their time of old.

Howe thou hast brought out the Hebrews with thy hand, and planted them in: howe thou hast destroyed the nations and cast them out.

For they gat not the land in possession: thou towe them owne sword, neither was it their owne arm that helped them.

But thy right hand, thyne arme & the light of thy countenance, because thou haddest a favour unto them.

Thou art the King and my God: thou sendest helpe unto Jacob.

Thou shalt say: yee are our thow our enemies: for I will yet give him thanks for the helpe of his countenance, and because he is my God.

For I will yet give him thanks for the helpe of his countenance, and because he is my God.

my sword that shall helpe me.

But it is thou that saucst vs from our enemies: and puttest them to confusion that hate vs.

We will alwaye make our boast of God: praise thy name for ever. Selah.

But now thou forsakest vs, and puttest us to confusion, and goest not forth with our hostes.

Thou makest vs to turne our backs upon our enemies, so that they which hate vs speake out goodes.

Thou lettest vs be eaten by like thepre: and scattered vs among the Panims.

Thou lettest thy people for nought: and recked no money for them.

Thou makest vs to be rebuked of our neighbours, to be laughed to scorn, and habite in derision, of them that are round about vs.

Thou hast made vs a very byword among the heathen: and that the people make their heedes at vs.

My confusion is day by day before me: and the shame of my face covereth me.

For the voyce of the slanderer and blasphemer: for the enemy and avenger.

All this is come upon vs: and yet hast thou not forgotten the, nor behaved our selues as faithfully in thy covenant.

Our heart is not turned backe, neither our droppes gone out of the waue.

For thou hast smitten vs in the place of dragons, and covered vs with the shadow of thy hand.

If we had forgotten the name of our God, and holden up our handes to any strange God.

Should not God find it out? for he knoweth the very secretes of the heart.

But for thy sake we are killed all the day long: and are counted as sheepe appointed to be slayne.

Alas Lord, why sleepest thou? awake, and be not of for ever.

Wherefore hidest thou thy face? why hast thou cleane forgot our miserye and oppression?

For our soule is brought lowe even unto the dust, and our help cleueth unto the ground.

Arise, O Lord, helpe vs and deliuer vs by thy mercy sake.

PSAL. XLIII.

To the chanter upon Solomon, an instruction of the children of David, a song of love.

My heart is entpyrge good matter: I will speake of that which I have made: the King: my tongue is the pen of a scribe.

Thou art the fayer among the children of men, full of grace are thy lipps, therefore shall they beleeue the for ever.

Spide the mouth thy sword upon thy thigh (O thou myghty) with us; we pray and no more.

Good lucke have thou with thyne house, and thyne people.

Good lucke have thou with thyne house, and thyne people.

When with the truth, mekenesse and righte: and thy right hand shall teache wondrous things.

Thy arrows are warpe, the people shall be subdued into the: euen in the myddest among the Kinges enemies.

Thy seat (God) endureth for ever: the scepter of thy Kingdome is a right scepter.

Thou hast loved righteousnesse, and hated iniquite: therefore God (which is thy God) hath anointed the with the oyle of gladnes above thy fellows.

All thy garments are lyke hyrc, Aloes, & cassia, when thou comest out of thyne palace in thy beautifull glory.

Kinges daughters go in thy goodly array, and upon thy right hand standeth a quene in a garment of most pure golde.

Thy King (O daughter) consider & bowe thine eares: forget thine owne people, and thy fathers house.

As well the Kinge shall pleasure in thy beauty, for he is thy Lord, and thou shalt worship him.

The daughters of Tyre shall be there with gifts, the Kinge among the people shall make their supplication before the.

The Kinges daughter is all glorious within: her clothing is of wrought golde.

She shall be brought unto the Kinge in a garment of needle worke, and maydens as her: such as be next her shall be brought unto the.

With hope & gladnesse shall they be brought: and go in to the Kinges palace.

In the day of thy fathers thou hast gotten children, whom thou shalt make princes in all landes.

I will remember thy name from one generation to another: therefore shall the people give thanks unto the, worde without end.

PSAL. XLV.

To the chanter, a song of the children of David.

Our troubles & aduersite, we haue founde that God is our refuge, our strength and helpe.

Therefore we will not feare, though the earth shaketh, and though the hills were carryed in to the myddest of the see.

Though the waters of the see ragged and were neuer so troublous, and though the mountaynes shooke at the tempeste of the lorde.

For there is a founte which with his rivers maketh the city of God, the holy dwelling of the King.

God is in the myddest of her, therefore shall he not be remoued: for God helpeth her, and shall stand early.

The heathen are mad, the Kingdomes make a noise: but when he shal weleth his voyce, the earth shall melt away.

The Lord of hostes is with vs: the God of Jacob is our defence.

Come brother and behold the trophies of the Lord: what destructions he hath brought upon the earth.

He hath made warres to cease in all the world: he hath broke the bow, he hath knapped the speere in sonde, and brent the charrettes in the fyre.

Be still then, and confesse that I am God: I will be exalted among the Gentiles, and I will be exalted upon earth.

The Lord of hostes is with the: the God of Jacob is our defence. Selah.

of Jacob is our defence.

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PSAL. XLVI.

After the Psalms.

To the chanter, a Psalm of the children of David.

Clapp your handes together (all ye people) singe unto God with the voyce of a thanksgivinge.

For the Lord most hye is to be feared: and he is the great King upon all the earth.

He shall subdue the people under vs, and the paynims vnder our feete.

He choiceth vs for an heritage the beautie of Jacob whom he loved. Selah.

God is gone by with a merry noise: & the Lord with the sounde of the trompet.

Singe praises, singe praises unto God: singe praises, singe praises unto our Kinge.

For God is King of all the earth: sing praises unto him with understanding.

God is King over the heathen: God sitteth in his holy seate.

The princes of the people are gathered together unto the God of Abraham: for God is farre hye exalted, then the mightie lordes of the earth.

PSAL. XLVII.

After the Psalms.

A song of a Psalm of the children of David.

Great is the Lord and hye to be praised, in the city of our God: euen upon his holy hill.

The hill of Zion is like a fayre plant which of all the landes reioyceth: upon the north syde lyeth the city of the great King.

God is wel known in her palaces: that he is the defence of the same.

For lo, Kinges are gathered, and gone by together.

They marched to se suche Kinges: they were astonied, and sodenly cast downe.

Fear came upon them: and sozow as vpon a woman in her travail.

Thou shalt breake the hyppes of the sea: thou shalt smite the East wynde.

Like as we haue herde, so se we in the city of the Lord of hostes, in the city of our God: God upholdeth the same for ever.

Selah.

We waite for thy loving kindness (O God) in the myddest of thy temple.

Selah.

Selah.

O God, according vnto thy name, so is thy
prayer vnto the worldes ende: thy right hand
is full of righteousness.

Ob sette the mounte Zion rejoyse: and the
daughters of Juda be glad, by cause of iudge-
mentes.

Walke about Zion: go rounde aboute her
and tell her fortresses.

Marke well her walles, sette vp her
houses: that it maye be tolde them that come
after.

For this God is our God for euer and euer,
and he shall alwaye be our gyde.

PSAL XLVIII.

After the
byses, xij.

To the chaunter, a Psalm of the children of Co-
rah.

Heare this, all ye people: ponder it well
all ye that dwell vpon the erth.
High and lowe, riche and poore: one
with an other.

Psalm lxxvii.

My mouth shall speake of wisdom, and my
heart shall muse of vnderstanding.

I will encline myne eare to the parable, and
I will encline myn eare vnto the harpe.

Wherefore wolde I feare vntill dayes, when
the wickednesse of my helles compasseth me
round about?

They that put theyr truste in their good:
and booke theyr felices in the fordon of theyr
rychesses.

No man maye deliure his brother: ne make
agreement vnto him for God.

For it costeth more to redeme their soules:
so that he must let y alone for euer, yea though
he lye long, and se not the graue.

For it shall be sene, that such wyse men
shall lye and perishe together, as well as the
ignorant and folyshe, and leue their goodes
for other.

Loke what is in their house, it continueth
vntill: their dwellinge places endure from one
generation to an other, & are called after theyr
owne names vpon erth.

Nevertheless man abideth not in suche ho-
nour, but is compared vnto the brute beestes, &
becommeth like vnto them.

This waye of theirs is verie folyshe, and yet
they possesse it with theyr mouthes.
Selah.

They lye in the hell lyke wepe, death shall
gnaue vpon them, & the righteous shall haue do-
minacion of them in the morninge by tymes:
their strength shall consume, and hell shall be
their dwellinge.

But God shall deliure my soule frome
the power of hell, when he requyet me.
Selah.

Be not thou afraid to se one is made ryche:
and the glory of his house increased.

* Job. xlviii. D
For he shall carpe nothyng awaye with
him when he dyeth, neither shall his pompe
solowne him.

Whyte he spaketh he is counted an happye
man: and so longe as he is in prosperitie, men
speake good of him.

But when he foloweth his fathers gen-
eration, he shall neuer se light any more.
When a man is in honoure, and hath
no vnderstandinge, he is compared vnto the
brute beestes, and becommeth like vnto them.

PSAL XLIX.

A Psalm of Asaph.

The Lord euen the mightye God hath
spoken and called the world frome the
springe of the sunne, vnto the gorgye
downe of the same.

Out of Zion appereth the glorious bea-
tye of God.

Dure God shall come, and not kepte
silence: there goeth before him a consuming
fyr, and a myghtye tempest rounde aboute
him.

He shall call the heuens from aboute: the
erth, that he may iudge his people.

Setteth my sayntes together vnto me: that
they sette more by the couenaunt then by my
offeringe.

And the heuens shall declare his right-
eousnesse: for God is Judge hym selfe.
Selah.

Heare, o my people: let me speake, let me
testifie amonge you, o Israel: I am God, & y
euen the God.

I requyet the not because of thy sacrifice, thy
burntofferinges are alwaye before me.

I will take no bullockes out of thy house:
ne goates out of thy foldes.

For all the beestes of the feld are myne, and
thousandes of cattell vpon the hylls.

I knowe all the foules vpon the mount-
aynes: and the wyde beestes of the feld are
in my sight.

Yf I be hungrye, I will not tell the: for
the hole world is myne, and all that there
in is.

Thinkest thou that I will eate the flesh of
oxen, or drinke the bloude of goates?

Like vnto God prayse and thankes-
gynge: and paye thy bowes vnto the moone
byed.

And call vpon me in the tyme of trouble:
for I will heare the, that thou shalt thank
me.

But vnto the vngodly sayth God, whye
shalt thou preache my lawes, and take my cou-
enaunt in thy mouth?

Where as thou hatest to be reformed: and
castest my wordes behynde the?

Yf thou seest a thiefe, thou runnest with him:
and art partaker with the aduocates.

Thou seestest thy mouth speake wickednesse:
and thy tonge paynteth disceyte.

Thou synnest and speakest agaynst thy
brother: yea and sleauest thyne owne
chere sonne.

This thou doest, while I holde my tongue,
and thinkest me to be euen such one as thy
selfe: but I will requyet the, and set my selfe
agaynst the.

Contra

For this, ye that forget God: least I
plunge you awaye, and there be none to deli-
uer you.

Who so offereth me thankes and prayse, he
honoureth me: and this is the waye, where-
by I will shewe him the sauinge health of
God.

PSAL.

L.

To the chaunter, a Psalm of David, when the
Pharisee Sathana came vnto him, after he had lye-
n in Bethsabee.

Have mercy vpon me (O God) after thy
goodnes, and accominge vnto thy great
mercy, to awaye myne offences.

Wash me wel from my wickednesse, and
cleane me from my synne.

For I knowledge my fautes, and my synne
is euen before me.

Against the onely, agaynst the haue I syn-
ned, and mine eynen in thy sight: & thou might
st be iustified in thy sayenges, and shouldest
ouercome, when thou art iudged.

Behold, I was bozne in wickednesse, and
in synne hath my mother conceyued me.

But lo, thou hast a pleasure in the truth, &
thou shewest me secretes of wisdom.

Purge me with hyssope, and I shall be cleane
whiter then snowe, and I shall be whiter then
snowe.

Oh let me heare of ioye and gladnesse, that
thy bones whiche thou hast broken, maye re-
uiue.

Turne thy face from my synnes, and put
all my iniquities.

Make me a cleane heart, O God, and reue-
lyght myne in thy sight.

Call me not awaye from thy presence, and
do not thy holy spytte from me.

Give me the comfort of thy helpe agayne,
and stablish me with thy fre spytte.

Then shall I teache thy wayes vnto the
wicked, that synners maye be converted vnto
thee.

Deliver me from bloude guiltynesse, O
God, thou that art the God of my healthe,
that my tongue maye praise thy ryghteous-
nesse.

Open my lippes, O Lord, that my mouth
maye shewe thy prayse.

For thou haddest pleasure in sacrifice, I
will give it the: but thou deliest not in
burntofferinges.

The sacrifice of God is a troubled spytte, a
broken and a contrite heart, O God, shalt thou
not despise.

Be sauourable and gracious vnto Sion,
that the walles of Ierusalem maye be buyl-
ed.

For then shalt thou be pleased with the sa-
uour of righteousness, with the burntoffer-
inges and oblations: then shall thy lay bul-
locks vpon thyne auter.

PSAL.

L I.

To the chaunter, an exhortacion of David, when
Saul the Goliath came to Saul, and shewed him,
sayinge: David is come to the house of Achimelech.

Why boasted thou thy selfe, thou tyrant, &
that thou canst do myschefe?

Where as the goodnesse of God endu-
reth yet daylye.

Thy tongue ymagineth wickednesse, and
with lyes it cutteth lyke a sharpe rasour.

Thou louest vngreatnesse more the good,
to talke of lyes more then righteousness. Se-
lah.

Thou louest to speake all wordes that may
do hurt, O thou false tongue.

Therefore shall God cleane destroye thy synne
the in peeces, plucke the out of thy dwellinge,
and rote the out of the lande of the lyfynge.

Selah.

The righteous shall se this, and feare, and
laughe him to scorn.

Lo, this is the man, that toke not God for
his strength, but trusted vnto the multitude
of his ryches, and was myghty in his wicked-
nesse.

As for me, I am lyke a grene olyue tre in the
house of God: my trust is in the tender mercy
of God for euer and euer.

I will alwaye geue thankes vnto the, for
that thou hast done: & will hope in thy name,
for thy sayntes lyke it well.

PSAL.

L II.

After the
byses, lxx.

To the chaunter vpon Mahalath, an instruction
of David.

The folyshe bodies saye in their heartes: &
there is no God.

Corrupt are they, and become abomi-
nable in their wickednesse: there is not one,
that doth good.

God looked downe from heauen vpon the
children of men, to se yf there were anye that
wolde vnderstande, or seke after God.

But they are all gone out of the waye, they
are all become vngodly: there is none
that doth good, no not one.

How can they haue vnderstandinge, that
are y workers of wickednesse, sayinge by my
people as it were bread, and cast not vpon
God?

They are afraid, where no feare is: for
God breaketh the bones of them that beseege
the: thou puttest them to confusion, for God
despyseth them.

Oh that the sauinge health were giuen vn-
to Israel out of Zion: Oh y the Lord wolde
deliuer his people out of captiuite.

Then shall Iacob reioyse, & Israel shall be
very glad.

PSAL.

L III.

After the
byses, lxxi.

To the chaunter in Asaph, an instruction of
David, when the Zephites came and sayde vnto
Saul: David is hyde amongst vs.

Delve

Help me (O God) for thy names sake, and deliver me in thy strength.
 Grace my prayer (O God) conspire the heights of my mouth.
 For traffers are risen by against me, and and the ingabber (which haue not God before their eyes) seeke after my soule. Selah.
 But lo, God is my helper: it is he that vp- holdeth my soule.
 He shall rebreake euill into myne enemyes: and in thy trowth walke thou destroyer them.
 As for myll off-venge myll I giue the, and prayse thy name, O Lord, because it is so comfortable.
 For thou hast deliuered me out of all my trouble, so that myne eye seeth his light vpon myne enemyes.

After the Psalms.

PSAL.

LIII.

To the chaunter in Regimoth, an instruction of David.

Hear my prayer, O God, and byde not thy face from my petition.
 Take heed vnto me & heare me, howe persecuted I am: and howe compleyne.
 The enemy cryeth so, and the ingabber: as meth on so fast: for they are mynded to me some in pte, so maliciously are they set against me.
 My hate is deap writ in me, and the feare of death is fallen vpon me.
 Fear, blinde and tremblinge are come vpon me, and an horrible dread hath ouerwhelmed me.
 And I sayde: O that I had winges like a dove, that I might flee somewhat, and be at rest.
 Lo, then wolde I get me awaye farre off, & escape in the wilderness. Selah.
 I wolde make bed to escape, from the howling of the dogges.
 Destroye both conuers (O Lord) and by- order them, for I see buggish guides and snare in the cylie.
 This gorch daye and night about the walles, my life and byce are in the mynd of it.
 Wyckednesse is therein, discept and grise so not out of her steeles.
 If it were myne enemye that crucified me, I could beare it: or yf one that ought me euell myll, byde heate in me, I wolde byde my selfe frome him.
 But it is thou my companion, my gyde & myne owne samplar friende.
 We had swate and secret communication together in the house of God.
 Let death come hastily vpon them, and let them go downe quych in to hell, for they are set to amange them in their disylling.
 But I will call vnto God, and the Lord shall helpe me.
 In the eveninge, mourninge at none daye will I mourne and compleyne: and he shall heare my voyce.

It is he that deliuereth my soule from them that lye in wait for me: for they are many against me.
 I am curd God that endureth for ever, heare me, and tynge them downe.
 For they wil not turne: & why? they know not God.
 Yea they laye handes on such as be at peace with him, and so they breake his covenant.
 Their couthes are softer then butter, as yet haue they bacted in their mynd: their words are smoother then oyle, & yet be they vpon swordes.
 As thy buethen, or care, vpon the Lord, he shall norre the, and not leaue the in thy hands in thyne iniquities.
 But as for them, thou (O God) shalt come downe into the pit of destruction.
 The bloudchury and disceptfull shall loose their halfe their dayes: neuertheless my trust is in the.

PSAL.

LV.

To the chaunter, vpon the dymme Roche downe where theye lye of, Micham of Dam, when the Philistines toke him in Geth.

Bemercyfull vnto me (O God) for mine iniquities: and meane me downe: they are many fightings and troublings me.
 Myne enemyes recede me daily vnder their feete, for they be many that proudly fight against me.
 Neuertheless, when I am asayed, I put my trust in the.
 I will comfort my selfe in Gods word: for I will hope in God, and not feare: what can they then do vnto me?
 They bere me daily in my wordes: altho they imagine, is to do me euell.
 They holde all together, and kepe them selfe close: they make my sayes, vpon my saye care is my soule.
 But in vayne, for I shall escape them: altho they saye (O God) in thy displeasure shall I cast downe such people.
 Thou wilt kill my lyfingges, thou wilt my teares in thy bottle, and thou wilt not let them be put to right: whereby I know thou art my God.
 In Gods moode wilt I reioyse, in the Lordes word wilt I comfort me.
 Yea in God do I trust, and am not ashamyd: what can men then do vnto me?
 Vnto the (O God) wilt I prayse mynes, vnto the wilt I giue thanks and prayse.
 For thou hast deliuered my soule from death, and my feete from a snare, that I might walke before God in the light of thy face.

PSAL.

LVI.

To the chaunter, Destroye not Micham of Dam, when he fled from Saul in to he cave.

Bemercyfull vnto me, O God, be merciful vnto me, for my soule trusteth in the: and vnder the shadowe of thy wings shall be my refuge, vntill wyckednesse be swept awaye.
 I call vnto God the hygher, euen the God that shall helpe me by agayne.
 He shall sende frome heauen, and saue me frome the reproche of him that wolde swallowe me.
 This shall God sende, for his mercy & faith failes not.
 I will put my soule amonge the cruell Lions: euen amonge the child of men, whose teeth are speares and arrowes, and their tongue a sharpe sword.
 Set vpon the selfe, O God, about the heauens and thy glorye aboute all the earth.
 They haue layed a net for my feete, and theye have digged a pit before me, and are fallen into it them selues. Selah.
 My heart is redy, O God, my heart is ready to singe and giue prayse.
 Awake, O my glorye, awake lute & harpe, I will singe will awake right early.
 I will giue thanks vnto the, O Lord, amonge the people, I will singe prayse vnto the amonge the hyerthen.
 For the greatnes of thy mercy reacheth vnto the heauens, and thy faithfulness vnto the deues.
 Set vpon the selfe, O God, about the heauens, and thy glorye aboute all the earth.

PSAL.

LVII.

To the chaunter, Destroye not Micham of Dam.

Yf your myndes be vpon righteousness in the, then iudge the thinge that is right, O ye sonnes of men.
 But ye imagyn myschefe in your heartes, & your handes deale with wickednes.
 The ingabber are strowarde, euen fro their mothers wombe: as soone as they be borne, they go a strepe and speake lyes.
 They are as furious as the serpent, euen like the deaf Adder that stoppeth her eares.
 That she wolde not heare the voyce of the chaunter, thence he neuer so wisely.
 Speake their lye (O God) in their mouthes, theye the chafe bones of the Lyons whelpe in London, O Lord.
 That they maye fall awaye, like the water that runneth apace: and that whiche they wrote that arrowes, they maye be broken.
 Let them consume awaye like a snarle, & like the barmie fruit of a woman, and let them not be the sunne.
 O cutt your thornes by the waye, the ingabber shall take them awaye quych, like a storme winde.
 The righteous shall reioyse when he seeth this.

the vengeance, and shall walke his feete in the bloud of the ingabber.
 So that men shall saye, verily there is a rede made for the righteous: doubtles, there is a God that iudgeth the earth.

PSAL.

LVIII.

After the Psalms.

To the chaunter, Destroye not Micham of Dam, when Saul sent to watche the house, to thyn- tent to kill him.

Deliuer me frome myne enemyes (O God) and rescue me frome them that crye vpon against me.
 Deliuer me frome the wycked doers, & saue me frome the bloudthirsty men.
 For lo, they lye in waitinge for my soule: the ingabber men are assembled against me, without any offence or faulte of me, O Lord.
 They run, and prepare them selves, without my faulte: Arise, come thou helpe me, & behold.
 Stande by O Lord God of hostes, thou God of Israel to byset all theye then: be not merciful vnto them that offende of malicious wyckednesse. Selah.
 Let them go to and fro, and run about the cylie, howlyng like dogges.
 Beholde they speake against me with their mouthes, swordes are vnder their lippes, for who reioyseth them?
 But thou (O Lord) shalt haue them in derision, thou shalt laughe all theye then to scorn.
 My strength to I ascribe vnto the, for thou (O God) art my defender.
 God theweth me his goodnes plentifully: God lette me see my desire vpon myne enemyes.
 Sleepe theye not, least my people forget it: but scatter theye abroad with thy power, and put them downe, O Lord my defence.
 For the synne of their mouthes, for the wordes of their lippes, and because of their pride let them be taken: and why? their preaching is of curling and lyes.
 Consume them in thy wrath, consume the that they maye perishe, and knowe that it is God, whiche ruleth in Jacob and in all the worlde. Selah.
 Let them go to and fro, and run about the cylie, howlyng like dogges.
 Let them runne here and there, for meate, and grudge when they haue not y-nough.
 As for me, I will singe of thy power, and prayse thy mercy by trimes in the morninge: for thou art my defence and refuge in tyme of my trouble.
 Vnto the (O my strength) wilt I singe, for thou (O God) art my defence, and my merciful God.

PSAL.

LIX.

After the Psalms.

As I crye vnto mynednesse with my
heart, the Lord will not heare me.
Therefore God hath herde me, & consydered
the voyce of my prayer.
Praised be God, whiche hathe not cast
oute my prayer, ne touned his mercy frome
me.

PSAL. LXVI.

After the Ps.
by I. I. I.

To the chaunter, in Argynoth, a Psalme a song.

God be mercifull vnto vs, blesse vs, and
shew the light of his countenance vnto
vs.
Selah.

That we maye knowe thy wape vpon
earth, thy sauynge healthe amonge all they-
then.

Let the people praise the, O God, yea let
all people praise the.

O let the people crye and be glad, that
thou iudgeth the folke righteously, and gouer-
nest the nations vpon earth.

Let the people praise the, O God, let all
people praise the.

God, our owne God, gyue vs his bles-
sing, that the earth maye byynge for the bee
create.

God blesse vs, and let all the ends of the
world feare him.

PSAL. LXVII.

After the Ps.
by I. I. I.

To the chaunter, a Psalme and song of David.

Let God crye, so shall his enemyes be
scattered, and they that hate him, shall
flee before him.

As the smoke vanissheth, so shall thou
dissolve them away: and as waxe melteth
at the fyre, so shall the vngodly perishe at the
presence of God.

But the righteous shall be glad, and re-
ioyce before God, they shall be merry and ioy-
full.

Synge vnto God, synge prayles vnto his
name: magnify him that cryeth aboue the hea-
uens (whose name is the Lord) and reioyce
before him.

He is a father of the fatherlesse, he is a de-
fender of widowes: euen God in his holy ha-
bitation.

He is the God that maketh men to be of
one mynde in a house, and byngeth the pry-
soners oute of captiuitie in due season, but
lettery the rennegates continue in scarcen-
esse.

O God, when thou wentest forth before the
people, when thou wentest thow the wyl-
dernes.
Selah.

The earth quake, and the heauens drop-
ped at the presence of God in Sinai, at
the presence of God, whiche is the God of
Israel.

Thou O God sendest a gracious earne vnto
thyne enheritaunce, and relectyest it, when
it is drye.

That thy bestes maye dwell therein, which

thou of thy goodnesse hast prepared for the
poore.

The Lord shall gyue the word, with great
hades of euangelists.

Kynges with their armyes shall flee, and
they of the householde, shall drudge the
spore.

Yfso be that ye lye amonge the pales, the
mores fethers shall be covered with silke, and
the wynges of the colour of golde.

When the almyghty setteth kynges vpon
the earth, it shall be cleare euen in the dark-
nesse.

The hill of Basan is Gods hill, the hill
of Basan is a plenteous hill.

Why hoppe ye so, ye great hylls?
It pleaseth God to dwell vpon this hill,

for the Lord will abyde in it for euer.

The chariettes of God are many thousand
tymes a thousand, the Lord is amonge them
in the holy Sinai.

Thou art gone by on hygge, thou hadst
captiuitie captiue, and receyued gyftes for me
Yea euen for thyne enemyes, that they might
dwell with the Lord God.

Prayed be the Lord dayly, euen the God
which helpeth vs, and pouereth his benefites
vpon vs.
Selah.

The God that is our Sautour, euen God
the Lord by whome we escape death.

The God that smytheth the enemyes vpon
the heades and vpon the heavy scalpes: such
as go on still in their wickednes.

The Lord hath sayde: some will I bring
agayne frome Basan, some will I byngeth
agayne frome the depe of the see.

That thy fote maye be dreyed in the blood
of thyne enemyes, and that thy wynges may
lyche it vp.

It is well sent, O God, haue thou god,
how thou my God and kyng goest in the
Synay.

The synners go before, and then the mi-
stresses amonge the maydens with the
wylles.

Gyue thanks vnto God the Lord in the
congregation, for the welles of Israel.

There lyeth Ben Jamin, the Prynces of
Juda, the Prynces of Zabulon, and the
Prynces of Repehalp beare rule amonge
them.

The God hath committed strength vnto
the, stablyshe the thinge, O God, that thou
hast wrought in vs.

For thy temples sake at Jerusalem shall
gye synge presentes vnto the.

Reioyce the bestes amonge the rebes, the
heape of bulles with the calves: those that
dysse for money.

O scatter the people that helpe in ba-
table.

The prynces shall come out of Egypt, the
Assyrians lande shall stretch out her handis
vnto God.

Synge vnto God, O ye synners of the
earth: synge prayles vnto the Lord.
Selah.

Which lieth in the heauens ouer all from
the

the begynnyng: Lo, he shall sende oute his
power, and that a myghty voyce.
Impute the power vnto God, his glory is
in Israel, and his might in the cloudes.
God is wonderfull in his sanctuarie, he is
the God of Israel, he will gyue strength and
power vnto his people. Blessed be God.

PSAL. LXVIII.

To the chaunter vpon Hosannu of David.

Help me, O God, for the waters are
come in euen vnto my soule.

I lycke faste in the depe myre, where
no ground is: I am come into depe waters, &
the floudes will drowne me.

I am wrye of cryeng, my throte is drye, my
lyght faileth me, for waytinge so longe vpon
my God.

They that hate me without cause, are mo-
ueth the heares of my head: they are myne
enemyes and wolde destroye me yf I were
myghty: I am fayne to paye the thynges that
I neuer toke.

God thou knowest my simplicitie, and my
fautes are not hyd from the.

Let not them trust in the, O Lord God
of hostes, be ashamed for my cause: let not
those that seke the, be confounded thow me
O God of Israel.

And why? for thy sake wo I suffer reproche,
same couereth my face.

I am become a stranger vnto my bre-
thren, and an aleaunt vnto my mothers chil-
dren.

For the zeale of thyne house hath euen eaten
me, and the rebukes of them that rebuked me,
is fallen vpon me.

I wept and chafened my selfe with fasting
and that was turned to my reproche.

I put on a sack clothe, and therefore they te-
sted vpon me.

They that late in the gate, spake againste
me, and the bynharides made songes vpon
me.

But Lord I made my prayer vnto the in
an acceptable tyme.

Heare me, O God, with thy great mercy &
thy helpe.

Take me out of the myre, that I synke not:
O let me be deliuered frome them that hate
me, and out of the depe waters.

Let the water floude drowne me, that the
depe swallowe me not by, and that I perishe
not by mouth vpon me.

Heare me, O Lord, for thy longynge kynd
ness is comfortable: turne the vnto me accord-
ing vnto thy great mercy.

Bringe not thy face from thy seruante, for I
am in trouble: haue the to helpe me.

Drawe myghte vnto my soule, and saue it:
deliuer me because of myne enemyes.

Thou knowest my reproche, my shame and
my dishonour: myne aduersaries are all in thy
sight.

The rebuke breaketh my heart, and maketh
cryng: I loke for some to haue pitye vpon

me, but there is no man: and for some to com-
forte me, but I fynde none.

They gaue me gall to eate, & when I was
thirsty, they gaue me bynegge to dyspoyse.

Let their table be made a snare to take the
felous with all, an occasion to fall and a re-
warde vnto them.

Let their eyes be blynded, that they se not
and euer home to wone their backes.

Drawe out thyne indignation vpon them,
and let thy wrathful displicature take hold of
them.

Let their habitation be voyde, and no man
to dwell in their cenes.

For they persecute him whō thou hast sym-
p-ten, and blynde thy woundes they haue gyue
him mo.

Let them fall frome one wyckednesse to
an other, and not come into thy righteous-
nesse.

Let them be tynned out of the booke of the
lyuynge, and not be writen amonge the right-
eous.

As for me, I am poore and in heurpnesse, let
thy helpe defende me, O God.

That I maye prayse thy name of God with
a songe, and magnifye it with thankes-
uynge.

This shall please the Lord better then a
bullocke, that hath hoynes and hoofs.

O confyde this and be glad (ye that be in
aduersite) seke after God, & your soule shall
lyue.

For the Lord heareth the poore, and deliue-
reth not his prysoners.

Let heauen and earth praise him, the see &
all that moueth therein.

For God will saue Sion, and buyde the
crites of Juda, that men maye dwell there, &
haue them in possession.

The seche of his seruantes shall inheret in
and they that loue his name, shall dwell
therin.

PSAL. LXIX.

After the Ps.
by I. I. I.To the chaunter, of David to bynne to remem-
brance.

Help me, O God, to deliuer me, and to
helpe me, O Lord.

Let them be shamed and confounded
that seke after my soule: let them be turned
backwarde, and put to confusion, that wyl-
de me euill.

Let them sone be brought to shame, & crye
ouer me, there there.

But let all those that seke the, be ioyfull
and glad in the: and let all suche as deliue in
thy sauynge healthe, saye alwaye: the Lord
be praised.

As for me, I am poore and in mysery, haue
God for to helpe me.

Thou art my helpe, my redemer & my God
O make no longe taryenge.

PSAL. LXX.

After the Ps.
by I. I. I.

In the

In the, O Lord, is my trust, let me neuer be put to confusion, but epe me, & deliuer me thow the righteousnesse: enclyne thine eare vnto me, and helpe me.

Be thou my stronge holde (where vnto I maye alwaies be) thou that haste promysed to helpe me: for thou art my house of defence & my castell.

Deliver me, O my God, out of the hande of the vngodly, out of the hande of p vntigh- teous and cruell man.

For thou, O Lord God, art the thing that I longe for, thou art my hope euen frome my yowthe.

I haue leaned vpon the euer sythes I was borne, thou art he that take me out of my mothers wombe, therfore is my prayse alwaies of the.

I am become a wonder vnto the multitude but my sure trust is in the.

O let my mouth be fylled with thy prayse and honour all the daye longe.

Cast me not awaye in myne olde age, for- sake me not when my strength faileth me.

For myne enemyes speake against me, and they that laye wayte for my soule, take their counsell together, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

So not farre frome me, O God: my God, haue the to helpe me.

Let them be confounded and perished, that are against my soule: let them be covered with shame and dishonoure, that seke to do me euyl.

As for me I will patiently abyde alwaies, and will euer encrease thy prayse.

My mouth shall speake of thy righteousnes and sauinge verily all daye longe, for I knowe no ende thereof.

Let me go in (O Lord God) and I will make mention of thy power and righteousnes onely.

Thou, O God, hast lerned me from my yowthe vntill now, therfore will I tel of thy wondrous workes.

Forsake me not, O God, in myne olde age, when I am graye headed: vntill I haue shewed thyne arme vnto chyldren thyldren, and thy power to all them that are yet for to come.

Thy righteousness, O God is very hygh, thou that dost great thinges: O God, who is lyke the?

O what great troubles and aduersities hast thou shewed me? and yet dydest thou tourne and refreth me: and broughtest me frome the depe of the earth agayne.

Thou hast brought me to great honoure, & comforted me on euery syde.

Therfore will I prayse the and thy fayth- fulnesse, O God, playenge vpon the lute, vnto the will I singe vpon the harpe, O thou bo- dy one of Israel.

My lipps wolde saye singe prayses vnto the: and so wolde my soule whom thou hast deliuered.

My tongue talke of thy righteousness

all the daye longe, for they are confounded brought vnto shame, that sought to do me euyl.

PSAL.

LXXI

Of Solomon.

Give the kyng thy iudgement, O God, and thy righteousness vnto the kyngs sonne.

That he may gouerne thy people accordyng vnto right, and defende thy poe.

That the mountaynes maye bynge pear, the lytle hylles righteousness vnto the people. He shall kepe the simple folke by their right defende the chyldren of the poe, and purge the wronges doer.

Thou shalt be feared as longe as the sonne and moone endure, from one generation to another.

He shall come downe lyke the rayne into a fild of wolfe, and lyke the droppes that water the earth.

In his tyme shall ryghteousnes flourish, and aboundaunce of peace, so longe as I more endure.

His dominion shall be from the one se to the other, and from the floude vnto the wyldernes ende.

They that dwell in the wyldernes shall knele before him, and his enemyes shall lyke the dust.

The kynges of the see and of the Iles shall bringe presentes, the kynges of Arabye shall offer gyftes.

All kynges shall worshyp him, and all prynces shall do him seruice.

For he shall deliuer the poe when they crye, and the needy that hath no helpe.

He shall be fauourable to the simple poe, he shall preserve the soules of such as be in aduersitee.

He shall deliuer their soules frome extor- sion and wronge, and deace shall then bloude in his sight.

He shall lreue, and vnto him shall be gre- uen of the golde of Arabia: Prayer shall be made euen vnto him, and saye: Shall hee played.

There shall be an heape of corne in the earth hygh vpon the hylles, his frute shall make lyke Libanus, and shall be grene in the qu, lyke grass vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne amonge hy- berities, which shall be blessed thow him, & all the herthen shall prayse him.

Blessed be the Lord God, euen the God of Israel, whiche onely doeth wondrous thinges.

And blessed be the name of his master for euer, and all landes be fulfilled with his glo- ry. Amen, Amen.

Here ende the prayers of Dauid, the sonne of Jesse.

PSAL.

LXXII.

Of Asaph.

O how longe is God vnto Israel, to lreue as are of a cleane hert?

For he helpe my feete were almost gone, my treadynges had well nigh the hylle.

And why? I was greued at the wycked, so lreue vngodly in such welthe.

For they are in no parell of teth, but stand as lyke a palace.

They come in no mysfortune lyke other folke, neyther are they plagued lyke other men.

And this is the cause that they be so puffed up with pride, and overwhelmed with cruell and vnrighteousnesse.

Their eyes swell for fatnesse, they do euen what they lyst.

Loyspt are they, and speake blasphemys: they saye, we are not in danger, for we are not in danger, for we are not in danger.

They stretch forth their mouthe vnto the heauen, and their tongue goeth thow the heauen.

Therfore fall the people vnto them, and ther out lreue they no small vantage.

Why saye they? how shall God perceyue it? is there knowledge in the mouth of ydolls?

No, these are the vngodly, these prophete in the mouth, these haue cythelle in posses- sion.

Should I then cleanse my herte in vayne (thought I) and walke my handes in inno- cency?

Therfore shall I be then purged daye- ly, and be chastened euery moynge?

As I haue almost also saye euen as they: but, then shal I haue condemned the ge- neration of the cythellen.

Then thought I es vnderstand this, but it was to hard for me.

Why I went into the Sanctuary of God and saw the ende of these men.

Alas, how thou hast set them in a stry- per place, that thou mayest cast them downe to theabysses and destroye them.

O how suddenly do they consume, perishe, & come to a fearfull ende?

As thou lyke as a dream when one awak- eth, so makest thou their ymage to vanishe out of the cyne.

Thus my hert was greued, and it went e- uen as my mynes.

So lreue was I and ignorant, and as it were a beast before the.

For he helpe I am alwaies by the, thou heldest me by my right hande.

Thou ledest me with thy counsel, and af- firmed receyuest me vnto glory.

O what is there prepared for me in heau- en? is there nothinge vpon earth, that I desire in comparison of the.

Why saye and my hert sayeth, but God is the strength of my herte, and my portion for euer.

For he, they that forsake the shall perishe:

thou destroyest all them that commit forni- cation against the.

But it is good for me, to holde me fast by God, to put my trust in the Lord God, and to speake of all thy workes.

PSAL.

LXXIII.

After the Psalms.

An instruction of Asaph.

O God, wherfore dost thou cast vs so cleane away? why is thy wrath so hot against the shepe of the pasture?

O think vpon thyne assemble, whom thou hast purchased frome the begynnyng: the name of thyne inheritance, whom thou hast redeemed, euen this hye of Sion wherein thou dwellest.

Trudge vpon them with thy fete, and caste them downe to the grounde, for the enemye hath destroyed all together in the Sanctua- ry.

Thyne aduersaries roare in thy houses, & set by their banners for tokens.

When maye se the axes glister aboue, lyke as those that hew in the wood.

They cut downe all the sprynges worke of the holy place with bylles and axes.

They haue set fire vnto the Sanctuary, they haue defiled the dwelling place of thy name, euen vnto the grounde.

Yea they saye in their heertes: let vs spoyle them all together, thus haue they bent vp at the houses of God in the lande.

We se out tokens no more, there is not one prophet more, no not one that vnderstandeth any more.

O God, how longe shall the aduersarye do this dishonoure? how longe shall the enemye blaspheme thy name? for euer?

Why with drawest thou thyne hand? why pluckest thou not thy right hande out of thy bosome, to consume thyne enemyes?

But God is my kyng of olde, the helpe is done vpon earth, he doth it him selfe.

Thou diuidest the see thow the power, thou brakest the heades of the dragons in watres.

Thou smyttest the heades of Rucathan in peeces, and gnest him to be meat for the peo- ple in the wilderness.

Thou dyggest by welles and byokes, thou dyest by myghty waters.

The daye is thine, and the nyght is thine: thou hast prepared the lyghtes and the Sunne.

Thou hast set at the borders of the earth, thou hast made both sonne and mynter.

Remember this, O Lord, how the enne- mye rebuketh, and how the folke people blas- pheme thy name.

O deliuer not the soule of thy turtle doue vnto the beastes, and forget not the assemble of the poe for euer.

Take vpon the couenaunt, for the darthe houses of the earth are full of wyckednesse.

O let not the simple go awaye ashamed: for the poe and needy geue prayse vnto the.

21 v. to the

to thy name.

Exe. 5. O God, and marterne thine own cause, remember how the folgy man blasphemeth the dayly.

Forget not the voyce of thine enemies, for the presumption of them that hate the, increaseth ever more and more.

PSAL. LXXIIII.

After the 2^d bynes. lxxv.

To the chaunter, destroye not, a Psalm and longe of Asaph.

Vnto the, O God, will we give thanks, yea vnto the will we give thanks, and singe thy name is to rygge, we will tell of thy wondrous workes.

When I maye get a convenient tyme, I shall iudge accordyng vnto right.

The earth is weak and all that is therein, but I beare up by thy pylets.

I sayde vnto the mad people, wale not so madly, and to the vngodly: let not by youre hoines.

Set not by your homes on tyege, & speake not with a stiff necke.

For promotion cometh neyther from the East nor from the West, nor yet from the North.

And why? God is the iudge: he putteth downe one, and setteth up another.

For in the hande of the Lorde there is a cup full of stronge wyne, and he poureth out of it same.

As for the drygges therof, all the vngodly of the earth shall drynke them, and sucke the cure.

But I will talke of the God of Jacob, and prayse him for euer.

All the hoines of the vngodly wyl I breake and the hoines of the ryghteous shall be exalted.

PSAL. LXXV.

After the 2^d bynes. lxxv.

To the chaunter, in Agineth, a Psalm and longe of Asaph.

In Juda is God knownen, his name is greet in Israel.

At Salem is his tabernacle, & his dwellinge in Sion.

There breaketh he the arrowes of the bowe the wynde, the swarte, and the hole bat-tayle.

Thou art of more honour and myght then the byles of robbers.

The proud shall be robbed and slepe there aspe, and the myghty shall be habie to do nothinge with their handes.

When thou rebukest them, O God of Jacob, both the charrettes and horsemen shall fall on slepe.

Thou arte fearfull, for who maye abyde in thy sight, when thou art angry?

When thou lettest thy iudgement be heard from heauen, the earth trembleth and is still.

Yea when God ariseth to geue iudgement and to helpe all them that be in aduersite by the earth. Selah.

When thou punishest one man, he wote knowledge that thou arte ready to punishe other mo.

Loke what ye promyse vnto the Lorde rem God, so that ye kepe it, all ye that be aboute him: byngge presentes vnto him that ought to be feared.

Which taketh awaye the byrth of Sion and is wonderfull amonge the bynges of the earth.

PSAL. LXXVI.

To the chaunter, for Judith a Psalm of Asaph.

I cryed vnto God with my voyce, & vnto God cryed I with my voyce, and he hearkened me.

In the tyme of my trouble I sought the Lorde, I helde by myne handes vnto him in myghte reason, for my soule refused all other comfote.

When I was in heynesse, I thought the Lorde: when my bet was bared, then by I speake. Selah.

Thou heldest myne eyes wakynge, I was so feble, that I coude not speake.

Then rememberd I the tymes of olde, and the yeres that were past.

I called to remembrance my longe tyme night, I communed with myne owne hart, & sought out my spure.

Wyll the Lorde cast out for euer? Will he be no more interceded?

Is his meercy cleane gone? Is his promyse come utterly to an ende for euermore?

Wyl the Lorde forgotten to be gracious?

O, hath he that by his longynge hymself in displeasure?

At the laste, I came to this vowe, that I thought: O why art thou so folgyng the hande of the most byghst can chaunge?

Therefore will I remember the word of the Lorde, and cal to mynde thy wondrous olde tyme.

I will speake of all thy workes, and wyl hymge walbe of thy wynges.

Thy maye, O God, is holpe: who is great and myghty as God?

Thou arte the God that art with wonder, thou hast declared thy power amonge the people.

Thou with thyne arme hast deliuered thy people, euen the sonnes of Jacob and Israel. Selah.

The waters sawe the, O God, the waters sawe the, and were afrayed, the breastes were moued.

The thicke cloudes poured out water, the cloudes thondered, and thyne arrowes went abroade.

Thy thonder was heard roundabout, the

highwayes shone vpon the ground, the earth was moued and shoke withall.

Thy maye was in the see, and thy pathes in the great waters, yet coude no man knowe thy secrettes.

Thou leddest thy people lyke a flocke of shepe, by the hande of Moses and Aaron.

PSAL. LXXVII.

Instruction of Asaph.

Hear my lawe, O my people, encline your eares vnto the wordes of my mouth.

I wyl open my mouth in parables, & speake obshynges of olde.

Which we haue herd and knownen, & such as our fathers haue tolde vs.

That we shoulde not hye them frome the chylidren of the generacions to come: but to shewe the honour of the Lorde, his myght and wonderfull workes that he hath done.

He made a couenaunt with Jacob, and gaue Israel a lawe, which he commaunded out fore-fathers to teache their chylidren.

That their posteritie myght knowe it, & the chylidren which were yet vnbayne.

To thent that when they came by, they might shewe these chylidren the same.

That they also might put their trust in God not to forget what he had done, but to kepe his commaundmentes.

And not to be as their forefathers, a froward and ouertwarte generacion, a generacion that set not their heart a right, and whose harte was not true towards God.

As he as the chylid of Ephraim, which be- came harcelled and carpenge bowes, turned them selues back in the tyme of batayle.

They kept not the couenaunt of God, and wold not walke in his lawe.

They forgot what he hadde wone, and the wonderfull workes that he hadde shewed for them.

Shamelous thinges byd he in the sight of his fathers in the lande of Egypt, euen in the syde of Zoan.

He dryed the see and let them goo thowyn, and made the waters to stande lyke a wall.

In the day tyme he led them with a cloude and all the nyght thowyn with a lyght of fyre.

He cloued the hard rockes in the wyldernes and gaue them drynke therof, as it had bene out of the great drapth.

He brought waters out of the stony rocke, so that they gushyd out lyke the ryuers.

Yet all this they synned agaynst him, and prouoked the most byghst in the wyldernes.

They tempted God in their hertes, and re- fused meat for their lust.

For they spake agaynst God, and sayde: yea, God shall prepare a table in the wyldernes, shall he?

As he smote the stony rocke, that the wa-

ter streames gushyd out, and the streames shewed with all: but how can he geue byed & prouyde flesch for his people?

When the Lorde herde this, he was wroth so the fyre was kyndled in Jacob, and heuyt displeasure agaynst Israel.

Because they beleued not in God, and put not their trust in his helpe.

So he commaunded the cloudes aboue, & opened the wyndes of heauen.

He rayned downe Manna vpon them for to eate, and gaue them byed frome heauen.

When ate they angels tode, for he sent the meat ynough.

He caused the east wynde to blow vnder the heauen, and shewd his power he brought in the south wynde.

He made flesch to rayne vpon them as thicke as duff, and seched soules lyke as the sande of the see.

He let it fall amonge their tentes rounde about their habitations.

So they ate, and were fylled, for he gaue them their owne desire.

They were not disappointed of their lust.

But whyle the meat was yet in their mouthes: the heuy wrath of God came vpon them so the welthrest of them, & smote downe the chosen men of Israel.

But for all this they synned yet more, and beleued not his wonderous workes.

Therefore their dayes were consumed in battie, & sodenly their yeres were gone.

When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was there succoure, and that the byge God was their redemer.

Neuerthelesse they byd but flatter him in their mouthes, & assembled with him in their tongues.

For there heere was not holt with him, neyther continued they in his couenaunt.

But he was so meercyfull, that he forgave their mysdoes, and destroyed them not.

Yea many a tyme tourned he his wrath awaye, and wold not suffice his hole displeasure to arple.

For he considered that they were but fleshe euen a wynde that passeth awaye, and cometh not agayne.

O how oft haue they greued him in the wyldernes?

How many a tyme haue they prouoked him in the deserte?

They turned backe, and tempted God, and moued the holy one in Israel.

They thought not of his hande, in the daye when he deliuered them frome the hande of the enemy.

How he hadde wrought his myracles in Egypt, and his wonderes in the lande of Zoan.

How he turned their waters in to bloude so that they myght not drynke of the ryuers.

How he sent lycr amonge them, to eate the by, and frozges to destroye them.

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When he gaue their futes vnto the La-
uoyers, and their laboure vnto the Gra-
uoyers.

When he bet downe their hympardes with
harpes, and their Mulbery trees with
the harp.

When he smote their cattell with hayle floe-
nes, and their flockes with boote thonder
boltes.

When he sent vpon them the furpousnes of
his wrath, anger and displeasure: with trou-
ble and fallunge in of euill aungels.

When he made a waye to his fearefull in-
ri nation, and spared not their soules frome
death, yea and gaue their cattell ouer to the pe-
silence.

When he smote all the first borne in Egypt
the most principal and myghtyest in the dwell-
lynges of Ham.

His owne people, he lead them forth lyke
sheepe, and caried them in the welldreffe like
a flocke.

He brought the out safely, that they shuld
not feare, and ouerwhelmed their enemyes
with the see.

He caried the vnto the borders of his Sau-
uagary: euen in to this day, which he purchased
with his right hande.

He dyed out the Hyethen before them,
caused their lande to be diuided among them
for an heritage, and made the trybes of Isra-
el to dwell in their tentes.

For all this they tempted and displeased
the moost hygge God, and kept not his coue-
nant.

But tourned these backes, and fell a waye
lyke their forefathers, hartynge alythe lyke a
broken bowe.

And as they geued hym with their hygge
places, and prouoked hym with their vni-
gits.

When God herde this, he was wroth, and
toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo,
euen his habitation wherin he dwelt among
men.

He deliuered their poluer into captiuitie, &
their glory into the enemyes hande.

He gaue his people ouer into the swerde,
for there was wylde with his heritage.

The fire consumed their pong men, & their
maydens were not gyuen to marriage.

Whyle prestes were slayne with the swerde,
and there were no wyddowes to make lamenta-
tion.

So the Lord awakened as one oute of slepe
and he awoke refreshed with hygge.

He smote his enemyes in the hynde part:
tes, and put downe the hynde part of him.

When he sawe the tabernacle of Joseph, & chose
not for him the tabernacle.

When he sawe the temple of Iuda,
euen the temple of Iuda, he chose not for him
the temple.

And yet he chose this temple on hygge,
and layde the foundation of it, & ground
it with the hygge.

He chose also his sanctuary, & chose
the temple of Iuda.

As he was solomynge the vnto the
with ponge, he toke hym, that he myghte
Jacob his people, and Israel his inheri-
taunce.

So he fed them with a faithfull and true
herb, and culed them with al the diligency
of his power.

PSAL. LXXVIII

A Psalm of Asaph.

O God, the Hyethen are broke into thy
heritage: the holy temple haue they
spiled, and made Jerusalem an heap of
stones.

The red bodies of thy seruantes haue
they gyuen vnto the foules of the ayre to be
trouered, and the fleshy of thy sayntes vnto
beastes of the lande.

Their bloude haue they shed lyke wateren
every syde of Jerusalem, and there was none
to bury them.

We are become an open shame vnto our
enemies, a very scoorne and derision vnto them
that are round about vs.

Howe longe wilt thou be angry
thy gelousy burne lyke fire for euer?

Poure out thyne indignacion vpon them
then that knowe the not, and vpon the hyg-
gones that cal not vpon thy name.

For they haue deuoured Jacob, and
cast his dwelling place.

Remember not our oide synnes, but have
mercy vpon vs, and that sone, for we are come
to great mysery.

Helpe vs, O God our sauour, for the glo-
ry of thy name: O deliuer vs, & forgyt
our synnes for thy names sake.

Wherefore shall the Hyethen say: wher is
nowe their God?

Let the vengeance of thy seruantes
that is thy, be openly shewed vpon them
then in our sight.

Let the sorowfull cryng of the pre-
stres come before the, and according vnto
power of thyne arme, persecute those that
are appointed to dye.

And for the blasphemy wherewithout
neighboures haue blasphemed the, wher
they say, O howe shal he be into church
some.

So we that be the people and shepe of thy
pasture, shall geue the thanks for euer, &
will alwaye be thyngs for thy name
more and more.

PSAL. LXXIX

A Psalm of Asaph.

Hear thou Opephets of Israel,
that leade Jacob lyke a flocke of
sheepe: thou that spreddest
the Cherubims.

Before Ephraim, Benjamin, and Manasse:
there by thy power, and come helpe vs.

Tourne vs agayne, O God, wher the
light of thy countenance, and we shall be
holde.

O howe God of hostes: howe longe
wylt thou be angry ouer the prayer of thy
people?

Thou hast fed the with the bread of teares:
for thou hast gyuen them plenteuousnes of teares
to drinke.

Thou hast made vs a very drye vnto our
neighbour: and our enemyes laughe vs to
scorne.

Tourne vs agayne thou God of hostes: wher
the light of thy countenance, and we shall
be holde.

Thou hast brought a hympard for the of
Egypt: thou diddest cast out the Hyethen, and
placit.

Thou madest a waye for it, and caused it to
reuerce, so that it fylled the lande.

The hylls were couered with the shadowe
of it: and so were the strong Cedars trees with
the boughes thereof.

She stretched out her branches vnto the see:
and her boughes vnto the water.

Why haste thou then broken downe her
bough: that al they which go by, plucke of her
pappes?

The wyld boze oute of the wood hath re-
uerced it: and the bees of the felde haue de-
uoured it.

Tourne the agayne thou God of hostes: loke
downe from heuen, beholde and visite this
temple.

Remember it that thy right hand hath plan-
ted: and the sonne whom thou madest so moche
of thy selfe.

For why? it is brent with fyre, and lyeth
bare: O let them perishe at the rebuke of thy
wrathe.

Lette thy hande be vpon the man of
thyngs: and vpon the man whom
thou madest so moche of, for thyne owne
life.

And so wyl not we goo backe frome the:
O lette vs lyue, and we shall call vpon thy
name.

Tourne vs agayne, O howe God of hostes:
reuerce the light of thy countenance, and we
shall be holde.

PSAL. LXXX

A Psalm of Asaph.

Sing meryly vnto God, whiche is our
strength: make a cherefull noise vnto the
God of Jacob.

Take the psalme, byng hyther the tabret:
the mery harpe and lute.

Blow vpon the trumpettes in the newe mone:
vpon our solenne feast daye.

For this is the vse in Israel: and a lawe of
the God of Jacob.

Thus he ordeined in Joseph for a testimony,
that he came out of Egypt: and had heede a
strange language.

When he eased his shoulder from the bur-
den.

then: & when his handes were deliuered from
the portes.

When thou calledst vpon me in trouble, I
helped the: & heere the, what time as the scorne
fel vpon the: & I proued the also at the water
of styffe. Selah.

Hear, O my people: for I assure the, O Isra-
el, if thou wylt hearken vnto me:

There shall no strange God be in the:
neither shalte thou worship any other
God.

I am the Lord thy God which brought the
out of the lande of Egypt: open thy mouth
wyde, and I shal fyll it.

But my people wolde not heare my voyce:
and Israel wolde not obey me.

So I gaue them vp vnto their owne heetes
lust: and let them folowe their owne ymagi-
nacions.

O that my people wolde obey me: for if I
rael wolde make in my wayes:
I wolde soone put downe they: enne-
myes: and tourne myne hande agaynst they:
aduersaries.

The haters of the Lord shoulde mysse
Israel: but they: tyme shoulde endure for
euer.

He shoulde fede them with the fynest whete
floure: and satisfye them with honny out of the
Rocke.

PSAL. LXXXI

A Psalm of Asaph.

God standeth in the congregation of the
Goddesses: and is a Judge amonge the
Judges.

Howe longe wylt ye gyue wronge iudge-
ment: and accept the persons of the vngodly?
Selah.

Defende the poore and fatherlesse: se
that suche as be in neede and necessite haue
ryghte.

Deliver the outcast and poore: and saue him
from the hande of the vngodly.

Neuertheless they wil not be leered and vn-
derstande, but walke on hyll in darkness:
therefore must all the foundation of the lande
be moued.

I haue sayd, ye are goddes: ye are the chy-
ldren of the most hygh.

But ye shal dye lyke men: and fall like one
of the tyrantes.

Arise, O God, and iudge thou the
earthe: for all Hyethen are thyne by enuery
lawe.

PSAL. LXXXII

A Song and Psalm of Asaph.

Nolde not thy tongue, O God, kepe not
thy silence: refrayne not thy selfe, O
God.

For loo, thyne enemyes make a murmu-
ringe: and they that hate the, lyce vpon chery-
trees.

They

They smagen craftely agaynst the peo-
ple : and take counsell agaynst the secre-
tes ones.

Come, saye they let vs rote them out from
among the people, that the name of Israel may
be put out of remembrance.

For they haue caste their heedes together
with one consent : and are confederate a-
gaynst the.

**The tabernacles of the Edomites and
Ismaelytes : the Moabites and Hagare-
nes.**

Gabal, Ammon, and Amalech : the Philisti-
nes with them that dwell at Tyre.

Allur also is ioynd vnto them, and help the
children of Lotb. Selah.

But thou to them as vnto the Madian-
ites, vnto Sicea : and vnto Jabin by the brooke
of Eison.

Whiche perished at Endor : and became as
the donge of the earth.

Make al their princes lyke Oreb and Zeb-
yea make all their princes lyke as Zebai and
Salmana.

Whiche saye, we will haue the houses of
God in possession.

O my God, make them lyke vnto a whele,
as the stubble before the wynde.

Lyke as a fyre that burneth by the wodde,
and as the flame that consumeth the moun-
taines.

Persecute them euen so with thy tempest, &
make them aspayre with thy storme.

Make their faces ashamed, O Lord, that
they may seeke thy name.

Lette them be confounded and bered euen
more and more : let them be put to shame and
peryshe.

That they maye knowe that thou arte
alone, that thy name is the Lord : and that
thou onely arte the mooste hyght ouer all the
earth.

PSAL. LXXXIII.

After the De-
buss. lxxxiij

Upon Githith, a Psalm of the sonnes of Leui.

O how amiable are thy dwellings, thou
Lord of hostes?

My soule hath a desire & longing for
the court of the Lord : my heart and my flesh
ecclipse in the liuing God.

For the sparrow hath founde her an house, &
the swallow a nest, where she may lay her yong :
euen thy altars, O Lord of hostes, my kinge
and my God.

O howe blessed are they that dwell in thy
house : they are alwaye praysyng the.

Blessed are the men whose strength is in
thee : in whose hande are thy wayes.

Whiche goynge thorow the valey of misery
ble it for a well, and the poles are fylled with
water.

Ther goo frome strength to strength, and
to the God of goddes appereth vnto them
in Sion.

O Lord God of hostes, heare my prayer :
ken, O God of Jacob.

Beholde O God our defence, loke vpon the
face of thyne annoynted.

For one daye in thy court, is better than
thousande.

I hadde rather be a doze keeper in the house
of my God : then to dwell in the tentes of the
vngodly.

For the Lord God is a light and helpe,
the Lord will grue grace and wylshyp, and
no good thinge shall he withholde from them
that liue a godly lyfe.

O Lord God of hostes : blessed is the man
that putteth his trust in the.

PSAL. LXXXIII.

To the chaunter, a Psalm of the sonnes of Leui.

Lorde, thou haest a loue vnto thy lande,
thou dyddest byng agayne the captiues
of Jacob.

Thou dyddest forgyn the offence of thy
people : and coueredest all theyr synnes.

Selah.

Thou tokest awaye all thy displeasure, and
turnedst thy selfe from thy wrathful rebu-
tion.

Turne vs then, O God our sauour, and let
thyne angre cease from vs.

Wilt thou be displeased at vs for euer : wilt
thou stretch out thy wrath from one genera-
tion to an other?

Wilt thou not turne agayne and quicken vs,
that thy people maye reioyce in thee?

I wyl haeken what the Lord God wil do,
for he shal speake pear vnto his people, and in
his sayntes, that they couene not them selues
vnto folyshnesse.

For his saluacion is nye them that sear-
che : so that glory shal dwell in our lande.

Mercy and truth are met together, righte-
nesse and pearhysse eche other.

Truthe shall ryse oute of the earth : and
rightynesse shall loke downe from hea-
uen.

And why? the Lord shall shewe louynge
kindnesse : and oure lande shall grue her
crease.

Rightynesse shall go before him, and pre-
pare the waye for his commynge.

PSAL. LXXXV.

A Prayer of Dauid.

Bow downe thyne eare, O Lord, and
heare me : for I am comfortlesse and
poore.

O kepe my soule, for I am holy : my God
helpe thy seruante that putteth his trust in
the.

Be mercifull vnto me, O Lord, for I call
dayly vpon the.

Comfort the soule of thy seruant, for thou
sayest, O Lord, do I lyft vp my soule.

for thou Lord arte good and gracious :
and of grate mercede vnto all them that call
vnto the.

Grue eare Lord vnto my prayer, and pon-
der my humble desire.

In the tyme of my trouble I call vpon the,
in then hearest me.

Among the goddes there is none lyke vnto
the, O Lord, there is not one that can do as
thou doest.

All nationes whome thou hast made, shall
come and worship before the, O Lord, & shall
glorify thy name.

For thou art grate, thou doest wonderful
thinges, thou art God alone.

Prayse me in thy waye, O Lord, that I may
behold in thy truth : O let my heart desire in sea-
me thy name.

I thanke the, O Lord my God : and wyl
praise thy name for euer.

For great is thy mercede towarde me : thou
hast deliuered my soule from the nethe-
re.

O God, the proude are rylen agaynst me,
and the congregation of the wyghtye sekerb
after my soule, and sette not the before they
lys.

But thou, O Lord God, art full of compas-
sion and mercy, long suffering, great in good-
nes and truth.

O turne the then vnto me, haue mer-
cy vpon me : grue thy strength vnto thy
seruante, and helpe the sonne of thyne hand-
maide.

Shewe some token vpon me for good, that
thy wyghte hate me, make se it, and be a-
ware : because thou Lord hast helped me, and
comforted me.

PSAL. LXXXVI.

A Psalm and songe of the sonnes of Leui.

His foundacions are vpon the holpe
of hylls : the Lord toucheth the gates of
Sion more then all the dwellynge of
Jacob.

These excellent thinges are spoken of the
honoure of God. Selah.

I will thinke vpon Rahab and Babylon, so
that they shall knowe me.

For the Philistines also, and they of
Tyre, with the Moabites. Lo, there was he
borne.

And of Sion it shal be reported, that he was
borne in her, euen the moost hyght which hath
blessed vs.

The Lord shal cause it to be preached and
written among the people, that he was borne
there. Selah.

Therefore the dwellynge of all synners and
villars is in the.

PSAL. LXXXVII.

**A Psalm and songe of the sonnes of Leui, to
be chaunter vpon Sabbath, for assigment, an in-
struction of Heman the Cherethite.**

O Lord God my sauour, I crye haue an-
night before the : O let my prayer enter
in to thy presence, and heare my crye
to my calling.

For my soule is full of trouble, and my lyfe
is aweth nigh vnto hell.

I am counted as one of the that go downe
vnto the pit : I am euen as a man that hath no
strength.

Free amonge the deed, lyke vnto them
that ly in the graue : with the be oute of re-
memb'ance, and are cutte awaye from thy
hande.

Thou hast sayde me in the lowest pit, in the
darknesse, and in the depe.

Thyne indignacyon lyeth harde vpon
me : and thou berest me with all thy floudes.

Selah.

Thou hast put awaye myne acquitance
farre fro me : and made me to be abhorred of
them : I am so false in pylon, that I can not
get forth.

My sight fayleth for very trouble : Lord I
call dayly vpon the, and stretch out my handes
vnto the.

Deest thou shewe wonders amonge the
deed?

Can the Philistines rapse them by agayne,
that they may prays the?

Shall thy louynge kindnesse be shewed
in the graue : O thy sayntnesse is destru-
ction?

Shall thy wonderful workes be knowne
in the darcke? or the rightynesse in the land
where all thinges are forgotten?

Vnto the I cry, O Lord, and early commeth
my prayer before the.

Lord, why puttest thou awaye my soule?
wherefore hydest thou thy face fro me?

My strength is gone to : verye sorowme and
miserye : with fearfulness doe I beare my
burthens.

Thy wrathfull displeasure goeth ouer me :
the feare of the oppresor me.

They come rounde aboute me dayly lyke
water : and compass me together on euerye
syde.

My louers and frendes haue thou put a-
waye fro me : and turned awaye myne ac-
quittance.

PSAL. LXXXVIII.

An instruction of Ethan the Ezrahite.

After the De-
buss. lxxxviii.

My songe shall be alwaye of the lo-
uynge kindnesse of the Lord : with
my mouthe wyl I euer be shewynge
thy sayntnesse frome one generation to an
other.

For I haue sayd : mercede shall be set vp for
euer, thy sayntnesse shal : thou shal lyue in
the heuens.

* I haue made a couenante with my
choosen : I haue sworn vnto Dauid my ser-
uant.

Thy seed wyl I stablish for euer, and set
vp

up frome one generation to another.

O Lord, the very heuens shall praise thy
workes: yea, and thy saythfulnesse
in the congregation of the sayntes.

For who is he among the clowdes, that may
be compared vnto the Lord?

Yea, who is he among the goddes, that is
like vnto the Lord?

God is greatly to be feared in the counsell of
the sayntes, & to be had in reuerence of all them
that are aboute him.

O Lord God of hostes, who is lyke vnto
thee in power? thy truthe is rounde aboute
thee.

Thou abatest the ragynge of the see:
thou stillest the waues thereof, when they as-
pyle.

Thou breakest the proude lyke one that is
wounded, thou scatterest thyne enemies abrode
withe thy myghty arme.

Cxxxix. a.

The heuens are thyne, the earth is thyne: thou
hast layd the foundation of the round worlde,
and all that therein is.

Thou hast made the North and the
South: Sabot and Betmon: shall reioyse in
thy name.

Thou hast a myghty arme, stronge is thy
hande, and hye is thy right hande.

Myghtynesse and quiete is the habitaci-
on of thy seate: merce and truthe goe before
thy face.

Blessed is y^e people, O Lord, that can reioyse
in thee, and walkech in the light of thy coun-
tenaunce.

Their delpte is in thy name all the daye
long, and thorow thy myghtynesse they shall
be exalted.

For thou arte the gloire of thine strengthe
and thorow thy sauoure shalt thou lyfte vp
our hornes.

The Lord is our defence: and the holy one
of Israel is our kynge.

Thou spakest sometimes in visions vnto thy
sayntes, and saydest: I haue layd helpe vpon
one that is myghty, I haue exalted one chosen
out of the people.

I haue founde Dauid my seruant: with my
holy oyle I haue annointed him.

1. Reg. xvi. c.
34. p. u. d.

My hande shall holde him fast: and myne
arme shall strengthen him.

The enemye shall not overcome hym:
and the sonne of wickednesse shall not hurte
hym.

I shall smyte downe his foes before his face:
and plage them that hate him.

My truthe also and my merce shall be
with him: and in my name shall his home be
exalted.

I will set his hande in the see: and his right
hande in the cloudes.

He shall call me: thou arte my father,
my God, and the strengthe of my salua-
tion.

And I will make him my spyghorne: hyer
then the hynges of the earth.

My merce shall I kepe for him for ever-
more: and my cōsuuante shall stande faste

with him.

His seed will I make to endure for ever, and
his throne as the dayes of heuen.

But yf his chylde forsake my lawe: he
shall not in my iudgements.

If they breake mine ordinances: and
not my commandementes.

I will visit their offences with the rod: and
their synnes with scourges.

Neuerthelesse my louynge kynnesse will I
not utterly take from him: ne will I utterly
take awaye my name from him.

My cōsuuante will I not breake: as
disanulle the thyng that is gone out of my
lyppes.

I haue sworne ones by my holynesse, that I
will not faile Dauid.

His seed shall endure for ever, and his
throne as the sunne before me.

He shall stande faste for evermore as the
moone: and as the saythfull wyrtelle in he-
uen. Selah.

But now thou forsakest and abhorrest
thyne annointed: and art displesed at him.

Thou hast turned backe the cōsuuante
of thy seruante: and caste his crowne in the
ground.

Thou hast ouerthrowen all his hedges: and
hast broken downe his strong holdes.

All they that go by, spyle him: he is become
a rebuke vnto his neyghbours.

Thou settest vpon the right hande of his
enemies: and makest all his aduersaries to
reioyse.

Thou hast taken awaye the strengthe of
his wordes: and gyrded him not wiche the
battayle.

Thou hast put out his gloire: and cast
downe his glorye in the ground.

The dayes of his youthe hast thou
shortened: and covered him with dishonour.

Selah.

Lord, howe longe wilt thou breake
thy selfe? for ever? Shall thy wrath burne
forever?

I remember howe thou wast my kynge:
hast thou made all men for nought? what
man is he that lyeth, and shall not be
deceyved?

Woe a man that deserueth his owne soule from
the hande of hell? Selah.

* Lord, where are thy olde louynge
places, which thou sworedest vnto Dauid in
truth?

Remember, Lord, the rebuke that the
multitude of thy people doe vnto thy
sayntes, and howe I haue borne it in my
bosome.

Wherewith thyne enemies blaspheme
thee: and slander the footstepes of thyne
annointed.

Thanks be to the Lord for evermore:
Amen, Amen.

P S A L.

LXXXIX.

A prayer of David the man of God.

Lxx

Side, thou art our refuge frome one ge-
neration to another.

Before the mountaynes were brought
forth, or euer the earth and the worlde were
made, thou art God from everlasting a worlde
without ende.

Thou turnest man to destruction: a-
synest thou sayest: come agayne ye chyldren of
men.

For a thousande yeres in thy syghte, are but
yesterdaye that is past, and lyke as it were
a myghty watche.

As soone as thou scatterest them, they are e-
uen as a drepe: and fade awaye sodenly lyke
the grashe.

In the morninge it is grene and groweth
up: but in the euynge it is cut downe and
withered.

For we consume awaye in thy displea-
sure: and are aspayde at thy wrathfull iudi-
cation.

Thou settest our myshedes before the: and
our synnes in the light of thy coun-
tenaunce.

For when thou art angrye, all our dayes are
gone: we bynge oure yeres to an ende, as it
were a tale that is tolde.

The dayes of our age are thye scoze ye-
res: and though men be so stronge
that they come to foure scoze yeres, yet is their
lengthe short but labour and sorowe: so soone
passeth it awaye and we are gone.

But who regardeth the power of thy
wrathe, thy fearefull and terrible displea-
sure?

I teache vs to numbere oure dayes, that
we maye applye oure herres vnto wyle-
dome.

Turne the agayne, O Lord, at the last: and
regard vs vnto thy seruantes.

I satiffe vs with thy merce, and that some-
time we reioyse and be glad all the dayes
of our lyfe.

Comfort vs agayne now after the tyme that
thou hast plagued vs: and for the yeres wherein
we haue suffered aduersite.

Shewe thy seruantes thy myghte: and their
glorye in thy gloire.

And the glorious matresse of the Lord our
God be vpon vs: O prosper thou the worke
of our handes vpon vs: O prosper thou oure
holy worke.

P S A L.

XC.

Who so dwelleth vnder the defence of the
most hye, and abideth vnder the shadowe
of the almyghty.

He shall saye vnto the Lord: O my hope,
my stronge holde, my God, in whome I
trust.

For he shall deliuer the frome the snare
of the hunter: and frome the noysome pesty-
lence.

He shall couer the vnder his wynges, that
he maye be safe vnder his feathers: his
saythfulnesse and truthe shall be thy spyte and
thy defence.

So that thou shalt not neede to be afraide for
any bugges by night, ne for the arrow that fle-
eth by daye.

For the pestilence that creepeth in the darke-
nesse: ne for the sicknesse that destroyeth in the
noon daye.

A thousande shall fall besyde, and ten thou-
sande at thy right hand: but it shall not come
naye the.

Yea with thyne eyes shalt thou beholde: &
see the rewarde of the vngodly.

For thou Lord art my hope: thou hast set
thyne house of defence vnder hye.

There shall no euill happen vnto the:
neither shall anye plage come vnto thy dwel-
lynge.

For he shall giue his angels charge ouer the
to kepe the in all thy wayes.

They shall beare the in their handes, that
thou hurt not thy face agaynst a stone.

Thou shalt go vpon the Lyon and adder, the
young Lyon and the dragon shalt thou treade vnder
thy fete.

Because he hath set his lone vpon me, I shall
deliuer him: I shall defende him, for he hath
knowne my name.

When he calleth vpon me, I shall heare
hym: yea I am with hym in his trouble, I
will deliuer hym, and bynge hym to ho-
noure.

With long lyfe will I satiffye him, and shewe
him my saluacion.

P S A L.

CXI.

After the Psalme
of David.

A Psalme of the songe for the Saboth daye.

It is a good thing to giue thanks vnto the
Lord: and to singe praises vnto thy name, O
most hye.

To tell of thy louynge kynnesse earlye in
the morninge: and of thy truthe in the nyghte
season.

Vpon an instrumente of tenne stringes:
vpon the Lute, and with the songe vpon the
harpe.

For thou Lord hast made me glad thorow
thy workes: and I will reioyse ouer y^e operati-
on of thy handes.

O Lord, howe glorious are thy workes, thy
thoughtes are very depe.

An vnwise man will not knowe this: and a
fole will not vnderstande it.

That the vngodly are grene as the grashe: &
that all the workes of wyckednesse do flourish
to be destroyed for euer.

But thou Lord, O most hye, abidest worlde
without ende.

For loo, thyne enemyes, O Lord, loo,
thyne enemyes shall perishe: and all the
workes of wyckednesse shall be scattered a-
broad.

But my home shall be exalted like the home
of an Antioyne, and shall be annointed with
freshe oyle.

Myne eye also shall see his lust of his enne-
myes: and myne care shall heare his desire of
the wycked that rise vp agaynst me.

The

The righteous shall flourish like a palme tree, and grow like a cedre of Libanus.
Such as be planted in the house of the Lord, be fruitful, plenteous and gerne.
That they may shewe, how true the Lord my strength is, & that there is no vniuersall-nesse in him.

PSAL. XCII.

After the Psalms.

The Lord is king, and hath put on glorious apparel: the Lord hath put on his apparel: and girded him selfe with strength: he hath made the round world so sure, that it can not be moued.

From that time forth hath thy seat ben prepared: thou art from euerslasyng.

The floudes asyle (O Lord) the floudes lyft vp their noyse, the floudes lyft vp their waues.

The waues of the see are mighty, and rage horribly: but yet the Lord that dwelleth on hye, is mightyer.

Thy testimonies, O Lord, are verie sure: holynesse becommeth thine house for euer.

PSAL. XCIII.

After the Psalms.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shewe thy selfe.

Arise thou iudge of the world, and rewarde the proude after their deservyng.

Lord how long shall the vngodly, how long shall the vngodly triumphe?

Howe long shall all wicked doers speake so dishonourably: and make suche proude bo-
rrowes?

They smyte downe thy people, O Lord, and trouble thine heritage.

They murder the widow and the stranger: and put the fatherlesse to death.

And yet they saye, tyme, the Lord seeth not: the God of Jacob regardeth it not.

Take heede ye brutish amonge the people: o ye fooles, when will ye vnderstande?

He that planteth the eare, shall he not heare? he that made the eye, shall he not see?

He that nourisheth the Weyther: and teacheth a man knowlege, shall he not punyssh?

The Lord knoweth the thoughtes of men that they are but hayne.

Blessed is the man whome thou lernest (O Lord) and teachest him in thy lawe.

That thou mayst geue him patience in time of aduersitie, vntill the peepe be digged for the vngodly.

For the Lord will not faile his people, nei-
ther will he forsake his inheritance.

And why? iudgement shall be turned agayne vnto righteousness, and all suche as be true of heart shall folowe it.

Who ryleth vp with me agaynst the wycked? who taketh my parte agaynst the euill doers?

If the Lord had not helped me, my soule

had almost ben put to silence.

When I said: my force hath slipped, thynke (O Lord) helpe me vp.

In the multitude of the sorowes that I had in my heart, thy comforts haue refreshed my soule.

Whyt thou haue any thyng to do with the hole of wickednes, which ymagineth mischief in the lawe?

They gather them together agaynst Iacob of the righteous, and condemne the innocent bloude.

But the Lord is my refuge, my God is the strength of my confidence.

He shall recompence them thyr wyckednesse: and destroye them in thyr owne malice: yea the Lord ouer God shall destroye them.

PSAL. XCIII.

Come let vs praise the Lord, let vs truly reioyse in the strengthe of our sal-
uation.

Let vs come before his presence with thanksgyng, and shewe our selfe glad in hym with psalmes.

For the Lord is a greates God, and a great kynge, aboue all goddes.

In his hande are all the corners of the earth: and the strengthe of the hylles is his also.

The see is his, for he made it, and his hands prepared the drye lande.

Come, let vs worshyp and bowe downe our selues: let vs kneele before the Lord our maker.

For he is oure God: and we are the peo-
ple of his pasture, and the shepe of his hande.

To day if ye will heare his voyce, harden not your heeres, as when ye prouoked in tyme of temptation in the wilderness.

Where your fathers tempted me: proude me, and sawe my workes.

Fortye yeres longe was I grieved with that generation, and sayde: they are not my chyl-
dren, they vnderstande not my wordes.

Therefore I sayd vnto the in my wrath: that they shoulde not entre in to my rest.

PSAL. XCV.

Synge vnto the Lord a newe song, synge vnto the Lord all the hole earth.

Synge vnto the Lord, and praise his name: be reioyng of his saluation from daye to daye.

Declare his honour amonge the heithen, and his wonders amonge all people.

* For the Lord is greates, and can not be challynged: he is moze to be feared than all goddes.

As for all the goddes of the heithen: they be but ydols: but it is the Lord that made the heuens.

Thanksgyng and worshyp are be-
comyn: power and honoure are in his san-
ctuary.

Arise vnto the Lord (O ye kynges of the earth) asseye vnto the Lord worshyp and strength.

Arise vnto the Lord the honoure of his name: byng presents, and come in to his court.

Worshyp the Lord in the beautye of holynesse: let the hole earth stande in awe of hym.

Tell it oute amonge the heithen: that the Lord is kyng: and that it is he which hath made the round world so fast, that it can not be moued, and how that he shall iudge the people rightously.

Let the heuens reioyse, and let the earth be glad: let the see make a noyse, yea and al that therein is.

Let the feldes be ioyfull, and all that is in them: let all the trees in the wood leape for ioy.

Before the Lord, for he cometh: for he cometh to iudge the earth: yea his righteousness shall he iudge the world, and the people with his truth.

PSAL. XCVI.

The Lord is kyng, the earth may be glad therof: yea the multitude of people may be glad therof.

Cloudes and darcknesse are rounde aboute him: rightousnesse and iudgement are the habitation of his seate.

There goeth a fyre before him, to burne by his enemyes on every syde.

His lightnings giue shine vnto the world: he scytheth it, and is as a scythe.

The hylles melt lyke waxe at the presence of the Lord of the hole earth.

The very heuens declare his righteousness: and all the people se his glory.

Confounded be all they that worshyp ymagines, and kyle in thyr ydols: worshyp him all ye goddes.

Shew frateeth of it, and reioyseth: yea and al the daughters of Iuda are glad because of thy iudgements, O Lord.

For thou Lord arte the most hyest ouer all the earth: thou art exalted farre aboue al goddes.

O that loue the Lord, se that ye hate the thing which is euill: the Lord prestrucketh the soules of his sayntes, he shall deliuer them from the hande of the vngodly.

There is syngynge by a lyghte for the righteous: and a ioyfull gladnesse for suche as be iustified.

Reioyse therefore in the Lord ye righteous: and geue thanks for a remembraunce of his mercy.

PSAL. XCVII.

A Psalm.

Synge vnto the Lord a newe song: for he hath done marvellous thynges.

With his owne righte hande, and with his holy arme he hath gotten the victorye.

The Lord hath declared his saving helth, & his righteousness hath he openly shewed in the sight of the heithen.

He hath remembred his mercye and truth towards the house of Israel: so that at the end of the worldes se the saynge helth of our lord God.

Shewe your selues ioyfull vnto the Lord all ye landes: synge, reioyse, and geue thanks.

Praise the Lord vpon the harpe: synge to the harpe with a psalme of thanksgyng.

With trumpettes also and shawmes: O shewe your selues ioyfull before the Lord the kyng.

Let the see make a noyse, and all that therein is: yea the hole world, and all that dwelle therein.

Let the floudes clap their handes: and let all the hylles be ioyfull together.

Before the Lord, for he is come to iudge the earth.

Yea with rightousnesse shall he iudge the world, and the people with equitye.

PSAL. XCVIII.

After the Psalms.

The Lord is kyng, be the people neuer so vnpatient: he spyteth vpon the Lberubys, be the carthe neuer so vn-
quiet.

The Lord is great in Sion, and hye aboue all people.

O let men giue thanks vnto thy great and wonderfull name, for it is holy.

The hynges power loueth iudgement, thou preparest equitye, thou execute iudgement and rightousnes in Jacob.

O magnifie the Lord our God: saluatore before his fortchale, for he is holy.

Gioies and Raion amonge his Priestes: and Samucl amonge suche as call vpon his name: these called vpon the Lord, and he herde them.

He spake vnto them out of the cloudy pillar: for they kepte his testimonys, and shew that he gaue them.

Thou herdest them, O Lord our God, thou forgauest them, O God, & punished their own inuencions.

O magnifie the Lord our God, and worshyp him vpon his holy hill, for the Lord our God is halpe.

PSAL. XCIX.

After the Psalms.

A Psalm of prayse.

O be ioyfull in God (all ye landes) serue the Lord with gladnesse, come before his presence with ioy.

Be ye sure that the Lord he is God: It is he that is God.

to be that hath made vs. and not we our sel-
ues: we are but his people, and the shepe of
his pasture.

So go your waye in to his gates then with
thanksgyvinge, and in to his courtcs with
praise, be thankfull vnto him, and speake good
of his name.

For the Lord is gracious, his mercy is euer-
lasting: and his trueth endureth from gene-
ration to generation.

After the Ps.
124. cl.

PSAL.

C.

C. Psalme of David.

My songe shall be of mercy and iudge-
ment: yea vnto the (O Lord) will I
singe.

Let me haue vnderstandinge in the waye
of godlynesse, vntill the tyme that thou come
vnto me: and so shall I waite in my house vnto
an innocent deere.

I will take no wycked thyng in hande: I
hate the synne of vncharitable, it shall not
cleue vnto me.

A forward heere shall depart from me: I will
not knowe a wicked person.

Who so pynche, slaundereth his neighbour,
hym will I destroye: who so hathe a proude
looke, and an hye stomacke, I maye not awaye
with him.

Myne eyes shall loke for suche as be sayde
full in the laude: it is at they more dwell with
me: and who so loveth a goodly lyfe, shall be my
seruant.

There shall no discreetfull person dwell in
my house: he that telleth lies shall not tarpe
in my sight.

I shall soone destroye all the vngodly of the
land: that all wicked men may be rote oute
of the city of the Lord.

After the Ps.
124. cl.

PSAL.

C. I.

C prayer of the sinner, when he was in woo, and
powred out his complainte before the Lord.

Hear my prayer, O Lord, and let my cry-
inge come vnto the.

Hyde not thy face fro me in the tyme
of my trouble: enclyne thine eares vnto me
when I call, O heare me, and that righte
soone.

For my daies are consumed away like smoke:
and my bones are bent vp as it were a fyre
brande.

My heart is synkten downe, and my the-
ere lyke grasse: so that I forget to eate my
bread.

For the voyce of my groming: my bone will
scarce cleue to my fleshe.

I am become lyke a Pelycane in the
wylde nesse: and lyke an hole in a broken
wall.

I waite, and am euen as it were a sparowe
sitting alone vpon the house top.

Myne enemies scyle me all the daye long:

they laugh me to scorne, and are sworne to-
gether agaynst me.

I eate ashy with my bread, and mingle my
drynke with wepinge.

And that because of thine indignacion and
wrath, for thou hast taken me vp, and cast me
awaye.

My dayes are gone like a shadowe: and I
am withered lyke grasse.

But thou, O Lord, endureth for euer: and
thy rememb; auncle thowowe oute all genera-
tions.

Arise therefore and haue mercy vpon Sion:
for it is tyme to haue mercy vpon her, yea the
tyme is come.

And why? thy seruantes haue a loue in
her stones: and it pyneth them to se the moun-
tayne.

The Wylde shall feare thy name, O
Lord, and all the hynges of the earth the
maraille.

For the Lord shall buyde by Sion, and
appeere in his glory.

He shal send hym vnto the prayer of the
poore: destitute: and despayred not they be
fyr.

It is shal be written for those that com-
fiter: that the people which shall be borne, may
praise the Lord.

For he loketh downe from his sanctuary
out of the heuen to the Lord beholde the
earth.

That he may heare the mourninges of such
as be in captiuitie: and deliuer the chyl-
dren of deache.

That they maye preache the name of the
Lord in Sion: and his worship at Ieru-
salem.

When the people are gathered to-
gether: and the kyngdomes also to seue the
Lord.

He hath brought downe my strength in my
journey: and shortened my dayes.

Yet will I saye, O my God, take me out
awaye in the myddell of myne age: as for the
yeres, they endure thowowe oute all genera-
tions.

Thou Lord in the beginning hast layd the
foundation of the earth, and the heuens in the
woykes of thy handes.

They shall perishe, but thou shalt endure:
they all shall waite vnto the as both a garment
as a vestment: shalte thou chaunge them, and
they shall be chaunged.

But thou art the same, and thy yeres shall
not faile.

The chylidren of thy seruantes shall con-
fytne: and they shal be as the chylidren of
the heu.

PSAL.

C. II.

C. II. Psalme.

Praise the Lord, O my soule, and
all that is within me, praise his holy
name.

Praise the Lord, O my soule, and forget not
all his benefites.

Which forgiveth all thy synnes: and hea-
leth all thine infirmities.

Which saureth thy lyfe from destruction: &
enricheth the with mercy, and lounge hynd-
ereth.

Which satisfieth thy desyre with good
thynges: makynge the yonge and lusty as an
Egle.

The Lord executeth rightousnesse & iudge-
ment, for all them that suffer wronge.

He shewed his wayes vnto Moyses: and his
traces vnto the chylidren of Israel.

The Lord is full of compassion and mer-
cy: longe sufferynge, and of greates good-
nesse.

He will not alwaye be chiding: neither will
he kepe his anger for euer.

He hath not deale with vs after our syn-
nes: ne rewarded vs accordyng to oure wicked-
nesse.

For loke howe hye the heuen is in comparis-
on of the earth: so great is his mercy also toward
them that feare him.

Loke howe wyde the East is from the
West: so farre hath he sette oure synnes
from vs.

Yea like as a father pitieth his owne chylde:
so is the Lord merciful vnto them that
fear him.

For he knoweth wherof we be made: he re-
memb; that we are but dust.

That a man in his tyme is but as a grasse:
and flourisheth as a flower of the feild.

For as soone as the wynde goeth ouer it,
it is gone: and the place therof knoweth it no
more.

But the merciful goodnesse of the Lord, en-
dureth for euer and euer, vpon them that feare
him, and his rightousnesse vpon their chylidren
for euer.

Suche as kepe his commandmentes: and
speake vpon his commandmentes, to doo
them.

The Lord hath prepared his seat in heuen:
and his kyngdome ruleth ouer all.

He shall the Lord ye angels of his, ye that
be mighty in strengthe: fulfillynge his com-
mandment, that men may heare the voyce of
his woordes.

O praise the Lord all ye his hostes, ye ser-
uantes of his, that do his pleasure.

O praise god of the Lord all ye woordes
of his, in every place of his dominion: praise
the Lord, O my soule.

PSAL.

C. III.

Praise the Lord, O my soule: O Lord my
God, thou arte become excedyng glori-
ous, thou arte clothed with mayesty and
honoure.

Thou hast taken thy self with light, as it were
with a garment, thou spreadest out thy heuen like
a tabernacle.

Thou boldest it aboute with waters, & ma-
dest the cloudes thy chaire, and goest vpon the
wynges of the wynde.

Thou hast sayde the earth vpon her founda-
tion, that it neuer moueth at any tyme.

Thou coverest it with the type like as with
a garment: so that the waters stande above
the hylls.

But at thy rebuke they flee, at the voyce of
thy thonder they are ashyde.

(Then are the hylls seene aloft, and the va-
leys benethe in their place which thou hast ap-
pointed for them.)

Thou hast set them their boundes, whiche
they may not passe, that they turne not agayn
to couer the earth.

Thou causeth the welles to springe by a-
monge the vales, and the waters to runne a-
monge the hylls.

That al beeres of the feild may haue drynke,
and that the wyld asses maye quenche theyr
thirst.

Above vpon the hylls haue the foules of
ayre their habitation, & sing among the bryan-
ches.

Thou waterest the hylls frome above:
the earth is fylled with the frutes of thy
woykes.

Thou bringest forth grasse for the catel, and
geene herbes for the seruice of men.

Thou bringest forth out of the earth: wine to
make glad the heart of man, oyle to make him a
cheerful countenance, and bread to strengthe
mans herte.

The trees of the Lord are full of sape: e-
uen the trees of Libanus whiche he hath plan-
ted.

There make the byrdes theyr nestes:
and the fyre hylls are a dwellinge for the
Stourche.

The hylls are a refuge for the wyld
goates: and so are the stony rockes for the
conyes.

Thou hast appointed the Moone for cer-
taine seasons, the Sunne knoweth his going
downe.

Thou makest darkness, that it maye be
nyght: wherby all the beestes of the feild do
moue.

Yea and the yonge Lyons whiche roze
after they praye: and seke theyr meate at
God.

But when the sunne aryseth, they get them
awaye together, and lye them downe in theyr
dens.

When goeth man forth to his woike, and to
till his lande vntill the euenyng.

O Lord, how many folde are thy woyses,
right wisely hast thou made them all: yea the
earth is full of thy creature.

So is this great and wyde see also, wherby
are thynges creeping innumerable, both small
and great beestes.

There go the shippes ouer, and there is that
Leuitathan, whom thou hast made to take his
pastyme therein.

They warpe all vpon the, that thou mayest
steare.

grue them meate in due season.

When thou givest it them, they gather it: when thou openest thy hand, they are filled with good.

But when thou hidest thy face, they are confounded: if thou takest away their help, they dye, and are turned agayne to their dust.

Agayne, when thou lettest thy breath go forth, they are made: and so thou renewest the face of the earth.

The glorious maiestie of the Lord endureth for ever: and the Lord endureth in his workes.

The earth trembleth at the loke of him: he toucheth the hyles, and they smoke.

I will singe unto the Lord as long as I live: I will praise my God while I have my beinge.

O that my wordes might please him, for my love is in the Lord.

As for sinners, they shall be consumed oute of the earth: and the vngodly shall come to an ende: but praise thou the Lord, o my soule. Praise the everlastinge.

PSAL.

CIII.

After the Psalms.

L. Psal. xlii. b. Clave. ps. xlii. b.

O give thanks unto the Lord: and call upon his name: let thy people what thin- ges he hath done.

O let your songes be of hym: praise him, and let your talking be of all his wonderful workes.

Give his holy name a good report, let there be praises that like the Lord.

Seeke the Lord and his strength: seeke his face evermore.

Remember the merciful workes that he hath done, his wonders and the inventions of his mouth.

O ye seed of Abraham his servant, ye chosen of Jacob his chosen.

He is the Lord our God, whose punishments are shewed out all the world.

He is alwaye mercifull of his covenant, and promise that he made to a thousand generations.

Yea the covenant that he made with Abraham: and the othe that he swore unto Isaac.

And appointed the same unto Jacob for a lawe: and to Israel for an everlastinge covenant.

Sayinge: unto the will I give the lande of Canaan, the lot of your heritage.

When there was yet but a few of them: & the strangers therein.

What time as they wente from one nation to another: from one kingdome to another.

He suffered no man to hurt them, but reproved even kings for their sakes.

Touch not myne anointed, wo my Prophets no harme.

Moses he called for a teache upon

the lande: and destroyed all the proud and hye.

But he had sente a man before them, say- inge: Joseph: whiche was sold to be a bond- slave.

They hurt his feet in the stocks: they perished his heart.

Untill the time that his word came, and till the word of the Lord had broken hym.

Then sent the kinge, and caused him to be helpere: the prince of the people had let him go.

He made him Lord of his house: and master of all his substance.

That he mighte reforme his prince after his will: and teache his senators after his name.

Israel also came in to Egypt: & Jacob was a stranger in the lande of Ham.

But he increased his people exceedingly: and made them stronger then their enemies.

Whose better turned so, that they had his people: and dealt vnto him with his servants.

Then sent he Moses his servant, & Aaron whom he had chosen.

These byd his tokens among them, & were in the land of Ham.

He sente darkness, and it was dark: for they were not obedient unto his word.

He turned their waters in to blood, & they died their death.

His landes brought forth frogs: & he sent them in their kinges chambers.

He spake the word: and there came all manner of flies and lice in all their quarters.

He gave them haile stones for rayn: & he smote them with his hand.

He smote their vineyardes and figgetrees: and destroyed the reeds that were in their waters.

He spake the word, and there were gnawing caterpillers innumerable.

These ate by all the grasse in their land, & devoured their fruits of the ground.

He smote all the first borne in the land, & the chief of all their substance.

He brought them forth with ships: & there was not one feeble person among them.

They were glad of their departing, for they were awaye from them.

He made a cloud to be a coveringe: and he made to give light in the night.

At their desire there came quailles: and he filled them with the bread of heaven.

He opened the rock of stone, and the waters flowed out: so that rivers ranne in the wilderness.

For why? he remembered his holie promise whiche he had made unto Abraham his servant.

Thus he brought forth his people with gladness: and his chosen with gladness.

And gave them the landes of the Hyeth:

when they take the labours of the people in possession.

That they mighte kepe his statutes: and observe his lawes. Praise the everlastinge.

PSAL.

CV.

Praise the everlastinge.

O give thanks unto the Lord: for he is gracious, and his mercie endureth for ever.

Who can expresse the noble actes of the Lord, or shewe forth all his prayse?

Blessed are they that alway kepe iudgement, and do righteousness.

Remember vs, o Lord, according to the favour that thou bearest unto thy people: & with thy saving helpe.

That we mighte see the pleasure of thy chosen, that we mighte crye in the gladnesse of thy people, and give thanks with thyne inheritance.

We have sinned with our fathers, we have done amisse, we have dealt wickedly.

Our fathers regarded not thy wonders in Egypt, they kepte not thy great goodnesse in the wilderness: but were disobedient at the see, even at the red see.

Nevertheless he helped them for his names sake: that he mighte make his power to be knowne.

He rebuked the red see, and it was dried up: he led them through the deep, as in the wilderness.

Thus he saved them from the hande of the enemy: and delivered them from the hande of the enemy.

As for those that troubled them, the waters overwhelmed them, there was not one of them left.

Then delivered they in his word, and sang praises unto him.

But within a while they forgot his workes, & would not abide his counsell.

A lute came upon them in the wilderness: so that they tempted God in the desert.

Yet he gave them their desire, and sent them forward at their wishes.

They angered Moses in the tentes, and Aaron the servant of the Lord.

So the earth opened and swallowed up Dathan: and covered the congregation of Aaron.

The fire was kindled in their company, the same burnt by the vngodly.

They made a calfe in the desert, and worshipped the molten ymage.

Thus they turned their glory in to the similitude of a calfe that eateth haye.

They forgot God their saviour, whiche had done so great thinges in Egypt.

Wonderous workes in the land of Ham: & wonderful thinges in the red see.

So he sayde he would have destroyed them, had not Moses his chosen stande be-

fore him in the gappe: to turne away his wrathfull indignacion, lest he should have destroyed them.

Yea they thoughte some of that pleasant lande, and gave no credence unto his word.

But murmured in their tentes, and hated not unto the voyce of the Lord.

Then lift he up his hande agaynst them, to smite them in the wilderness.

To cast out their seed among the nations, & to scatter them in the landes.

They toynd them selves unto Baalpeor: & and ate the offerings of the dead.

Thus they provoked him unto anger with their owne inventions, & the plague was great amonges them.

Then stood by phinehas and executed iudgement, and so the plague ceased.

And that was counted unto him for righteousnesse: amonge all posterities for evermore.

They angered him also at the waters of strife: so that Moses was punished for their sakes.

Because they provoked his spirit, & he told them playnly with his lips.

Neither destroyed they the Hethen: as the Lord commanded them.

But were mingled amonge the Hethen: & learned their workes.

In so muche that they worshipped theyr ymages: whiche turned to their owne de- cape.

Yea they offered theyr sonnes and daughters unto devils.

And shed the innocent blood of their sonnes and of their daughters, whom they offered unto the ymages of Canaan: so that the lande was defiled with blood.

Thus were they slayned with theyr owne workes, and went a howling with their owne inventions.

Therefore was the wrath of the Lord kindled against his people, in so muche that he abhorred his owne inheritance.

And gave the over in to the hand of the Hethen: and they that hated them, were lordes over them.

Their enemies oppressed them, & had them in subjection.

Many a time did he delivere them: but they provoked him with theyr owne inventions, and were broughte downe for theyr wickednesse.

Nevertheless when he sawe their adversities he heard their complaint.

He thought upon his covenant, and pressed them: accordinge unto the multitude of his mercies.

Yea he made all those that had led them away captiv, to pitie them.

Deliver vs, o Lord our God, and gather us from amonge the Hethen: that we may give thanks to thy holy name, and make our boast of thy prayse.

Blessed be the Lord God of Israel frome everlastinge and ever without ende, and let

Am. li. all

all people say: Amen, Amen.
everlastinge.

Prayse the

PSAL.

CVI.

After the Ps.
hucus. viii.

Judith. xlii.

O Gue thanks unto the Lorde: for he is gracious, and his mercy endureth for ever.

Let them give thanks whome the Lorde hath redeemed: and delivered from the hands of the enemy.

And gathered them out of the landes, from the East, from the West, from the North, and from the South.

They wente astray in the wilderness, in an untrodden waye: and founde no cite to dwell in.

Hunger and thyrst: and theyr soule sayned in them.

So they cryed unto the Lorde in theyr trouble: and he delivered them from theyr distress.

He ledde them forth by the right waye: that they mighte goe to the cite where they dwelte.

That men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

For he satisfied the empty soule: and filled the hungry soule with good.

Suche as sate in darkness, and in the shadowe of death, being fast bounde in miserye and yron.

Because they were not obedient to the commandment of God, but lightly regarded the counsell of the most high.

Their heere was vexed with labour: they fell downe, and there was none to helpe them.

So they cryed unto the Lorde in theyr trouble: and he delivered them out of theyr distress.

He brought them forth of darkness, and from the shadowe of death: and brake their bonde in sonder.

That men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

For he hath broken the gates of brass, and smitten the barres of yron in sonder.

Folyshe men were plagued for their offence, because of their wickednesse.

Their soule abhorred al manner of meat, they were even hard at death.

So they cryed unto the Lorde in theyr trouble: and he delivered them out of their distress.

He sent his word and healed them, & saved them from their destruction.

That men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

These men be the workes of the Lorde, and his wonders in the depe.

For at his word, the storme of mynne and lightning by the waues thereof.

They are carried up to the heuen, and come agayne to the depe: their soule melteth away in the trouble.

They releeve to & fro, they stagger like a drunk man: and are at their wittes ende.

So they crye unto the Lorde in theyr trouble: and he delivered them out of their distress.

He maketh the storme to cease: so that the waues are still.

Then are they glad because they be at rest: and so he bringeth them unto the land where they wolde be.

That men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the children of men.

For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

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For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

A songe of a Psalm of David.

O God, my herte is ready to synge, and thou shalt give prayse.

Awake, o my glorie, awake lute and harpe, I my selfe will awake right early.

I will give thanks unto the Lorde, among the people, I will synge prayse unto thee among the brethren.

For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

For the greatnesse of thy mercy is high as the heavens, and thy faithfulness reacheth to the clouds.

That thy beloved maye be delivered: help thou with thy right hande and heare me.

God hath spoken in his sanctuary, whiche charge receiveth me.

I will divide Sichem, & meate out the valley of Sichem.

Selaab is myne, Manasses is myne, Ephraim is the strength of my head, Juda is my captivite.

Manasse is mynne, Manasses is myne, Ephraim is the strength of my head, Juda is my captivite.

Manasse is mynne, Manasses is myne, Ephraim is the strength of my head, Juda is my captivite.

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Manasse is mynne, Manasses is myne, Ephraim is the strength of my head, Juda is my captivite.

Let them alwaye be before the Lorde, but as for the memoriall of them let it perishe from out of the earth.

And that because his mynde was not to do good, but persecuted the poore helpelesse, and him that was vexed at the herte, to slaye hym.

His delpte was in curling, and therefore shal it happen unto him: he shal not be blessed, & that shal be farre from him.

He clothed him selfe with curlinge lyke as with a rayment: for it wente into his bowelles lyke water, and lyke oyle into his bones.

Let it be unto him as a cloke that he hath upon him, and as the gyddle that he is gydded withall.

Let it thus happen frome the Lorde unto myne enemies, and to thole that speak euill against my soule.

But deale thou with me, O Lorde God, accordinge unto thy name, for sweete is thy mercie.

Deliver me, for I am helpelesse and poore, & my herte is wounded within me.

I goe hence lyke the shadowe that departeth, and am dyscuen awaye as the grasshoppers.

My knees are weake thowow fastinge, my flesh is dried up for want of fatnesse.

I am become a rebuke unto them, they loke upon me and shake theyr heades.

Helpe me, O Lorde my God, oh save me for thy mercies sake.

That they may knowe, how that this is thy hande, and that thou hast done it.

Though they curse, yett bleesse thou: and let them be confounded, that rise up against me, but let thy seruante reioyce.

Let myne adversaries be clothed with their owne shame, as with a cloke.

Certes, I will give thanks unto the Lorde with my mouth, and prayse him amonge the multitude.

For he standeth at the right hande of the poore, to save him frome suche as condemne his soule.

PSAL.

CIX.

After the Ps.
hucus. viii.

A Psalm of David.

The Lorde sayde unto my Lorde: Set thou on my right hande, until I make thine enemies thy footstole.

The Lorde shal sende the rodde of thy power out of Sion, be thou ruler even in thy myddle amonges thine enemies.

In the daye of thy power shal thy people offer the freewill offerings with an holy worship, the dewe of thy birth is of the wombe of the morninge.

The Lorde swore, and will not repent: Thou art a priest for ever after the order of Melchisedec.

The Lorde brook thy right hande, shal smyte such hynges in the daye of his wrath, & shal not the synne of his mother be done agayne.

He shal be iudge amonge the heathen, & shal be iudge amonge the heathen.

After the Ps.
hucus. viii.

Shall fill them with dead bodies, and smyte
in sonder the braddes oure aguerle coun-
treys.
He shall drynke of the brooke in the waye,
therefoze shall he lyft by his hed.

PSAL. CX.

After the Ps.
hucus. 154.

¶ Praise the euertlasting.

I Will gyue thanks vnto the Lorde with
my hols herte: secretly amonge the faith-
full, and in the congregation.
The workes of the Lorde are great, soughte
out of all them that haue pleasure therein.
His worke is worthy to be prayd and had
in honoure, and his righteousness endureth
for euer.
The mercifull and gracious Lorde hath so
done his marvelous workes, that they ought
to be had in remembrance.
He spureth meeke vnto cherym, that feare
him, he is curie mynde full of his couenaunt.
He sheweth his people his power of his wor-
kes, that he maye geue them the heritage of
the berychen.
The workes of his handes are verite and
mogenance, all his commaundmentes are
true.
They stand fast for euer and euer, and are
done in truth and equite.
He sent redemption vnto his people, he hath
commaunded his couenaunt for euer, his
recurrent is his name.

Job. xliii. d.
Prouer. i. d.
and. ix. c.
Eccl. i. bAfter the Ps.
hucus. 154.

PSAL. CXI.

¶ Praise the euertlasting.

Blessed is the man that feareth the Lorde
and hath great wispe in his commaun-
dementes.
His seede shall be myghty vpon earth,
the generation of the faithfull shall be bless-
ed.
Richesse and plenteousnesse shall be in his
house, and his righteousness endureth for
euer.
Vnto the godly there ariseth by sight in
darkenesse: he is mercifull, louinge & righte-
eous.
Well is he that is mercifull, and lendeth
gladly, and poudereth his wordes with discre-
tion.
For he shall neuer be moued, the righteous
shall be hadde in an euertlasting remem-
brance.
He will not be afraied for any euill tydin-
ges, his herte standeth fast, and beleueth in
the Lorde.
His herte is stablished, he will not shynke
by fall he is as a rocke vpon his enemies.
He hath sparked abysme, and giuen to the
poore, his righteousness endureth for euer,

K. 157. 17.

his house shall be traicte with honoure.
The bngodly shall se it, and it shall gne
him: he shall gnawe it with his teeth and
some awaye, and the desire of the bngodly
shall perishe.

PSAL. CXII.

¶ Praise the euertlasting.

Praise the Lorde (O ye seruantes) O
praise the name of the Lorde.
Blessed be the name of the Lorde, for
this tyme forth for euer more.
The Lordes name is worthy to be prayd
frome the risinge by of the sunne vnto the
settinge downe of the same.
The Lorde is hygh above all berychen, &
his glorye above the heauens.
Who is lyke vnto the Lorde our God, that
hath his dwellinge so hygh, which humbleth
him selfe, to beholde that is in heauen and
earth?
Which taketh vnto the simple out of the
dust, and lyfteth the poore out of the myre.
That he maye set him amonge the prin-
ces, euen amonge the dyners of his pe-
ple.
Which maketh the barren woma to be
haile, and to be a topfull mother of chyl-
dren.

¶ Praise the euertlasting.

PSAL. CXIII.

When Israel came out of Egypt, and
the house of Jacob some amonge the
Aegyptian people.
Iuda was his Sanctuare, Israel his domi-
tion.
The see sawe that, and fled, Jordan turned
backe.
The mountaynes skipped lyke rammes, &
the lytle hylles lyke ponge shepe.
What ayled the, O thou see, that thou did
dest? and thou Jordan, that thou turned
backe?
Ye mountaynes, that ye skipped lyke
rammes: and ye lytle hylles, lyke ponge
shepe?
The earth trembled at the presence of the
Lorde, at the presence of the God of Is-
rael.
Which turned the harde rocke into a flow-
dinge water, and the flint stone into a
bricke well.

Not vnto vs, O Lorde, not vnto vs, but
vnto thy name geue the praye, for thy
louinge mercy and faithfulness.
Wherefore shall the berychen saye: What
is nowe their God?
Our God, he is in heauen, he doth what
euer it please him.
Their images are but siluer and golde, and
the worke of mens handes.
They haue mouthes, and speake not: they

have they, but they se not.
They haue eares, & heare not: noses haue
they, but they smell not.
They haue handes & handle not, feete haue
they, but they can not goo, neyther can they
speake: for they haue their mouthes.
They that made them, are lyke vnto them,
and so are all surge as put their trust in
them.
But let Israel trust in the Lorde, for he is
their succoure and defence.
Let the house of Aaron put their trust in
the Lorde, for he is their succoure and de-
fence.
They that feare the Lorde, let them put
their trust in the Lorde, for he is their suc-
coure and defence.
The Lorde is mynde full of vs, and blesteth
us: he blesteth the house of Israel, he blesteth
the house of Aaron.
Ye be blesteth all them that feare the Lorde,
both small and great.
The Lorde encrease you more & more: both
you, and your children.
For ye are the blessed of the Lorde, whiche
are in heauen and earth.
All the hols heauens are the Lorde, but
the earth hath he giuen vnto the children of
men.
The Lorde praye not the (O Lorde) neyther
all they that go downe into silence.
But we will praise the Lorde, frome this
tyme forth for euer more. ¶ Praise the
euertlasting.

PSAL. CXIII.

I am well pleased, that the Lorde hath heerd
the voyce of my prayer.
That he hath enclined his eare vnto me,
therefoze will I call vpon him as long as I
lyue.
The snares of death compassed me rounde-
about, the paynes of hell gat holde vpon me,
I found trouble and heynousnesse.
Then called I vpon the name of the Lorde:
O Lorde: rescue my soule.
Gracious is the Lorde, and righteous, yea
our God is mercifull.
The Lorde preferreth the simple, I was
brought downe, and he helped me.
Roune agayne then vnto thy rest, O my
soule, for the Lorde hath giuen the thy de-
liuerance.
And why thou hast deliuered my soule from
death, myne eyes from teares, and my feete
from synninge.
I will walke before the Lorde, in the land
of the lyuinge.
I beleued, and therefore haue I spoken, but
I was sore troubled.
I sayd in my hart: All men are lyers.
What reward shall I geue vnto the Lorde
for all the benefytes that he hath done vnto
me?
I will receyue the cuppe of saluacion, & call
vpon the name of the Lorde.
I will paye my vowes in the presence of all

his people, right heart in sight of the Lorde
is the death of his synners.

O Lorde, I am thy seruante, I am thy ser-
uant, and the sonne of thy handmaide, thou
hast broken my bondes in sonder.

I will offer to thee, the sacrifice of thankes-
givinge, and will call vpon the name of the
Lorde.

I will paye my vowes vnto the Lorde in
the sight of all his people, in the courtes of
the Lordes house, euen in the myddes of the,
O Jerusalem. ¶ Praise the euertlasting.

PSAL. CXV.

After the Ps.
hucus. 154.

O Praise the Lorde al ye Gentyles, laude
him all ye people.
For his mercifull kyndenesse is euer
more and more toward vs, and the truth of
the Lorde endureth for euer. ¶ Praise the
euertlasting.

PSAL. CXVI.

After the Ps.
hucus. 154.

O Praise thanks vnto the Lorde, for he
is gracious, and his mercy endureth for
euer.

Let Israel now confesse, that his mercy en-
dureth for euer.

Let the house of Aaron now confesse, that
his mercy endureth for euer.

Ye let them now that feare the Lorde con-
fesse, that his mercy endureth for euer.

I called vpon the Lorde in trouble, and the
Lorde herde me at large.

The Lorde is my helpe, I will not feare
what man doeth vnto me.

The Lorde is my helpe, and I shall se my
deliuerance vpon myne enemies.

It is better to trust in the Lorde, then to
put any confidence in man.

It is better to trust in the Lorde then to put
any confidence in princes.

All berychen compassed me rounde aboute
but in the name of the Lorde will I destroye
them.

They kepe me in on euery syde, but in the
name of the Lorde, I will destroye them.

They came aboute me lyke bees, and
were as hore as the thornes, but
in the name of the Lorde I will destroye
them.

They thrust at me, that I myght fall, but
the Lorde was my helpe.

The Lorde is my strength, and my songe,
and is become my saluacion.

The voyce of mye and mythe is in the
dwellinges of the righteous, for the righte-
hande of the Lorde hath gotten the vic-
tory.

The right hande of the Lorde hath the pre-
eminence, the right hande of the Lorde hath
gotten the victory.

I will not dye, but lyue, and declare the
workes of the Lorde.

The Lorde hath chastened and correcte me,
but he hath not giuen me ouer vnto death.

Open me the gates of righteousness, that
I maye

Eccl. x. a
Eccl. x. a

I maye as to that thou wilt, and give thanks
unto the Lord.

This is the Lord, the righteous
God, and in his name.

I thank thee, that thou hast heard me, and
art become my saluation.

The same stone which the builders refused
is become the head stone in the corner.

This was the Lord's doing, and it is mar-
vellous in our eyes.

This is the day, which the Lord hath
made, let us rejoice and be glad in it.

Help now O Lord, O Lord send us now
protection.

Blessed be he that commeth in the name of
the Lord, we saye you good lucke, ye that
be of the house of the Lord.

God is the Lord, a hath shewed vs light:
O gird with the solemn feast with grene boughs
ches, euen unto the houses of the altar.

Thou art my God, and I will thanke thee
thou art my God, and I will praye thee.

O give thanks unto the Lord, for he is
gracious, and his mercie endureth for euer.

PSAL. CXVII.

A L E P H.

After the
psalmist.

Blessed are those that be vnderfled in the
trayle: which walke in the lawe of the
Lord.

Blessed are they that kepe his testimonies,
and seke him with their hole heart.

Which walke in his wayes, and do no wic-
kednesse.

Thou hast giuen strait charge to kepe thy
commandmentes.

O that my wayes were stablished to kepe
thy statutes.

So woulde I not be confounded, whyle
I haue respect vnto all thy commandmen-
tes.

I will thanke thee with an vnfeigned heart,
because I am learned in the iudgements of thy
righteousnesse.

I will kepe thy statutes, O forsake me not
strictly.

B E T H.

Where wilt thou shall a yonge man amende
his waye? Turn by enuyng him self after thy
worde.

With my hole hearte to I seke thee. O let me
not go wronge oute of thy commandmen-
tes.

Thy wordes haue I by dwelt in my heart, I
woulde not synne against thee.

Praysted be thou, O Lord, O teache me thy
statutes.

With my lippes will I be tellinge out all
the iudgements of thy mouth.

I haue as great delecte in the waye of thy te-
stimones, as in all manner of riches.

I will exerceise my selfe in thy commande-
mentes, and haue respect vnto thy socera-

tion.

My delecte shall be in thy statutes, I shall
forget thy wordes.

G I M E L.

O do well vnto thy seruant, that I maye
lyue and kepe thy wordes.

Open thou myne eyes, and so shall I see
out wonderous thinges in thy lawe.

I am a stranger vpon earth, O hide not
thy commandmentes from me.

My soule breaketh out, for the very fervor
desire that I haue allwaye vnto thy iudge-
mentes.

Thou rebuked the proude, cursed are they
that departe from thy commandmentes.

O turne from me shame and rebuke, for I
kepe thy testimonies.

Since also sit and speake against me, but
thy seruant is occupied in thy statutes.

In thy testimonies is my delecte, they are my
counselers.

D A L E T H.

My soule cleaereth to the dust, O quene
thou me accordinge to thy worde.

I knowledg my wayes, and thou hast
me. O teache me then thy statutes.

Make me to vnderstande the waye of thy
commandmentes, and so shall I talke of
thy wonderous workes.

My soule melteth awaye for thy har-
monie, O let me by accompage vnto thy
worde.

Take from me the waye of lyinge, and
graunte me thy lawe.

I haue chosen the waye of truth, thy iud-
gements haue I lapde before me.

I speake vnto thy testimonies, O Lord
founde me not.

I will runne the waye of thy commande-
mentes, when thou hast comforted my heart.

H. E.

Teache me O Lord the waye of thy sta-
tes, and I shall kepe it vnto the ende.

O give me vnderstanding, and I shall kepe
thy lawe, yea I shall kepe it with myne hole
heart.

Leade me in the path of thy commande-
mentes, for that is my desire.

Enclayne myne hearte vnto thy testimonies,
and not to couetousnes.

O turne away myne eyes, leaue thy
beholde vanitye, and quicken me in thy
waye.

O stablish thy worde in thy seruant, that
I maye feare thee.

Take awaye the rebuke that I am ashy-
amed of, for thy iudgements are amiable.

Behold, my desire is in thy commande-
mentes, O quicken me in thy righteous-
nesse.

V A V.

Let thy louinge mercie come vnto me, O
Lord, and thy sauynge health accompyng vnto
thy worde.

That I maye give answers vnto my blas-
phemies, for my trust is in thy worde.

O take not the word of truthe bitterly out
of my mouth, for my hope is in thy iudge-
mentes.

So shall I alwaye kepe thy lawe, yea for
euer and euer.

And I will walke at libertye, for I seke thy
commandmentes.

I will speake of thy testimonies eue before
kings, and will not be ashamed.

My delecte shall be in thy commandmentes
which I loue.

My handes also will I lye vnto thy co-
mandmentes which I loue, and my talking
shall be of thy statutes.

Z A I N.

O thinke vpon thy seruant as concerning
thy wordes, wherein thou hast caused me to put
my trust.

For it is my comfort in my trouble, yea thy
worde quickeneth me.

The proude haue me greatly in derisio, yet
thinke not I come from thy lawe.

I remember thyne euerswearinge iudgementes,
O Lord, and am comforted.

I am horriblye affrayed for the bugabie, I
fear the lawe.

Thy statutes are my songes in the house of
my pilgrimage.

I thinke vpon thy name, O Lord, in the
right season, and kepe thy lawe.

It is myne alme, for I kepe thy command-
mentes.

H E T H.

Thou art my porcyon, O Lord, I am pur-
sued to kepe thy lawe.

I make myne humble petition in thy pre-
sence with my hole heart, O be mercifull vnto
me accordinge vnto thy worde.

I call myne owne wayes to remembrance,
and turne my feete into thy testimonies.

I make hast, and prolonge not the tyme, to
kepe thy commandmentes.

The congregations of the vngodly haue
tribbed me, but I forget not thy lawe.

As myne eye stande I by, to give thanks
vnto thee, for the iudgements of thy righte-
ousnesse.

I am a companion of all them that feare
thee, and kepe thy commandmentes.

The earth, O Lord, is full of thy mercie,
O teache me thy statutes.

T E H.

O Lord, thou hast dealt frendly with thy
seruant, accompyng vnto thy worde.

O frame myne eyes, myne hearte and
knowledge, for I beloue thy commande-
mentes.

Before I was troubled, I went wronge,
but now I kepe thy worde.

Thou art good & frendly, O teache me thy
statutes.

The proude ymagin lyes vpon me, but I
kepe thy commandmentes with my hole
hearte.

Their heart is as fat as bryare, but my de-
lecte is in thy lawe.

It is good for me that I haue bene in trou-
ble, that I maye lerne thy statutes.

The lawe of thy mouth is dearer vnto me
then thousandes of golde and siluer.

I O D.

Thy handes haue made me and fastyned
me, O give me vnderstandinge, that I maye
learne thy commandmentes.

They that feare thee, will be gladde when
they se me, because I put my trust in thy
worde.

I know, O Lord, that thy iudgements are
right, and that thou of very faithfullnesse hast
caused me to be troubled.

O let thy mercifull kyndnesse be my com-
fort, accordinge to the promes that thou hast
made vnto thy seruant.

O let thy louinge mercies come vnto me,
that I maye lyue, for thy lawe is my de-
lecte.

Let the proude be confounded, which han-
dle me so falsly.

But let such as feare thee, and knowe thy
testimonies, be turned vnto me.

O let myne hearte be vnderfled in thy statu-
tes that I be not ashamed.

C A P H.

My soule longeth for thy sauynge health, for
my trust is in thy worde.

Myne eyes longe sore for thy worde, say-
enge: O when wilt thou comfort me?

For I am become lyke a borel in the smoke,
yet do not I forget thy statutes.

How many are the dayes of thy seruant?
When wilt thou be auenged of myne aduer-
saries?

The proude haue bygged pyttes for me, whyle
they are not after thy lawe.

All thy commandmentes are true, they per-
fume me fastly, O be thou my helpe.

They haue almost made an ende of me vpon
earth, but I forsake not thy commandmen-
tes.

O quicken me after thy louynge kyndnesse,
and so shall I kepe the testimonies of thy
mouth.

L A M E D.

O Lord, thy worde endureth for euer in
heauen.

Thy truth also remembreth some one gene-
ration to another: thou hast layd the founda-
tion of the earth, and it is by stand.

They continue this day accompyng to thyne
statutes.

ordinance, for all things serue the.
 If my tript were not in thy lawe, I shuld
 perishe in my trouble.
 I will neuer forget thy commaundmentes
 for with them thou quickenest me.
 I am thyne. Oh helpe me, for I like thy co
 mmaundmentes.
 The vngodly laye waite for me to destroye
 me, but I confesse thy testimontes.
 I see that all thinges come to an ende, but
 thy commaundment is exceedinge broad.

MEM.

What loue haue I vnto thy lawe? all I
kepe longe is my talkinge of it.
Thou thyrothw the commaundment haue
made me thyse then myne enemies, for it is
cure by me.
I haue more vnderstandinge then all my
teachers, for thy testymouies are my as-
sures.
Yea I am thyse then the aged, for I kepe
thy commaundmentes.
I refraigne my feete from euery euill waye,
that I maye kepe thy wordes.
I wyyncke not frome thy iudgementes, for
thou teachest me.
O howe swete are thy wordes vnto my
throat?
Yea more then hony vnto my mouth.
Therow thy commaundmentes I get vnder-
standyng, therfore I hate all falsse wayes.

NYN.

Thy word is a lantern vnto my feete and
a light vnto my pathes.
I haue sworne and am stedfastly purposed,
to keepe the iudgements of thy righte-
nesse.
I am troubled about measure, quicken me,
O Lord, according vnto thy word.
Let the free will offeringes of my mouth
please thee, O Lord, and teach me thy iudge-
ments.
My soule is alway in my hande, yet wouldest
I forget thy lawe.
The kingdome haue I sayd a snare for me, but
yet I waite not I frome thy commaundement-
tes.
Thy testimonies haue I claymed as myne
herirage for euer: and why? they are the very
joye of my heart.
I applye myne heart to fulfill thy statutes
alwaye, euen vnto the ende.

SAMECH.

I hate the bngodipe, but thy lawe wo I
love.
Thou art my defence and hyde, my truste
is in thy worde.
Whare foue me ye myked, I will kepe þ
frome unclennes of my God.
Stablishe me accordynge vnto thy worde,
that I maye true, and let me not be clappoin
ed of my hope.

Woldest thou me by, and I shall be safe: yet
 I shall euer be talkinge of thy statutes.
 Thou treadest downe all them that depart
 frome thy statutes, for they ymagin but this
 certe.
 Thou puttest aswape al the bingodly of the
 earth lyke dyesse, therefore I loue thy testima-
 ntes.
 My flesh trembleth for feare of the, and I
 am afraied of thy iudgements.

A I N.

I deale with the thinge that is lawfull and
right, O graunte me not ouer into myne ap-
petitious.
Be thou sacrifice for thy seruauent to do
good, that the pious do me no wronge.
Open eyes are wayed away with looking
for thy healeth, and for the worde of thy
trouthe.
O deale with thy seruauent accordyng
to thy lounge mercede, and teache me thy
statutes.
I am thy seruauent, O graunte me with
standinge, that I maye knowe thy willes.
It is tyme for the (O Lord) to take
thynde vande, for they haue destroyed thy
lawe.
For I loue thy commaundementes aboue
golde and precious stone.
Therefore holde I straight all thy commaund-
mentes, and all false wayes I will not
take.

PHE.

Thy testimonies are wonderfull, that haue
doubt my soule kepe them.
When thy wordes goe forth, it groweth
leghe and vnderstandinge, euen vnto babes.
I open my mouth and shewe in my hymne,
for I haue seen thy commaundementes.
I looke thou vpon me, and be mercifull, as
thou wilt to doo vnto those that loue thy
name.
Dreine my gorgings after thy word that is
thy kindness sayge in me.
Deliver me frome the wrongeous dre-
irages of men, and so will I kepe thy com-
maundementes.
Shewe me the light of thy countenance
to thy seruant, and learne me thy statutes.
Myne eyes gasse out wuth weare, because
men kepe not thy lawe.

ZADE.

Brighteous arte thou, O Lord, and true
is thy iudgement.
The reth'pomes that thou hast comman-
ded are exceeding, righteous and true.
My selfe hath euen consumed me, breasted
myne enemies haue forgotten thy word.
Thy worde is tryed to the vttermost, and
thy seruau't toucht it.
I am small and of no reputation, yet
not

not I forget thy commaundementes.
Thy righteousnesse is an euertlastinge righ-
teousnesse, and thy lawe is true.
Trouble and heynesse haue taken holde
vpon me, yet is my helpe in thy commaunde-
mentes.
The righteousnesse of thy testimonies is e-
uertlastinge, O graunte me vnderstandinge, &
I shall lyue.

КОРН.

I call with my hole hart, heare me, O Lord
I will kepe thy statutes.
Thy euen upon the do I call, helpe me, and
I will kepe thy testimonies.
Early in the mornynge do I crye vnto the,
in thy worke is my trust.
Thy eyes preuente the nyght watches, &
I might be scappyd in thy wordes.
Heare my voyce, O Lord, accordynge vnto
thy louynge kyndnesse, quicken me accordynge
as thou art wont.
They drawe nygh that of malice persecute
me, and are farre frome thy lawe.
Wher thou nyghst at hande also, O Lord, for
thy promys is faithfull.
As concernynge thy testimonies, I haue
beene curiours the begynnyng, that thou
had grounded them for cure.

RES.

Conspire myne aduersite, and deliuer me
 for I do not forget thy lawe.
 Keepen thou my cause and defende me
 quyen me accordinge vnto thy worde.
 Health is farre frome the vngodly, for they
 regard not thy statutes.
 Great is thy mercy, O Lorde, quyen me
 as thou art wont.
 Many there are that trouble me, and per-
 secute me, yet do not I swauee frome thy tes-
 timonie.
 It greeueth me, when I se, that the trans-
 gressours kepe not thy lawe.
 Consiere, O Lorde, holue I loue thy com-
 mandementes, O quyen me with thy lo-
 uing kyndnesse.
 Thy worde is true frome euerslastyng, all
 the iudgements of thy ryghtousnesse endure
 to evermore.

3 IN.

The places persecute me without cause,
but here standeth in aine of thy wordes.
I am as glad of thy worde, as one that syn
neth great synes.
As for Ires. I hate and abhorre them, but
thy lawe do I loue.
Seven tymes a daye do I prayse the, be-
cause of thy righteous iudgements.
Great is thy prax that they haue which loue
thy law, and they are not offended at it.
Kinde, I take for thy fauynge health, and
after thy commaundementes.
My soule kepeth thy testimonies, and lo-

I hope thy commaundementes and testimo-
nies, for all my wayes are before the .

THAV.

Let my complaynte come before the, O
 Lorde, geue me vnderstandinge, accordinge
 vnto thy worde.
 O let my supplicacion come before the, de-
 lyure me according to thy promes.
 My lippes shall speake of thy praple, seing
 thou hast taught me thy statutes.
 Yea my tongue shall singe of thy worde, for
 all thy commaundementes are ryght.
 Let thine hande helpe me, for I haue cho-
 sen thy commaundementes.
 I longe for thy sauringe health, O Lorde,
 and in thy lawe is my delyte.
 O let my soule lye and praple the, that
 thy iudgementes maye helpe me.
 I go astrape, lyke a sheepe that is lost: O
 seeke my seruauit, for I do not forget thy com-
 maundementes.

PSAL. CXVIII.

After the Day
Business.

When I am in trouble, I call vpon the
Lorde, and he answereth me.
Deliver my soule. Oh Lorde, frome
lyenge lippes, and from a disceyfull tongue.
What remarde shall be gauen of dome vn-
to the, thou false tongue.
Turn my gilty & sharpe arrowes, with hote
burnynge coles.
Who is me that my banishment endureth
so longe: I dwell in the tabernacles of the
sorrowfull.
My soule hath longe dwelt amonge them
that be enemies vnto pear.
I laboured for pear, but whē I spake ther
of, they made them to battayle.

PSAL. CXIX.

After the 1993
business year

Aske by myne eyes vnto the hyllcs, frome
 whence commeth my helpe?
 My helpe commeth euen from the Lord
 which hath made heauen and earth.
 He will not suffer thy foote to be moued, &
 he that kepeth the, slepeth not.
 Beholde, he that kepeth Israel, both ney-
 ther slomber nor slepe.
 The Lord him selfe is thy keeper, & Lord
 is thy defence vpon thy right hande.
 So that the Sunne shall not burne the by
 daye, neyther the moone by night.
 The Lord preserveth the frome all euell,
 for it is the Lord that kepeth thy soule.
 The Lord preserveth thy goinge out and
 thy commynge in, frome this tyme forth for
 ever.

11. Paralyse

2/ **Start.v.g**

13
14

enter more.

After the Psalms.

PSAL.

CXX.

The songs of the shears.

I Was glad, when they sayde vnto me: we will go in to the house of the Lorde. Our feete shall stande in thy gates, O Jerusalem.

Jerusalem is buylded as a citie, that is at unitie in it selfe.

For there the tribes go by, even the tribes of the Lorde: to testifie vnto Israel, to gyue thanks vnto the name of the Lorde.

For there is the seate of iudgement, euen the seate of the house of Dauid.

O praye for the pear of Jerusalem, they shall prosper that loue the.

Peace be within thy walles, and plenteousnes within in thy palaces.

For my brethren and companions sake, I will wish the prosperitie.

Yea because of the house of the Lorde our God, I will seeke to do the good.

After the Psalms.

PSAL.

CXXI.

The songs of the shears.

Vnto the lyft I by myne eyes, thou that dwellest in the heavens.

Behold, euen as the eyes of seruantes loke vnto the hands of their masters: and as the eyes of a mayden vnto the hands of her maisteresse, euen so our eyes waite vpon the Lorde our God, vntill he haue mercy vpon vs.

Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are verily distressed.

Our soule is spyled with the scornfull reproche of the weltry, and with the despitousnesse of the proude.

After the Psalms.

PSAL.

CXXII.

The songs of the shears.

Yf the Lorde hadde not bene of our side (now maye Israel saye) yet the Lorde hadde not bene of our side, euen me and vs.

They had swallowed vs by quicke, wher they were so vngladly crucified at vs.

Yea the waters had drowned vs, if the sea had gone out our soule.

The depe waters of the proude had gone euen vnto our soule.

But praised be the Lorde, which hath not gyuen vs ouer for a praye vnto the enemy.

Our soule is escaped, euen as a byrde out of the snare of the fowler: and we are deliuered.

Our helpe standeth in the name of the Lorde, which hath made heauen and earth.

After the Psalms.

PSAL.

CXXIII.

The songs of the shears.

They that put their trust in the Lorde, euen as the mount Zion, which maye not be remoued, but standeth fast for ever.

The bylles stande about Jerusalem, euen so standeth the Lorde rounde about his people, from this tyme forth for euermore.

That the rod of the vngodly come not into the lot of the righteous, least the righteous put their hande vnto wickednesse.

Do wel, O Lorde, vnto those that be good and true of heart.

As for suche as toulne backe vnto thee, O Lorde, thou shalt leade them forth with the euill doers: but peace be vpon Israel.

PSAL.

CXXIV.

The songs of the shears.

When the Lorde turneth agayne the captiuitie of Sion, then shall we be like them to them that dreame.

Then shall our mouen be filled with laughter, and our tongue with ioye.

Then shall it be sayde amonge the people, the Lorde hath done great thynges for them.

Yea the Lorde hath done great thynges for vs already, wherof we reioyse.

Turne our captiuitie, O Lorde, as they were in the south.

They that sowe in teares, shall reape in ioye.

He that now goeth in his waye weeping, beareth forth good seede, shall come agayne with ioye, and bringe his sheaves with him.

PSAL.

CXXV.

The songs of the shears.

Keepe the Lorde buyde the house, that labour is our lot that buyde it.

Excepte the Lorde kepe the cite, it watcheth in vaine, but in vaine.

It is but lost labour that yeyle by night, and take no rest, but eate the bread of sorow.

For the Lorde shall take to whom it pleaseth him, and he shall take to whom he will.

Let the children and the sence of the trowbe are an heritage and gyfte, that cometh of the Lorde.

Like as the arrowes in the hande of the strong, euen so are the ponge children.

Happy is the man, that hath his quyre full of them: he shall not be ashamed, when he speaketh with his enemies in the gate.

PSAL.

CXXVI.

The songs of the shears.

Blessed are all they that feare the Lorde, and walke in his wayes.

For thou shalt eate the laboures of thine owne hands: O wel is the, happy art thou.

Thy wife shall be as the founteuill byne by the walles of thy house.

Thy children lyke the olive branches rounde aboute thy table.

Lo, thus shall the man be blessed, that feareth the Lorde.

The Lorde shall so blesse the out of Sion, that thou shalt see Jerusalem in prosperitie all thy lyfe longe.

Yea that thou shalt see thy children children and great vpon Israel.

PSAL.

CXXVII.

The songs of the shears.

Many a tyme haue they fought agaynst me frame my mouth by (maye Israel now saye.)

Yea, many a tyme haue they fought agaynst me from my youth by, but they haue not ouercome me.

The powers plowed vpon my backe, and made longe sorowes.

But the righteous Lorde hath bene between the yokes of the vngodly in peeces.

Let them be confounded and turned backe, as many as haue euill will at Sion.

Let them be euen as the hay vpon the house toppes, which wythereth afore it be plucke up.

Wherof the mower filleth not his hande, wherof he that byndeth by the sheaves, his bundle.

So that they which go by, say not so much as the Lorde prosper you, we wish you good lucke in the name of the Lorde.

PSAL.

CXXVIII.

The songs of the shears.

Out of the depe call I vnto the, O Lorde, Lorde heare my voyce.

O let thine eares conspyce well the voyce of my complainte.

Yf thou Lorde wilt be extreme to marke what is mine a myse, O Lorde who maye aspyde it?

But there is mercy with the, that thou mayest be heard.

I like for the Lorde, my soule doth waite vpon him, and in his word is my trust.

By sence both patiently abyde the Lorde, some the one wronge to the other.

Let Israel trust in the Lorde, for with the Lorde there is mercy and plenteous redemption.

And he shall redeme Israel from all his synnes.

PSAL.

CXXIX.

The songs of the shears.

After the Psalms.

Iorde, I am not byrde mynded, I haue no proude looks.

I do not excepte my self in great matters, which are to hyge for me.

But I refrayne my soule and kepe it lowe lyke as a childe that is turned from his mother: for my soule is euen as a weened childe.

Let Israel trust in the Lorde, fro this tyme forth for euermore.

PSAL.

CXXX.

The songs of the shears.

After the Psalms.

Lorde, remember Dauid and all his trouble.

How he swore vnto the Lorde, a vow: that he would not come within the tabernacle of my house, nor clym by in my bed.

I will not suffer myne eyes to slepe, nor myne eye lyddes to slumber.

Untill I fynde out a place for the Lorde, an habitation for the myghty one of Jacob.

Lo, we herde of the same at Ephrata, and founde it in the wod.

We will go in to his tabernacle, and fall downe before his foreholle.

Aryse, O Lorde, into thy resting place, thou and the ark of thy strength.

Let thy prelates be clothed with righteousness, and let thy sayntes reioyse.

For thy seruante Dauides sake toulne not away the presence of thyne anoynted.

The Lorde hath made a fathfull oath vnto Dauid, and he shall not breake from it: Of the seede of thy body shall I set vpon thy seat.

Yf thy children will kepe my couenaunt, and my testimony that I shall lerne them: their children also shall sit vpon thy seat for euermore.

For the Lorde hath chosen Sion, to be an habitation for him, selfe hath he chosen her.

This shall be my rest, here will I dwell, for I haue a desire therein.

I will blesse her by thynges with increase, and will satysfie her poze with bread.

I will decke her prelates with health, and her sayntes shall reioyse and be glad.

There shall I make the home of Dauid to dwell, I haue ordeined a sanctuary for myne anoynted.

As for his enemies, I shall clothe them with shame, but vpon him selfe shall his crowne glory.

PSAL.

CXXXI.

The songs of the shears of Dauid.

After the Psalms.

An. G.

Beholde

Behold, how good and how full a thinge it is, brethren to dwell together in unity.

It is like the precious oylment upon the head, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the hyeres of his clothinge.

Like the dewe of hermon, which fell vpon the hill of Sion.

For there the Lord promysed his blessing, and sayde for evermore.

After the Ps.
hymns. cxxxii.

PSAL. CXXXII.

The songe of the Reuer.

Behold, Oh prayse the Lord, all ye seruantes of the Lord, yea that by night stande in the house of the Lord.

O lift vp your handes in the Sanctuary, & prayse the Lord.

The Lord that made heauen & earth blisse the out of Sion.

After the Ps.
hymns. cxxxiii.

PSAL. CXXXIII.

Prayse the curlewinge.

Psalm. cxxxiii.
and. cxxxiii.

O prayse the name of the Lord, prayse it O ye seruantes of the Lord.

Ye that stande in the house of the Lord in the courtes of the house of our God.

O prayse the Lord, for the Lord is gracious: O singe praises vnto his name, for it is louely.

For why the Lord hath chosen Jacob vnto him selfe, and Israel for his owne possession.

For I knowe that the Lord is greates, and that our Lord is about all goboes.

What so euer the Lord pleareth that web he in heauen and in earth, in the sea, and in all deepe places.

He bringeth forth the cloude from the endes of the world, he turneth the lighteninges vnto rayne, bringynge the wyndes oute of these treasures.

Jerem. x. c.

Which smot: it is the house of Egypt, both of man and of beast.

Eze. xl. d.

Ex. vi. vi. i. j.

Ex. vi. vi. i. j.

Ex. vi. vi. i. j.

He hath sent tokens and wonders into the myddell of the earth, vnto the lande of Egypt, vnto pharaon and all his seruantes.

Which smot: dyuerse nationes, and slewe myghty kynges.

Psalm. c. s.

Deuter. iii. a.

Schon kyng of the Amorites, O g kyng of Baan, and all the kyngdomes of Canaan.

And gaue their lande for an heritage, for an heritage vnto Israel his people.

John. xli.

For name, O Lord, endureth for euer, so meth the memoriall, O Lord, from one generation to an other.

For the Lord will avenge his people, and be gracious vnto his seruantes.

As for the images of the heathen, they are but siluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they see not.

They haue eares, and yet they heare not, neither is there any breath in their mouthes.

They that make them, are lyke vnto them, and so are all they that put their trust in them.

Prayse the Lord ye house of Israel, prayse the Lord ye house of Aaron.

Prayse the Lord ye house of Levi, yea that feare the Lord, prayse the Lord.

Prayse be the Lord out of Sion, which dwelleth at Jerusalem.

Prayse the curlewinge.

PSAL. CXXXIII.

O give thanks vnto the Lord, for he is gracious, and his mercy endureth for euer.

O give thanks vnto the God of all goboes, for his mercy endureth for euer.

O thanke the Lord of all Lordes, for his mercy endureth for euer.

Which onely doeth great wonders, for his mercy endureth for euer.

Which by his wysdome made the heauens, for his mercy endureth for euer.

Which layd out the earth about the waters, for his mercy endureth for euer.

Whiche hath made gear leghtes, for his mercy endureth for euer.

The sunne to rule the daye, for his mercy endureth for euer.

The moone and the starres to gouerne the night, for his mercy endureth for euer.

Which smot Egypt with their first borne, for his mercy endureth for euer.

And brought out Israel from among them, for his mercy endureth for euer.

With a myghty hande and stretched out arme, for his mercy endureth for euer.

Which diuided the red sea into partes, for his mercy endureth for euer.

And made Israel to go throughe the myddell of it, for his mercy endureth for euer.

But as for Pharaon and his hoste, he overthrew them in the red sea, for his mercy endureth for euer.

Whiche led his people throughe the wilderness, for his mercy endureth for euer.

Which smot great kynges, for his mercy endureth for euer.

Yea, and slewe myghty kynges, for his mercy endureth for euer.

Schon kyng of the Amorites, for his mercy endureth for euer.

And O the kyng of Baan, for his mercy endureth for euer.

And gaue away these landes for an heritage, for his mercy endureth for euer.

For name, O Lord, endureth for euer.

For an heritage vnto Israel his people, for his mercy endureth for euer.

Which remembreth vs, when we are in trouble, for his mercy endureth for euer.

Whiche giveth forth vnto all flesh, for his mercy endureth for euer.

O give thanks vnto the God of heauen, for his mercy endureth for euer.

PSAL. CXXXV.

By the waters of Babylon we sat downe and wept, when we remembered Sion.

As for our harpes, we hanged theym vpon the trees, that are therein.

When they that sed vs awaye captiue, requied of vs a songe and melody in our hymnes: singe vs one of the songes of Sion.

Howe shall we singe the Lordes songe in a strange lande?

If I forget the, O Jerusalem, let my right hande be forgotten.

If I do not remembre the, let my tongue cleue to the rose of my mouth: yea yf I preferre not Jerusalem in my mych.

Remember the children of Edom, O Lord, in the daye of Jerusalem, howe they sayde: done with it, done with it: euen to the ground.

O daughter of Babylon, thou shalt come to me: thy seife: yea, happy shalt thou be, if thou shalt be as thou hast seuerd vs.

Blessed shalt thou be, that taketh thy chyldre, and destroyeth them against the stones.

PSAL. CXXXVI.

Of David.

I will give thanks vnto the, O Lord, in my hole hart, euen before the Goddes, will I singe praises vnto the.

I will worship towards thy holy temple, and people thy name, because of thy louynge habitation and truebe, for thou hast magnified thy worde, accordinge vnto thy greates name.

When I call vpon the, thou hearest me, & makest my soule with moche strenght.

All the kynges of the earth shall prayse the O Lord, when they heare the voyces of thy mouth.

Yea they shall singe in the tymes of the Lord, for great is the glory of the Lord.

For though the Lord be hygh, yet hath he respect vnto the lowly: as for the prynces, he holdeth them a farre off.

Though I walke in the myddell of troubl, yet shalt thou reuerse me: thou shalt make the foure thyne hande vpon the sacke of myne enemyes, & thy right hande shall loue me.

The Lord shall make good for me, yea thy

mercy, O Lord, endureth for euer: thyne handes.

PSAL. CXXXVII.

To the chaunter, a Psalm of David.

O Lord, thou searchest me out, and knowest me.

Thou knowest my downe sittynge & myne hyrpyng, thou vnderstandest my thoughtes a farre off.

Thou art about my path and about my bed, and spyest out all my wayes.

For so, there is not a worde in my tongue, but thou, O Lord, knowest it altogether.

Thou hast fashioned me behynd and before, and layd thyne hande vpon me.

Suche knowledge is so wonderful & excellent for me, I can not attayne vnto it.

Whither shall I go then from thy spylte? or, whither shall I go then from thy presence?

If I aske by into heauen, thou art there: yf I go downe to hell, thou art there also.

If I take the wynges of the morninge, and remayne in the uttermoste parte of the see:

There also shalt thy hande leade me, and thy right hande shall holde me.

If I saye: peradventure the darknesse shall couer me, then shall my eyght be touned to daye.

Yea the darknesse is no darknesse with the, but the night is as cleare as the daye, the darknesse and light are both alyke.

For my reynes are thyne, thou hast couered me in my mothers wombe.

I wil give thanks vnto the, for I am wonderfully made: maruelous are thy workes, & that my soule knoweth right well.

My bones are not hid from the, though I be made secretly, and fashioned beneth in the earth.

Thyne eyes se myne imperfectednes, they stande al wynter in thy boke: my dayes were fashioned, when as yet there was not one of them.

Howe deare are thy counsels vnto me O God? O how great is the summe of them?

If I tell them, they are mo in nombre than the sande: when I wake vp, I am present with the.

What thou not slaye the wyched (O God) that the bloudthirsty might departe from me?

For they speake vnto the of the, thyne enemyes shall them felices presumptuously.

I hate them, O Lord, that hate the: and I maye not awaye with those that rise vp against the.

Yea I hate the right foie, therefore are they myne enemyes.

Eyre me, O God, and seke the grounde of myne hart: prync me, and examen my thoughtes.

Psalm. CXXXVII.

Take thou of there be any hope of mychred
me in me, and leave me in the waye succla-
finge.

After the Ps.
bys. clx.

PSAL. CXXXVIII.

To the chanter, a Psalm of David.

Deliver me, O Lord, from the cruel
men, O preserve me from the wicked
men.

Which imagine mischief in their hearts, &
sleepe by night all the daye longe.
They sharpen their tongues like a serpent:
adders payson is under their lippes. Selah.

Kepe me, O Lord, from the hande of the
ungodly: preserve me from the wicked men
whiche are purposed to overthrowe my go-
ynes.

The proud have layde a snare for me, and
sounded a net abroad with cordes, yea and set
trappes in my waye. Selah.

But my sapenge is unto the Lord: thou
art my God, heare the voyce of my prayer O
Lord.

O Lord God, thou strength of my health
thou hast covered my head in the daye of bat-
tyle.

Let not the ungodly have his desire, O Lord
let him not have his purpose, least they be to
proude. Selah.

Let the mischief of their owne lippes fall
upon the head of them, that compass me a-
boute.

Let hote burnynge coles fall upon them,
let them be cast into the fire, and into the pit
that they neuer rise up agayne.

A man full of moordes shall not prosper vpon
the earth: a malicious and myked personne
shall be hunted awaye, and destroyed.

Sure I am, that the Lord will avenge
poore, and mainteyne the cause of the helpe-
lesse.

The righteous also shall give thanks vnto
thy name, and the iust shall continue in thy
light.

After the Ps.
bys. clx.

PSAL. CXXXIX.

A Psalm of David.

Lord, I call vpon the: haile the vnto me
and consider my voyce, when I crye vnto
the.

Let my prayer be set forth in thy sight as
incense, and let the lyfing of my handes
be an euenynge sacrifice.

Set a watche, O Lord, before my mouth
yea a watche at the wynde of my lippes.

Let not myne heare be enclined to any e-
uill thinge, to be myned as the ungodly or
wicked men, least I eate of such things as
please them.

Let the righteous rather smile me friendly
and reprove me: so will I take it, as though
he had poured oyle vpon my heade: it shall
not hurt my heade, yea I will praye yet for
their wickednesse.

Their iudges stumbe at the stone, yet heare
they my wordes, that they be sorowful.

Our bones are scattered before the yte, yea
as when one graueh and dygeth by the
grounde.

But myne eyes loke vnto the, O Lord
God: in the is my trust, O call not out my
soule.

Kepe me from the snare whiche they have
layde for me, and from the trappes of my
ked doers.

Let the ungodly fall into their ownnet-
tes together, vntill I be gone by them.

PSAL. CXL.

The instruction of David, a prayer when he was
in the cage.

Icrye vnto the Lord with my voyce, yet
I come vnto the Lord do I make my suppli-
cation.

I poure out my complainte before him, &
trowe him of my trouble.

When my spirite is in heynesse, for thou
knowest my path: in the waye wherein I
walke haue they pynely layd a snare for me.

I loke vpon my right hande, and seethere
no man that will knowe me.

I haue no place to lie vnto, no man can
for my soule.

Therefore do I crye vnto the, O Lord, and
saye: thou art my hope and my portion in the
lande of the luyng.

Conspire my chylapne, for I am brought
very lowe.

O deliuer me from my persecuters, for they
are to stronge for me.

Bring my soule out of prison, that I may
give thanks vnto thy name: whiche thinge
if thou wilt graunte me, then shall I right-
ous reioyce vnto my company.

PSAL. CXL.

A Psalm of David.

Hear my prayer, O Lord, and conserue my
desire: and direct me for thy righteous-
nesse sake.

And entre not into iudgement with thy
vaunt, for in thy sight shall no man lyge
be iudged.

For the enemye persecuteth my soule, he
smether my lyfe downe to the grounde, he in-
ceth me in the darknesse, as the dech men of
worlde.

Therefore is my spirite bereft within me, and
my heart within me is desolate.

Yet do I remember the tymes past, I walke
vpon all thy workes, yea I exercise my selfe
in the troikes of thy handes.

I directe forth myne handes vnto the, my
soule cryeth vnto the out of the thurdaye
Selah.

Heare me, O Lord, and that sone, for my
spyrte waxeth saynte: byde not thy face to
me, least I be lyke vnto them that go downe
into the grave.

Let me heare thy louynge kyndnesse by thy
voys in the morning, for in it is my trust: O con-
serue me the waye that I shoulde walke in, for
I crye vnto thy soule vnto the.

Deliver me, O Lord from myne enemies, for
I crye vnto the.

Teache me to do the chynge that plea-
seth the, for thou art my God: let thy louynge
lyfde me forth vnto the lande of rest.

Quicken me, O Lord for thy names sake, &
let thy righteousnesse sake bynge my soule out
of trouble.

And of thy goodnesse scatter myne enemies
as chaffe, & destroye all them that vexe my soule,
for I am thy seruant.

PSAL. CXLII.

Of David.

Blessed be the Lord my refuge: whiche
teacheth my handes to warre, and my
fingers to fight.

My hope and my castell, my defence
and my deliuerer, my hyde in whome I
trust: whiche gouerneth the people that is
vnto me.

O Lord what is man, that thou hast such
mercy vnto him? or the son of man, that thou
regardest him?

Man is like a thinge of naught, his time pas-
sed awaye lyke a shadow.

Howe thy heuyns, O Lord, & come downe
vnto the mountaynes, that they may smoke
with all.

Sende forth the lyghtenynge and scatter
thine arrowes, and consume
them.

Sende downe thyne hande from above,
deliuer me and take me out of the grate
waters: from the hande of strange chyl-
dren.

Whose mouth talketh of vanitie, and they
right hande is a right hande of falschod.

That I may syng a newe song vnto the, O
God, and syng prayes vnto the, vpon a ten
stringed lute.

Thou that guesst victory vnto kynge, and
hailest David thy seruant from the pe-
ril of the swerde.

Heare me and deliuer me from the hande of
strange chyliden, whose mouthe talketh of
vanitie, and their right hande is a right hande
of falschod.

That our sonnes maye growe by as
the yonge plantes: and that our boughe-
tes maye be as the polished corners of the
temple.

That our garners maye be full and plentious
with all maner of store: that our shepe maye
lynge forth thousandes, and hundred thousandes
in our villages.

That our oxen maye be stronge to labour,
that there maye be no mischaunce, no decay, & no
complayning in our streets.

Happy are the people that be in such a case:

yea blessed are the people whiche haue the Lord
for their God.

PSAL.

CXLIII.

After the Ps.
bys. clx.

A prayer of David.

I will magnifie the, O God my kynge, I will
praise thy name for euer and euer.
Euerie daye will I give thanks vnto
the: and praise thy name for euer and
euer.

Great is the Lord, and marceplous wo-
thy to be prayed, there is no ende of his great-
nesse.

One generation shall praise thy workes vnto
an other, and declare thy power.

As for me I will be talkynge of thy wo-
thy, thy glorie, thy praye, and wonderous
workes.

So that men shall speake of the myghte of
thy marceplous actes: and tell of thy great-
nesse.

The memorie of thyne aboundant kynd-
nesse shall be shewed, and men shall sing of thy
righteousnesse.

The Lord is gracious and mercifull, long
suffering, and of great goodnesse.

The Lord is louynge vnto euery man, & his
mercy is euer all his workes.

All thy workes praise the, O Lord, and thy
sayntes give thanks vnto the.

Thy sheweth the glorie of thy kyngdome, and
talketh of thy power.

That thy power, thy glorie and myghty-
nesse, of thy kyngdome, might be knowne vnto
men.

Thy kyngdome is an euertlastynge kyng-
dome: and thy dominion endureth thousandes
of ages.

The Lord upholdeth all such as
shoulde fall: and lyfeth vpon all thole that be
downe.

The eyes of all maye vpon the: and
thou guesst them they meate in due sea-
son.

Thou openest thine hande, & fyllest al thinge
with plentiousnesse.

The Lord is righteous in all his wayes: &
holie in all his workes.

The Lord is vnto them that call vpon
hym: yea all such as call vpon hym sayth
fully.

He fulfilleth the desire of them that
feare hym: he heareth their crye, and helpeth
them.

The Lord preserveth al them that loue him,
but scattereth abroad all the ungodly.

My mouthe shall speake the praye of the
Lord: and let all fleshe give thanks vnto
his holy name for euer and euer. Praise
the euertlastynge.

PSAL.

CXLIII.

After the Ps.
bys. clx.

A prayer the euertlastynge.

Praise

Praise the Lord. O my soule: whyle I
lyue will I praise the Lord: yea as long
as I have any being, I will sing praises
vnto my God.

Put not your trust in princes, nor
in any chyld of man, for there is no helpe in
them.

For when the breath of man goeth forth, he
shall turne agayne to his earth, and so all his
thoughtes perishe.

Blessed is he that hath the God of Jacob
for his help: and whose hope is in the Lord
his God.

Whiche made heauen and earth, the see,
and all that therein is, whiche keepeth his pro-
myse for euer.

Whiche helpeth them to ryghte that suffre
wronge, whiche feedeth the hungry.

The Lord looth me out of pylson, the Lord
spyneth sight to the blynde.

The Lord helpeth them vp that are fallen:
the Lord loweth the righteous.

The Lord careth for the strangers; he
defendeth the fatherlesse and the owne: as for
the waye of the vngodly, he tuerneth it vp syde
downe.

The Lord thy God, O Sion, is king for e-
uermore, and thow out all generations.

Praise the euerlastynge.

PSAL. CXLV.

After the Mes-
sias. xlvi.

¶ Praise the euerlastynge.

O Praise the Lord, for it is a good thing
to singe praises vnto our God: yea, a
sorrowfull and pleasaunt thyng it is to be
thankfull.

The Lord shall haue by Jerusalem, and
gather together the outcastes of Israel.

He healeth the contrite in heart, and bindeth
up their wounds.

He telleth the nombre of the steres, & cal-
leth them all by their names.

Great is our Lord, and great is his power:
yea his wisdom is infinite.

The Lord setteth by the nycke, and bringeth
the vngodly downe to the ground.

Synge vnto the Lord with thankes-
gynge: synge praises vpon the harpe vnto our
God.

Whiche couereth the heauen with clou-
des, prepareth rayne for the earth: and
maketh the grasse to growe vpon the moun-
taynes.

Job. xxxi. a
Whiche giveth fodder vnto the asse, & and
fethers the yonge tawnes that call vpon him.

He hath no pleasure in the strength of
an horse, nepther doth he in any mannes
legges.

But the Lordes delite is in them that fear
him, and put their trust in his mercy.

Praise the Lord, O Jerusalem, praise thy
God, O Sion.

For he maketh fast the barres of the gates, &
blesseth the children within the.

He maketh pear in the borders, and filleth y
with the house of wheat.

He sendeth forth his commandment vpon
earth, his worde runneth swiftly.

He giveth snow like wool, and scattereth the
hoare frost like ashes.

He casteth forth his fle like moyses: whiche
hable to abyde his frost?

He sendeth out his worde and melteth the
he bloweth with his wynde, and the waters
flowe.

He directeth his worde vnto Jacob, his sta-
tures and ordinances vnto Israel.

He hath not dealt so with all the heithen:
neither haue they knowledge of his lawes.

Praise the euerlastynge.

PSAL. CXLVI.

¶ Praise the euerlastynge.

O Praise the Lord of heuen: praise him
in the height.

Praise him all ye angels of his, praise
him all his hoste.

Praise him sunne and moone: praise him
all ye steres and light.

Praise him all ye heuens, & ye waters that
be vnder the heuens.

Let them praise the name of the Lord, by
he commanded, and they were made.

He hath made them fast for euer, and more
he hath gauen them a lawe whiche shall not
be broken.

Praise the Lord vpon earth, ye which are
hies, and all depes.

fire and haille, snowe and vapors, wynde &
storme, fulfilling his worde.

Moutaynes and all hylls, fruitfull trees
and all Cedres.

Bredes and catell: twynes and fethard
soules.

Kynges of the earth and all people, priests
and iudges of the earth.

Yonge men and maydens, olde men & chil-
dren: let them praise the name of the Lord, for
his name onely is excellent, & his prayses aboue
heuen and earth.

He exalteth the home of his people: all his
sayntes shall praise him, the children of Is-
rael, euen the people that serue him.

Praise the euerlastynge.

PSAL. CXLVII.

¶ Praise the euerlastynge.

Synge vnto the Lord a new song:
let the congregacyon of sayntes praise
him.

Let Israel reioyse in him that made him:
and let the children of Sion be ioyfull in his
hyrge.

Let them praise his name in their danc-
ing, let them synge praises vnto him with tabornes
and harpes.

For the Lord hath pleasure in his people:
and helpeth the meke hearted.

Let the

Let the sayntes be ioyfull with glorie, let
the sayntes in their beddes.

Let the prayes of God be in their mouth, &
harpe swordes in their handes.

To be auenged of the heithen, & to rebuke
the people.

To bynde theyr kynges in cheynes, and their
lordes with lyckes of yron.

That they may be auenged of them, as it is
written, such honoure haue all his sayntes.

Praise the euerlastynge.

PSAL. CXLVIII.

¶ Praise the euerlastynge.

O Praise the Lord in his sanctuary:
praise him in the firmament of his po-
wer.

Praise him in his noble actes, praise him in
his excellent greatnesse.

Praise him in the sounde of the Trompet:
praise him vpon the Rute and Harpe.

Praise hym in the Tymbales, and
daunce: praise hym vpon the stringes and
Pyper.

Praise hym vpon the well tuned Tym-
bales: praise hym vpon the loude Tym-
bales.

Let euery thyng that hath breath, praise
the Lord.

Praise the euerlastynge.

¶ The ende of the
Psalter.

THE PROVERBS OF
SALOMON.

CAPL.

I.

The Proverbs of
Salomon the sonne of
Dauid kynge of Iheru-
salem to teache wysdome, in-
struction, vnderstanding,
prudence, righteousnesse,
iudgement and equitye.
That the very babes
might haue wit, & that
younge men myght haue knowlege and vnder-
standinge.

By hearynge, the wyse man shall come
by more wysdome: and by experyence he shall
be more apte to vnderstande a parable, and
the interpretacion therof: the wordes of
the wyse, and the dateke speeches of the
same.

The feare of the Lorde is the begynnyng
of wysdome: but fooles despise wysdom and
instruction.

My sonne heare the fathers doctrine, & for-
saake not the lawe of thy mother: for that shall
brynge grace vnto thy deede, & shall be a thyng
about thy necke.

My sonne, consent not vnto synners, if they
enrysle the, and saye: come with vs, lette vs
laye wyfte for bloude, and luche pympely for
the innocent without a cause: lette vs swa-
lowe them by lyke the helie, let vs deuoure
them quicke and hole, as those that go downe
in to the pre.

So shall we fynd all maner of costly riches,
and spill our houses with spoyles.

Aske in thy lot amonge vs: we shall haue
all one purte.

My son, walke thou not with them, refrayne
thy foot from theiue wayes.

For theye sette runne to euill, and are hasty
to shed bloude.

Aske in vayne is the net layde forth before
the byrdes eyes.

Yea theye theym selues laye wyfte one for
an others bloude: and one of them wylde see
an other.

These are the wayes of all suche as be
couetous: that one wolde rauyn the an others
lyfe.

Wysdome cryeth without, and putteth forth
her voyce in the streets.

She calleth before the congregacion in the
open gates, and sheweth her wordes thorow
the city, sayinge:

O ye chyldren, how longe wyl ye loue chyl-
drisnesse? How longe wyl the scoones dwelle
in ioyninge, and the vntwyle be enuyned vnto
knowledge?

O turne you vnto my coreracion: so I wyl
crypse my mynde vnto you, and make you vnder-
stande my wordes.

* Sprynge then that I haue called, and ye
refused it: I haue stretched oute my hande,
and no man regarded it, but all my counsellors
haue despised, and let my coreracions at

nought.

Therefore shall I also laughe in scorn
at you, and make you, when the thyng
that ye feare cometh vpon you: turne you
the thyng that ye be a trape of, callen
soderly lyke a storme, and your mynde lyke
a tempest: yea when trouble and hurtyng
cometh vpon you.

Then shall theye call vpon me, but I wyl not
heare: theye shall seeke me early, but theye shall
not fynde me.

And that because theye hated knowlege
and receyued not the feare of the Lorde, but
abhorred my counsell, and despised my in-
struction.

Therefore shall theye eate of the frutes of their
owne waye, and be fylled with their owne
counsell.

For the turninge away of the vntwyle shall
theiue them: and the prosperite of wyles shall breake
downe destruction.

But who so bakeneth vnto me, shall dwell
safely, and haue pryncesse without anye feare
of euill.

CAPL.

II.

My sonne, if thou wylt receyue my wordes,
and kepe my commandementes
by the: that thyne eare maye heare
vnto wysdome, applye thyne eare vnto
vnderstandinge.

For if thou receyuest after wysdome, and ad-
dest for knowlege: if thou knowest alreedy
as after money, and dyggest for her as for
treasure: then shall thou vnderstande the
feare of the Lorde, and sende the knowlege of
God.

For it is the Lorde that giveth wysdom, out
of his mouth cometh knowlege and vnder-
standinge.

He preiureth the welfare of the righteous,
and defendeth them that walke innocentlye:
he kepeth them in the right path, and preseruet
the waye of his sayntes.

Then shall thou vnderstande righteouslye,
iudgement and equitye, yea and euery good
pathe.

If wysdome entere in to thyne herte, and
thy soule deler in knowlege: then shall com
sell preserue the, and vnderstandinge shall
kepe the.

That thou mayst be deliuered from the net
waye, and from the man that speaketh
warde byruges.

Frome suche as leaue the hye street, and
walke in the wayes of darkness: which
lyste in twing euill, and deler in wicked thynges:
whose wayes are crooked, & their pathes
slaunderous.

That thou mayst be deliuered also from the
strange woman, & from her that is not of thy
owne: which putteth sweete wordes, forsaketh
the husbande of her yowth, and forgetteth the
covenant of her God.

For her house is enclined vnto deeth, & her
pathes vnto hell.

Althey that goo in vnto her, come not a-
gayne, neither take theye holde of the waye
of lyfe.

That thou mayst walke in the good
waye: and kepe the pathes of the ryghte-
ous.

For the iuste shall dwelle in the lande,
and the innocentes shall remayne in it: but
the vngodly shall be rooted oute of the lande,
and the wicked doers shall be taken oute
of it.

CAPL.

III.

O my sonne, forget not my lawe: but
that thyne herte kepe my commandementes.

For theye shall prolonge the dayes and yeres
of thy lyfe, and bring the pear.

Let mercy and sayntnesse neuer go from
the: bynde them about thy necke, and wypte
them in the tables of thyne herte.

So shall thou fynde fauoure and good
vnderstandinge in the syghte of God and
men.

Put thy trust in the Lorde with all thyne
herte: and leane not vnto thyne owne vnder-
standinge.

In all thy wayes haue respect vnto him, and
he shall orde thy goynges.

Be not wyse in thyne owne conceyte, but
fear the Lorde, and departe from euill: so
shall thy waye be hole, and thy bones
stronge.

Honoure the Lorde with thy substance,
and with the fyrst frutes of all thyne increase:
so shall thy barnes be fylled with plentifull
haruest, and thy presses shall flowe ouer with
sweete wyne.

My sonne despise not the chastering of the
Lorde, neither saynt when thou art rebuked
of him.

* For whom the Lorde loueth, him he cha-
steth: and yet deliuereth him from euill as a fa-
ther in his owne sonne.

Well is hym that synneth in wysdome,
and opteyneth vnderstandinge, for the ge-
nyng of it, is better then anye marchandise
of syluer, and the profic of it is better then
golde.

Wysdome is more worth then precious sto-
nes: and al the thynges that thou canst desyre
are not to be compared vnto her.

Vpon her ryghte hande is longe lyfe:
and vpon her lefte hande is rychesse and ho-
nour.

Her wayes are pleasant wayes, and al her
pathes are peaceable.

She is a tree of lyfe to them that laye
holde vpon her, and blessed are theye that kepe
her fast.

With wysdome bathe the Lorde layde
the foundation of the earthe: and he reioy-
neth vnderstandinge he hath a habytation vpon
the heuens.

Therfore his wysdome, the deapthes

bryake by: and the cloudes drop downe of
dew.

My sonne, let not these thynges departe
from thyne eyes, but kepe my lawe and my com-
mentes: so shall it be lyfe vnto thy soule, and grace
to thy mouth.

Then shall thou walke safely in thy waye,
and thy fote shall not stumble.

If thou sleepest, thou shalt not be afraide:
but shalt take thy rest, and slepe sweetly.

Thou needest not to be afraide of anye
darnes feare: neyther for the violence of
sprynge in of the vngodly, when it com-
meth.

For the Lorde shall besiege the, and take thy
fote that thou be not taken.

Refuse not to do good vnto hym that wyl
haue it: so longe as thyne hande is habyt to
do it.

Saye not vnto thy neyghboure: goe thy
waye, and come agayne, to morowe I wyl
gyue the: where as thou hast no to gyue
him.

Intende no hurt vnto thy neyghbour, syng
he hopeth to dwell in rest by the.

Strive not lightly with anye man, where as
he hath done the no harme.

Folowe not a wicked man, and chuse none
of his wayes: for the Lorde abhorreth the re-
warde, but his secreete is amonge the ryghte-
ous.

The curse of the Lorde is in the house of the
vngodly: but he blessedeth the dwellinges of
the ryghteous.

As for the scozefull, he shall laughe
them to scorn: but he shall gyue grace vnto
the lowly.

The wyse shall haue hys house in possession:
but shame is the promotion that fooles shall
haue.

CAPL.

IIII.

Hear, o ye chyldren the fatherly exho-
ration: and take good heed that ye may
lerne wysdome.

Yea I shall grue you a good rewarde, if ye
wyl not forsake my lawe.

For when I my selfe was my fathers deere
sonne: and tenderly beloued of my mother, he
taught me also, sayinge:

Lette thyne herte receyue my wordes:
kepe my commandementes, and thou shalt
lyue.

Get the wysdome, get the vnderstandinge
forget not the wordes of my mouth, & shyn the
not from them.

Forsake not her, and she shall preserue the:
loue her, and she shall kepe the.

The chiefe poynte of wysdome is, that
thou be wyllyng to obteyne wysdome, and
before all thy goodes, to get the vnder-
standinge.

Make moche of her, & she shall promote the:
yea if thou imbrace her, she shall brynge the vnto
honour.

She shall make the a gracious heed: & ga-
neth the

mythe the truth & crest of gloire.

Heare my sonne, and receyue my wordes: that the pees of thy lyfe maye be made.

I will shewe the, the waye of wysdome, and led: the in the right pathes.

So that if thou goest therein, there shall no strayinge be vnto the: and wher thou runnest, thou shalt not fall.

Take fast holde of doctrine, let her not go: kepe her, for she is thy lyfe.

Come not in the pathes of the vngodly, and make not in the waye of the wicked.

Receyue it, and go not therein: departe asunder, and passe ouer by it.

For they can not slepe, excepte they haue first done some myghte: neither take they anye rest, excepte they haue first done some harme.

For they eate the bread of wickednesse, and drynke the wyne of robbery.

The pathe of the righteous shyneth as the light, and is clear bright and bygher vnto the perfect daye.

But the waye of the vngodlye is as the darcknesse, wherein men fall if they be a-ware.

My sonne, make my wordes, and encline thine eare vnto my saynges.

Let them not departe frome thine eyes: kepe them euen in the myddest of thine herte.

For they are lyfe vnto all those that fynde them: and helpe vnto all thyngs.

Kepe thine herte with all diligence: for there vpon hangeth lyfe.

Put awaye frome the a frowarde mouth, and let the hyppes of a slaunder be farre frome the.

Let thine eyes beholde the thyng that is right: and let thine eye lyde as loke vnto the before the.

For the path of thy fete: so that all thy wayes be lyte.

Turne not a syde, neyther to the righte hande, ne to the left, but withholde thy fete frome syn.

CAPL

V.

O my sonne, geue hede vnto my wysdom, and bowe thine eare vnto my prudence: that thou mayest regarde good counsell, and that thy hyppes may kepe nouetours.

For the hyppes of an harlot are a droppe of honye combe, and her chate is softer then oyle.

But at the laste, she is as bitter as wormewood, and as sharpe as a two edged swerde.

Her fete go downe vnto deth, and her steppe pearle chayne vnto hell.

She regardeth not the pathe of lyfe, so vnto the laste are her wayes, that thou canst not knowe them.

Heare me therefore (o my sonne) and departe not from the wordes of my mouth.

Kepe thy waye farre from her, and come not naye the wyres of her house.

That thou geue not thine honour vnto another, and thy pees to the cruel.

That other men be not spyled with thy goodes: and that thy laboures come not to a strange house.

Yea that thou mourne not at the laste, when thou hast spent thy body and goodes, and then saye:

Alas, why bated I nouetours: why did my herte despyle correction?

Wherefore was not I obedient vnto the wordes of my teachers: and hathened not vnto them that informed me?

I am come almost in to all my synne: in the myddest of the multitude and congregation.

Drynke of the water of thine synne with: and of the ryuers that run out of thine synne hyppes.

Let thy welles flowe out abroade, that there maye be ryuers of waters in the stretes: but let them be euenly thine synne, and not straungers with the.

Let thy well be blessed, and be glad with the wyse of thy youth.

Louinge is the hynde, and frendly is the koo: lette her bysses alwaye salte the, and holde the euer content with her loue.

My sonne, why wylte thou haue pleasure in an harlot, and embrace the bosome of another woman?

For every mannes wayes are open in the sight of the Lorde, and he pyneth all thynges.

For wickednesse of a vngodly man shal catche him self, and with the snares of his own synnes. Shall he be trapped.

Because he wolde not be reformed he shall dye: and for his greute foly synne he shall be destroyed.

CAPL

VL

My sonne, if thou be surely for thy synne, thou hast fastened thine handes with thine own wordes: & taken with thine own speche.

Therefore, my sonne, do this: discharge thy selfe, for thou arte come in to thy synne by thynges.

Go thy waye then soone, and intreat thy neyghbour: let not thine eyes slepe, ne thine eye lyde as slumber.

Save thy selfe as a doo from the hande, and as a byrde from the hande of the fowler.

So to the wysdome (thou sluggarde) consider thy wayes, and let me to be wyse.

She hath no guyde, no teacher, no lawer: yet in the synne she pyneth her

ment, and gathereth her fode together in the synne.

Why longe wylte thou slepe thou sluggarde? why longe wylte thou slepe thou sluggarde?

When wylte thou aryse out of thy slepe?

Yea slepe on thy a litle slumber a litle, fold thine handes together, & a litle, that thou mayest slepe.

So that pouerte come vnto the, as one that traueleth by the waye, and necessitye like a weaponed man.

A dissemblinge person, a wicked man goeth with a frowarde mouth, he winketh with his eyes, he tokeneth with his fete, he pyneth with his synners, he is euer pynagynge himselfe and frowardnesse in his herte, and causeth himselfe to be hated.

Therefore shall his destruction come hastily vpon him: for synne shall be all to broken, and not be healed.

There be fyve thynges whiche the Lorde hateth: and the sixth he vicerly abhorreth.

A proude loke, a dissemblinge tonge, handes that shed innocent bloude, an herte that goeth aboute with wicked pynagyns, fete that he synne in reynunge to two synners, a false witness that byngeth by lyes, and such one as soweth discord amonge brethren.

My sonne, kepe thy fathers commandmentes, and forsake not the lawe of thy mother.

But them by together in thine herte: and bowe them aboute thy necke.

That they maye leade the where thou goest, preserve the when thou art a slepe, and when thou awakest, thou mayest take of them.

For the commandment is a lanterne, and the lawe a lyght: yea chasynge and nouetours is the waye of lyfe, that they maye kepe the from the rull woman, and from the flatterer of the harlot: that thou lust not after her beautye in thine herte, and lest thou be taken with her fayre lokes.

In harlotrye I will make a man to begge his bread: but a maryed woman wyl hunt for the precious lyfe.

Shal a man take synne in his holme, & his synne not be burned?

Can one go vpon hote coles, and his fete not be burned?

Can one go vpon hote coles, and his fete not be burned?

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Can one go vpon hote coles, and his fete not be burned?

Can one go vpon hote coles, and his fete not be burned?

for the gelouise and wrath of the man will not be intreated: no thought thou woldest offer him greute gyfes to make amendes, he wyl not receyue them.

CAPL

VII.

My sonne, kepe my wordes, and laye by my commandmentes by the.

Kepe my commandmentes, and my lawe euen as the apple of thine eye: and thou shalt lyue.

Bynde them vpon thy synners: and wylte them in the table of thine herte.

Saye vnto wysdome, thou arte my syster, and call vnderstandynge thy kynsmoman:

that she maye kepe the from the strange woman, and from the harlot whiche synneth with many wordes.

For oute of the mynde of my house I locked the doore the teche, and beholde the simple people: and amonge other yonge folkes, I spied one yonge foole goinge ouer the stretes: by the corner in the waye towarde the harlot's house in the twilighte of the eveninge, when it began now to be nyghte and darcke.

And beholde, there met him a woman in an harlot's apparell (a disceitful woman, wanton & embusht with woman, whose fete could not abide in the house: now is she without, now in the stretes, and lurketh in euery corner, she caught the yonge man, kissed him, and was not ashamed, saying: I had a bote to paye, & this daye I performe it.

Therefore came I forth to mete the, that I myghte see thy face: and so I haue founde the.

I haue decked my bed with couerynge and clothes of Egypt.

My bed haue I made to smell of Myrrour, Aloes, and Cynamon.

Come let vs lye together, and take our pleasure till it be daye lyght.

For the goodma is not at home: he is gone farre of.

He hath taken the bagge of monere with hym: who can tell when he cometh home?

Thus tolde many synne wordes the ouercome him: and with her flatterynge hyppes she won him.

Immediatly he was seduced here, as it were an ore ledde to the slaughter (and like as it were to the doores where folkes are punished) so long till she had wounded his lyue with her harlot: like as if a byrde had been to the snare, not knowynge that the prey of his lyfe lye there vpon.

Heare me now therefore, o my sonne, & make the wordes of my mouth.

Let not thine herte trauele in her wayes: & be not thou seduced in her pathes.

For many are fallen the wounded and calfe downe: yea many a yonge man hath he slayne.

Do

Dit

Her bones is the way into hell, where men go downe in to the chambers of death.

CAPL

VIII.

Who shall not be wise, who shall not be prudent? Standeth she not in the byre places in the streets and wares? doth she not reye before the whole cite, and in the gates where men go out and in?

It is thou, o ye men (sayth she) whome I call.

Unto you (o ye children of men) I saye I by my hope.

Take heed vnto knowledge, o ye ignorant: be wise in heart, o ye fooles.

Open eare, for I will speake of great matters: and open my lippes to tell thynges that be right.

For my throte shall be talking of the truth, and my lippes abhorre vngodlynesse.

All the wordes of my mouth are righteous: there is no frowardnesse nor falschode therein.

There are all playne to suche as will vnderstand: and right to them that synd knowledge.

Receyue my doctrine therefore, and not spuer: and my knowledge, more then syne golde.

For wisdom is more worth then precious stones: yea all the thynges that thou canst desire, are not to be compared vnto it.

I wisdom haue my dwellinge with knowledge: and prudent counsell is myne.

With me is the feare of the Lorde, and the eschewing of euill.

As for pride, hysdorne, and euyl waye, and a mouth that speaketh wicked thynges, I utterly abhorre them.

I can geue counsell and be a guide: I haue vnderstanding, I haue strength.

Thow know me, knowes cognize: thow know me, knowes make iust lawes.

Thow know me, knowes heare rule: and all iudges of the earth excrete iudgement.

I am louing vnto those that loue me: and they that seke me early, shall synd me.

Richesse and honour are with me: yea excellent goods and rightousnesse.

My frute is better then golde and precious stone: yea myne encrease more worth then fine siluer.

I walke in the waye of rightousnesse: and in the strete of iudgement.

That I maye fynde prosperitie to those that loue me: and to encrease theyr treasure.

The Lorde him selfe had me in possession in the beginning of his wayes, or euer he began his wayes: for tyme.

I haue ben ordeyned from euertasting: and from the beginninge of euer the earth was made.

When I was borne, there were neither

Sapientia

depthes nor springes of water.

Before the foundations of the mountaynes were layde, yea before all hills was I borne.

The earth, and all that is vpon the earth was not yet made: no not the ground it selfe.

For when he made the heuens, I was present, when he set by the depths in order: when he hanged the cloudes about, when he fastned the springes of the depe.

When he shut the see within certayne boundes, that the waters shoulde not go ouer theyr markes.

When he layde the foundations of the earth, I was with him, ordyning all thynges: despayninge dayly, and reioysing alwaye before hym.

As for the round compasse of his world, I make it topfull: for my helpe is to be among the children of men.

Therefore hearken vnto me, o ye children, blessed are they that kepe my wayes.

O geue eare vnto noutour, be wise, and refuse it not.

As I taught to the man I heareth me, watching dayly at my gates: and geuing attendance at the postes of my doores.

For who so syndeth me, syndeth lyfe: and shall obteyne fauour of the Lorde.

But who so offendeth agaynst me hunteth his owne soule.

All they that hate me, are the louers of death.

CAPL

IX.

Wisdom hath buydded her selfe an house, and heth oute seven pylles: she hath killed her bitarles, poured out her wine and prepared her table.

She hath sent forth her maydens to me vpon the best place of the cite: who so is ignorant, let him come hither.

And to the vniuersite she said: Come on, my waye, cate my bread, & drinke my wyne which I haue poured out for you.

For sake ignorance, and ye shall lare: and se that ye good in the waye of vnderstandinge.

Who so reproveth a scornfull person, getteth hym selfe dishonour: and he that rebuketh the vngodly, shall synd himselfe.

Reproue not a scooner, lest he owe the rod: but rebuke a wise man, and he will synde.

Give a discreet man but an occasion, and he will be the wiser: teache a rightous man, and he will encrease.

The feare of the Lorde is the beginninge of wisdom: and the knowledge of holy thynges is vnderstandinge.

For thow knowe me thy dayes shall be prolonged: and the yeres of thy lyfe shall be manye.

ysaiah

ye thou be wise, thy wisdom shall do thy good: but if thou thinkest some other good, it shall be thyne alone harme.

A folyshe reuelles woman, fall of wordes, and such one as hath no knowledge, stretcheth in the doores of her house vpon a foole, about in the street to cal lunge as go by, & make stryght in theyr wayes.

Who so is ignorant (sayth she) let him come hither, and to the vniuersite she said: stolen wares are sweete, and the bread that is pryulyp eaten, hath a good taste.

But they consider not that death is there, and that her gyles go downe to hell.

CAPL

X.

The parables of Salomon.

Wise son, makest a glad father: but an vniuersite sonne is the heynynesse of his mother.

Treasurers that are wickedly gotten, prynte nothing, but rightousnesse, deliuereth from death.

The Lorde will not let the soule of a rightous suffer hunger: but he putteth the vngodly from his table.

In this lande maketh poore: but a quicke labouring hand maketh ryche.

Who so gathereth in summer, is wise: but he that is sluggish in harvest, bringeth him selfe to confusion.

Louage and fauourable is the face of the rightous, but the feare of the vngodly is paine and presumptuous.

The memoriall of the iust, shall haue a good repute, but the name of the vngodly shall synke.

A wise man will receyue warnynges: but a foole will sooner be smytten in the face.

He that leadech an innocent lyfe, walketh surely: but who so goeth a wryng waye, shall be knowne.

He that winketh with his eye, will do some harme: but he that hath a folyshe mouth, shall be breken.

The mouth of a rightous man is a well of lyfe: but the mouth of the vngodly is paine, and presumptuous.

Euyl will synke by wyse, but loue couereth the multitude of synners.

In the lippes of hym that hath vnderstandinge a man shall fynde wisdom: but the rod belongeth to the backe of the scooller.

Wise men lare by knowledge: but the mouth of the foolyshe, is as the beaten =

tion.

The rich mans goods, are his strong hold: but pouertie appresseth the poore.

The rightous labourereth to doo good: but the vngodly blyth his encrease vnto

synne.

As take heed vnto the chastenynge of nature, for, is the waye of lyfe: but he that resisteth to be reformed goeth wryng.

Dyscemblyng lippes hope hatred secretly: and he that speaketh any sleaudre, is a foole.

Where moche babylage is, there must nedes be offence: he that refrayneth his lippes, is wysest of all.

An innocent tonge is a noble treasure: but the herte of the vngodly is noughtynge worthe.

The lippes of the rightous fede a hole multitude: but foales shall dye in their owne folpe.

The blessinge of the Lorde maketh ryche men: as for carefull trawayle, it doth nothing cherto.

A foole doth he wickedly, and maketh but a specke of it: neuerthelesse it is wisdom for a man to beware of suche.

The thyng that the vngodly are afraid of shall come vpon them: but the rightous shall haue their desire.

The vngodly is lyke a tempest that passeth ouer, and is no more sene: but the rightous mayneth sure for euer.

A synner is to the feche, and as smoke is vnto the eyes: euen so is a sluggish person to them that seke him forth.

The feare of the Lorde maketh a longe lyfe: but the yeres of the vngodly shall be shortened.

The patient abridginge of the rightous shall be turned to gladnesse: but the hope of a vngodly shall perishe.

The waye of the Lorde syneth a courage vnto the godly: but it is a feare for wythed doers.

The rightous shall neuer be ouertrowen: but the vngodly shall not remayne in a lande.

The month of the iust shall be talkyng of wisdom: but the tonge of the frowarde shall perishe.

The lippes of the rightous are occupied in acceptable thynges: but the mouth of the vngodly taketh them to the wryng.

CAPL

XI.

A false balance is an abomination vnto the Lorde: but a true weyght pleasech him.

Where pyde is, there is shame also, and confusion: but where as lawynesse is, there is wisdom.

The innocent dealinge of the iust shall leade them: but the vniuersite of the wylfuls shall be their owne destruction.

A synners helpe not in the daye of vengeance: but rightousnesse deliuereth from death.

The rightousnesse of the innocent ordyeth his waye: but the vngodly shall fall in his owne wickednesse.

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The rightousness of the just, shall deliver them: but the despisers shall be taken in their own ungodliness.

* When an ungodly man dyeth, his hope is gone: the confidence of hypocrites shall perish.

The righteous shall be delivered out of trouble: and the ungodly shall come in his hour.

Thorough the mouth of the discernible is his neighbour destroyed: but thorough knowledge, shall the just be helped.

When it goeth well with the righteous, the city is merry: and when the ungodly perish, there is gladness.

When the just are in trouble, the city prospereth: but when the ungodly have the rule, it decayeth.

A foole byingeth by a slander of his neighbour: but a wise man will keep it secret.

A discernible person will discover private things: but he that is of a faithful heart, will keep counsel.

Where no good counsel is, there the people decay: but where as many are that can give counsel, there is wealth.

He that is surety for a stranger: hurteth him selfe: but he that medleth not with suretyship is sure.

A gracious woman maynteyneth her nest: as for the ungodly, they magnifye themselves.

He that hath a gentle yberall stomacke: is merciful: but who so hurteth his neighbour is a spyant.

The labour of the ungodly prospereth not: but he that soweth rightousness, shall receive a sure reward.

Like as rightousness bringeth life: end so to cleave unto euill byingeth death.

The Lord abhorreth a fained heart: but he hath pleasure in them that are vnderfyll.

It shall not helpe the wicked, though they laye all their handes together: but the seed of the righteous shall be preserved.

A fayne woman withoute discrete manners: is like a ringe of golde in a swynes snout.

The just labour for peace and tranquillitie: but the ungodly for disquietnesse.

Some man giveth out his goodes, and is the richer: but the niggard (haupng ynough) will depaite from nought, and yet is cuer in poverty.

He that is yberall in gyunge, shall have plenty: and he that watereth, shall be watered also him selfe.

Who so honoureth by his corne, shall be cursed among the people: but blessing shall lyght upon his heed that selleth it.

He that laboureth for honestie, shall be rich: but who so seeketh after myschance, it shall happen unto him.

Who that trusteth in his hypocrite, shall have a fall: but the righteous, shall flourish as the

green leafe.

Who so maketh disquietnesse in his own house, he shall have winder for his heritage: and the fool shall be struant to the wyse.

The frute of the righteous, is as the tree of lyfe: a wise man also, shall multiplye soules.

* Yet the righteous be recompensed upon earth: howe much more then the ungodly and the sinner?

CAPL

XII.

Who so loneth wysdome, will be content to be reformed: but he that hateth to be reformed, is a fool.

A good man is acceptable unto the Lord: but the wicked will be condemne.

A man can not endure in ungodliness: but the roots of the righteous shall not be moved.

A steadfast woman is a crown unto her husband: but she that behaunth her selfe ungodly, is a corruption to his bones.

The thoughtes of the righteous are right: but the ymagination of the ungodly, are deceyfull.

The talkynge of the ungodly is howe they may laye waite for bloude: but the mouth of the righteous shall deliver them.

Wher thou canst turne the about, the ungodly shall be overthowen: but the house of the righteous shall stande.

A man shall be commended for his wisdom: but a fool shall be despised.

A simple man whiche laboureth and worketh: is better then one that is gorgeous and wanteth bread.

A righteous man regardeth the life of his cattell: but the ungodly have cruell deeres.

He that sylleth his lande, shall have plenty: but he that soweth in the hande of the ungodly, is a very fool.

The desire of the ungodly hunteth after mischief: but the rore of the righteous bringeth forth frute.

The wicked falleth in to the snare, thorough the malice of his own mouth: but the just shall escape out of peryll.

Euery man shall inioye good, according to the innocency of his mouth: and after the workes of his handes shall he be rewarded.

Take what a fool taketh in hand, he shall hurt himselfe: but he that is wise, shall be counselled.

A foole uttereth his wrath in all the hall: but a discrete man forgyueth wronge.

A iust man will tell the truthe: and shew the gyunge that is right: but a false witness shall perish.

A slanderous person prayeth like a sword: but a wise mans tongue is peace.

A true mouth is cuer constant: but a lying tongue is soone changed.

They that ymagin euill in their mynde, will dyscuse: but the countellours of peace shall have peace to followe them.

There shall no mysfortune happen unto the iust: but the ungodly shall be fylled with misery.

The Lord abhorreth disceyfull spyers: but they that labour for truthe, please him.

He that hath vnderstandynge, can hyde his wisdom: but an vndiscrete heart telleth out his folly.

A diligent hande shall beare rule: but the yel shall be vnder tribute.

Wheruer thou discourageth the heart of man: but a good word maketh it gladd and gayne.

The righteous is lyberall unto his neyghbour: but the waye of the ungodly will dyscuse them felices.

A disceyfull man shall fynde no vantage: but he that is content with that he hath, is more worth then golde.

In the waye of rightousness there is life: as for anye other waye, it is the path to destruction.

CAPL

XIII.

A wise sonne will receyue his fathers manynge, but he that is scornful, will not heare when he is reprimand.

A good man shall enioye the frute of his mouth: but he that hath a fowarde mynde shall be spyled.

He that keepeth his mouth, keepeth his life: but who so speaketh vndiscreetly, shall be hurt.

The huggarde wolde fayne haue, and can not get his desire: but the soule of the diligent shall haue plenty.

A righteous man abhorreth lyes: but the ungodly shall hate bothe other and hym selfe.

Rightousness keepeth the innocent in the waye: but ungodliness shall ouerthrowe the sinner.

Some men are rich, though they haue no gyunge: agayne, some men are poore, haupng great riches.

With goodes euery man desireth his life: and the poore will not be reprimand.

The light of the righteous maketh full: but the candle of the ungodly shall be put out.

Among the proude there is cuer strife: but among those that do all thynges with aduysment, there is wysdome.

Golden goodes are soone spent: but they that be gathered together with the hand shall increase.

Large payenge for a thyng that is discreyfull: but when the desire cometh, it is a tree of lyfe.

Who so despiseth the word, shall destroye hym selfe: but he that feareth the commandment shall haue peace.

The same is a well of lyfe vnto the wyse: that it maye kepe hym frome the snares of death.

Good vnderstandynge giveth fauour: but hardie is the waye of the deysiers.

A wise man dothe all thynges with discrecion: but a fool will declare his folly.

An ungodly messenger byngeth myschance: but a saythfull ambassadour is profitable.

He that thynketh scorn to be reformed, cometh to perdition and shame: but who is receyued correction, shall come to honour.

When a desyre is brought to passe, it helpeth the soule: but soales abhorre hym that escheweth euill.

He that goeth in the company of wise men, shall be wise: but who so is a companion of of foolles, shall be hurt.

Whiche soeuer thou sowest vpon spynners, but the righteous shall haue a good reward.

Which theyr chyldren shall haue in possession: for the riches of the sinner is layd vp for the iust.

There is plenty of food in the fel-des of the poore: and shall be increased out of measure.

He that spareth the rodde, hateth his sonne: but who so loneth him, shall be his father in honour.

The righteous cateth, and is satisfied: but the brize of the ungodly hath neuer ynough.

CAPL

XIII.

A wise woman shall build her house, but a foolish woman shall plucke it downe.

Who so feareth the Lord, walketh in the right path: and regardeth not hym that abhorreth the wayes of the Lord.

In the mouth of the foolish is the bellying of Lordship: but the lippes of the wyse, will beware of lye.

Where no oxen are, there the cryb is empty: but where the oxen labour, there is much frute.

A saythfull witness will not dissemble, but a false teccorde will make a lye.

A scornfull boye seeketh wysdome, and fyndeth it not: but knowledge is easy to come by, vnto him that will vnderstande.

He that thou medle not with a fool: and doo as though thou haddest no knowledge.

The wisdom of him that hath vnderstanding, is, to take heed vnto his waye, but the foolishness of the unwise dyscreyeth.

Floes make but a spote of synne, but there is fauourable lone among the righteous.

The heart of him that hath vnderstanding will neither dyspayre for anye sorowe, nor be so presumptuous for anye ioye.

The houses of the ungodly shall be sure: Job. xii. 4.

1810. r. m. d. * Who so laugheth the poore to scorn, blasphemeth his maker, and he that is glad of an other mans hurt, shall not be unpunished. **1811. r. m. d.** **1812. r. m. d.** Children which are a wo: thrype unto the fathers, and the fathers are the honour of the children.

In frequent speche becommeth not a foole a dissembling mouthe also becometh not a dunce.

1813. r. m. d. Liberalitie is a precious stone unto him that hath it, for where so ever he becommeth, he prospereth.

Who so courteth an other mans offence, seeketh love: but he that discoveth the fault, let ceth for: as at barbaunce.

One that putteth only to his more good to him that hath understanding, then an hundred sheppes unto a foole.

A sedicious personne seeketh my: hese, but a cruel messenger shall be sent against him.

It were better to come against a the: weare robbed of our wherres, then against a foole in his folly.

1814. r. m. d. Who so rewardeth euill for good, shall be plagued. **1815. r. m. d.** **1816. r. m. d.** **1817. r. m. d.** He that soweth discord and strife, is like one that dyggeth up a water brooke: but an open enemy is like the water that breaketh out and runneth abroad.

The Lorde hateth as well him that iudiceth the vngodly, as him that condemneth the innocent.

What helpeth it to geue a foole money in his hande, where as he hath no mynde to be wise?

He is a frende that all waye leueth, and in aduersitie a man shall knowe who is his brother.

Who so promyseth by the hande, and is surety for an other, he is a foole.

He that loveth strife, deliveth in synne: a man so setteth his doxe to dygge, seeketh after a fall.

1818. r. m. d. Who so hateth a frewarder becommeth no good: and he that hath an ouerthwarte tongue, shall fall into my: hese.

A vnderlyng byngeth him self into sorrow, and the father of a foole canne haue no ioye.

A merry heart maketh a lunny age, but a sorrowfull mynde byrd by the bones.

1819. r. m. d. The vngodly taketh wytes out of the bosom, and telleth the wordes of iudgement. **1820. r. m. d.** **1821. r. m. d.** **1822. r. m. d.** **1823. r. m. d.** **1824. r. m. d.** **1825. r. m. d.** **1826. r. m. d.** **1827. r. m. d.** **1828. r. m. d.** **1829. r. m. d.** **1830. r. m. d.** **1831. r. m. d.** **1832. r. m. d.** **1833. r. m. d.** **1834. r. m. d.** **1835. r. m. d.** **1836. r. m. d.** **1837. r. m. d.** **1838. r. m. d.** **1839. r. m. d.** **1840. r. m. d.** **1841. r. m. d.** **1842. r. m. d.** **1843. r. m. d.** **1844. r. m. d.** **1845. r. m. d.** **1846. r. m. d.** **1847. r. m. d.** **1848. r. m. d.** **1849. r. m. d.** **1850. r. m. d.** **1851. r. m. d.** **1852. r. m. d.** **1853. r. m. d.** **1854. r. m. d.** **1855. r. m. d.** **1856. r. m. d.** **1857. r. m. d.** **1858. r. m. d.** **1859. r. m. d.** **1860. r. m. d.** **1861. r. m. d.** **1862. r. m. d.** **1863. r. m. d.** **1864. r. m. d.** **1865. r. m. d.** **1866. r. m. d.** **1867. r. m. d.** **1868. 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For the payment that is sure for a bird
and the pledge of him for the bird:
which is a fowle.

For man which the bird that is gotten
is a fowle, but at the last his mouth shall
be filled with gravel.

Thou shalt know all the things that men say
with go for a bird and with discretion ought
to be taken in hand.

For the bird which I say that bringeth forth
venom, and is a slanderer, and believeth in
his lies.

Who so curseth his father and mother, his
light shall be put out in the myddell of dark-
nesse.

The bridle that cometh to hasten at
first, shall not be played at the end.

Are not thou? I will recompence cruel,
but put thy trust in the Lord, and he shall
send thee.

The Lord abhorreth two manner of treach-
ery, and a false balance is an evil thing.

The Lord abhorreth every mans goynge,
for what is he, that standeth by his owne
wages?

It is a snare for a man to blaspheme that
which is holy, and then to go about with
vowes.

A rype kyng destroyeth the ungodly, and
byngeth the whole out them.

The lantern of the Lord is the brethe of
man, and goeth thorow all the inward par-
tes of the body.

Whereby and faithfulness preserve the kyng,
and with lounge kyndnes his seat is hol-
den by.

The strength of younge men is their wo-
rshipp, and a grape head, is an honour unto
the aged.

Woundes dyue awaye cruel, and so to dry-
pe the inward partes of the body.

CAPL XXI.

The kynges herte is in the hande of the
Lord, lyke as are the ryces of water:
he maye turne it whithersoever he
will.

Every man thinketh his owne waye to be
right, but the Lord judgeth the hertes.

So do righteousnesse and iudgement is
more acceptable to the Lord than sacrifice.

A peris upstuous face, a proud stomache,
and the lantern of the ungodly is frone.

The omers of one that is diligent, bringe
plenteousnesse: but he that is unadvised, co-
meth into poverty.

Who so walketh by the wayes of the dis-
crepancy or his own waye, he is a fowle, a lyke
bird that is taken in the snare.

It is robbery of the ungodly to be their
owne destruction, for they would have the
thing that was right.

The waves of the sea towards the strait,
but the waves of him which is cleare, are right.

It is better to dwell in a corner under the

house toppe than with a bawnyng woman
in a wyde house.

The soule of the ungodly is as a candle
which hath no pite upon his reprobate.

When the scoonefull is punished, he
cannot take the better hede: and when a
man is warned, he will receyve the more
understandinge.

The righteous enfourmeth the beate of
ungodly, but the ungodly go on still after
their owne wickednesse.

Who so stoppeth his care of the cryng of
the poore, he shall crye him selfe and covere
hede.

A pious reward pacifieth displeasure, and
a gyfte in the bosome filleth furiounesse.

The iust deliveth in boyng: he which
is right, but the two which of wickednesse
have the same.

The man that wandreth out of the way of
wisdom, shall remayne in the congregation
of the dead.

He that hath pleasure in banquettes, shall
be a poore man: Who so deliveth in wyne and
delicates, shall not be rich.

The ungodly shall be given for the rhy-
ous, and the wicked for the iust.

It is better to dwell in a wydernesse, with
a chydng and an angry woman.

In a wyle mans house there is great trea-
sure and plenteousnesse, but a foloweth
spendeth by all.

Who so followeth righteounesse and
truth, spendeth both lyfe, righteounesse and
honour.

A wyle man wynteth the eyte of the myg-
ty, and as for the strength that they trust in,
he bringeth it downe.

Who so keepeth his mouth and his tongue,
the same keepeth his soule fro troubles.

He that is proud and presumptuous, is
led a scoonefull man, whiche in what he doeth
worketh maliciously.

The voluptuousnesse of the flouthfull
his owne deache, for his handes will not be
bur.

He coveteth and desireth all the daye long,
but the righteous is alwayse gentyll and
peth nothinge backe.

The sacrifice of the ungodly is abhorre-
tion, for they offer the thinge that is gotten
with wickednesse.

A false witness shall peris, but he which
is content to heare, shall alway have power
to speake him selfe.

An ungodly man goeth forth rhye, but
iust reformeth his owne waye.

There is no wisdom, there is no coun-
sellinge, there is no counsell against the
Lord.

The horse is prepared against the daye of
baicple, but the Lord gructh the waye
for him.

CAP.

XXII.

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Good name is more worth then great
ryches, and lounge fauoure is better
then silver and golde.

Whether ryches or pouerte wo mete vs, it
cometh all of God.

A wyle man seyth the plage and byteth him
selfe, but the foloweth go on still and are pun-
ished.

The ende of lounynes, and the feare of
God, is ryche, honoure, prosperitie and
health.

Spearer and snarer are in the waye of the
froward, but he that will kepe his soule, let
him flee frome such.

If thou teachest a childe in his yowth what
he shall be, he shall not leane it when
he is old.

The ryche ruleth the poore, and a borrower
is servant to the lender.

He that loveth wickednesse shall escape so-
rowe, and the rodde of his plage shall destroy
him.

A lounge eye shall be blessed, for he gnyeth
of his bled unto the poore.

Cast out the scoonefull man, and so shall
ryche go out with him, yea variance a shall
be shall cease.

Who so deliveth to be of a cleane hert and
of gracious spyes, the kyng shall be his
hert.

The eyes of the Lord preserve knowledge,
but as for the wordes of the despyfull, he
bringeth them to nought.

The flouthfull sayth: there is a Ry-
on my house, I myght be slayne in the
stre.

The month of an harlot is a depe pyt,
wherein he talseth that the Lord is angrye
withall.

Foolishnesse speaketh in the herte of the
lode, but the rod of correction dyspurne it a-
waye.

Who so with a poore man wyng to in-
crease his owne ryche, gnyeth (commonly)
unto the ryche, and at the last cometh to po-
nere him selfe.

By sonne, bowe downe thyne eare, and
hearken unto the wordes of wisdom.

Applye thy mynde unto my doctrine: for it
is a pleasaunt thinge if thou kepe it in thyne
herte.

And practise it in thy mouth: if thou mayst
alway put thy trust in the Lord.

Have not I warned the very oft with coun-
sell and leynage? that I myghte sweve the
truth and that thou with the beere myghtest
answer them that saye any thinge againste
the?

He that thou robbe not the poore because he
is weak, and oppresse not the simple in iud-
gement.

For the Lord him selfe will defende their
cause, and doo violence unto them that have
bled violence.

Take no frendshipp with an angry wilfull
man, and kepe no company with the furious
lest thou leane his wayes, and receyve hurt
unto thy soule.

Be not thou one of them that bynde their
hande upon pynple, and are surety for
for if thou hast nothinge to paye, they shall
take awaye thy bed frome under the

Thou shalt not remoure the sande marke,
which thy fore elders have set

Seest thou not, that they which be dilige-
nt in their bulpnes stande before kynges, & not
amonge the simple people?

CAPL XXIII.

When thou sittest at the table to eat with
a lord, observe thy selfe manerly with the
things that are set before the

Spesure thyne appetite: and if thou wilt
rule thyne owne selfe, be not over greedy of
his meate, for meate begyleth and louny-
ueth.

Take not over great traunple and laboure
to be ryche, beware of suche a purpose.

Why wilt thou see thyne eye? don't thing
which suddenly vanissheth awaye?

For riches make them seueres wynges, and
take them flyght lyke an eagle into the ayre.

Eate not thou with the crupous, and he
shalt not be thy meate, for he hath a marcelous
herte.

He sayth unto the: eate and drynke, where
as his herte is not with the.

Yea the morsels that thou hast eaten shalt
thou perishe, and lete the sweete morsels.

Tell nothinge into the eares of a loie, for
he will despyse the wysdome of thy wordes.

Remove not the oide lande marke, & come
not within the felde of the fatherlesse:

For he that deliverech them is myghty, &
even he shall defende their cause against the.

Applye thyne hert unto learning, and thyne
eare to the wordes of knowledge.

Whicheholde not correction frome the childe
for if thou beate him with the rodde, he shall
not dye thereof.

Thou myghtest him with the rod, but thou
deliverech his soule frome hell.

By sonne, if thy herte receyve wisdom,
my herte also shall reioyse.

Yea my reynes shall be very glad, if thy lyp-
pe sprake the thyng that is right.

Let not thyne hert be gealous to follow sin-
ners, but kepe thyselfe in the feare of the Lord all
the daye longe.

For the ende is not yet come and thy paine
abydinge shall not be in vaine.

By sonne, give care and be wyle, so shall
thyne hert prosper in the waye.

Kepe no company with wyne bybbers and
erorous eaters of flesh: for suche as be vion-
hardes and erous shall come to pouerte, &
he that is given to moche slepe, shall go with
a ragged core.

Give care unto thy father that begat the,
and despyse not thy mother when she is
old.

Labour for to get the truth: sell not away
wisdom, noutour and understandinge (for
a ligh-

Prover. xiii. 2
Eccl. x. 2Prover. xiii. 2
Eccl. x. 2

a righteous father is marvelous glad of a wise sonne, and expecteth in him to shall thy father be glad, and thy mother that bare thee, shall rejoice.

My sonne, geue me thine heart, & let thine eyes haue pleasure in my wayes.

For an hope is a trewe graue, and an haerlot is a narrow pye.

She lurcheth lyke a theefe, and those that be not aware she bryngeth vnto her.

Wpne.

Where is woe? where is sorrow? where is strife? where is brawling? where are wounds without cause? where be red eyes?

Such amonge those that be cursd at & wyne and sike out where the bell is.

Take not thou vpon the wyne, how red it is, and what a colour it giveth in the glasse.

It goeth to wine softly, but at the last it byteth lyke a serpent, and stingeth as an adder.

So shall thine eyes like vnto draunge weemen, and thine heart shall muse vpon froward thynges.

Yea thou shalt be as though thou sleptest in the myddell of the see, or vpon the top of the maie.

They wounded me (saith thou fare) but it hath not hurt me, they smote me, but I felt it not.

When I am well wakened, I will go to the brynche agayne.

CAPL XXIII.

Beware thou gelous ouer wycked men, & desire not thou to be amonge them. For their herre ymagineth to do hurt and their lippes talke of myschefe.

Thou shalt knowe an house shall be buyl = ded, and with vnderstandinge it shall be set vp.

Thou shalt knowe discretion shall the chambers be filled with all rarite and pleasant thynges.

A wyse man is stronge, yea a man of vnderstandinge is better then he that is myghty of strength.

For with discretion must warres be take in hande, and where as are many that can geue counsell, there is the victary.

Wisdom is an hygh thinge, yea euen to the sole, for he dare not open his mouth in & gate.

He that ymagineth myschefe, may well be called an vngenerous personne.

The thought of the folyshe is speme, and & scornful is an abhorreacion vnto men.

If thou be ouerfaine and negligent in tyme of neede, then is thy strength but small.

Deluyce them that go vnto death, and are led awaie to be slayne, and be not negligent thyng.

If thou wilt save: I knowe not of it, thinke thou that he which made the herbes, doth not consyder it? and that he which regardeth the foules, seeth it not?

Shall not he recompence euery man accordyng to his wayes?

Yf thou wilt save: I knowe not of it, thinke thou that he which made the herbes, doth not consyder it? and that he which regardeth the foules, seeth it not?

Shall not he recompence euery man accordyng to his wayes?

My son, thou eatest honey and the strength doth come, because it is good and sweete in thy mouth.

Turn so shall the knowledge of wisdom be vnto thy soule, as sone as thou hast gotten it.

And there is good hope, yea thy hope shall not be in vayne.

Laye no pryue wayes secretly vpon the house of the righteous, and disquiete not his resting place.

For a iust man falleth seuen tymes, and riseth vp agayne, but the vngodly fall in to wickednes.

Reioyce not thou at the fall of thine enemy, and let not thine heart be glad when he stumbleth.

Let the Lorde (when he seeth it) be angry, and turne his wrath from him vnto the.

Let not thy wrath and gelousy moue the, to follow the wycked and vngodly.

And why? the wycked hath nothinge to hope for, and the candle of the vngodly shall be put out.

My sonne, feare thou the Lorde & the kyng, and kepe no companye with the scoundrelous: For their destruction shall come suddenly, and who knoweth the fall of them both?

These are also the sayenges of the wyse. It is not good, to haue respect of any person in iudgement.

He that sayeth to the vngodly: thou art righteous, him shall the people curse, yea the Lord shall abhorre him.

But they that rebuke the vngodly shall be commended, and a eyche blessing shall come vpon them.

He maketh him selfe to be well loued by such a good answer.

First make vp thy worke that is without, & loke wel vnto that which thou hast in & selde then buylde thine house.

Be no false wytnes against thy neighbour, and hurt him not with thy lippes.

Saye not: I will handle him, as he hath dealt with me, and will rewarde euery man accordyng to his dedes.

I went by the felde of the southfull, and by the byneparades of the folyshe man.

And lo, it was all couered with nettles, & made full of thistles, and the stone wall was broken downe.

This I sawe, and considered it well: I looked vpon it, and toke it for a warninge.

Yea slepe on still a litle, slumbe a litle, & false thine handes together yet a litle: so shall pouerete come vnto thee as one that is wayled by the wyse, and necessite lyke a wretched man.

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CAPL

XXV.

CXX

These also are the sayenges of Salomon, whiche the men of Echiyah kyng of Iuda gathered to gether.

It is the honour of God to kepe a thyng secrete, but the kynges honour is to searche out a thyng. The heauen is hye, the earth is lowe, and the kynges heart is vnsearchable.

Take the dross from the syluer, and there shall be a cleane vessel therof.

Take awaye vngodlynesse from the kyng, and his seate shall be stablished with ryghte conserues.

Put not forth thy selfe in the presence of the kyng, and prece not in to the place of great men.

Better is it that it be sayde vnto the: come vnto me, then thou to be sette downe in the presence of the prynce whome thou seest with thine eyes.

Be not hasty to go to the lawe, lest happily thou shouldest thy selfe to at the last, that thy neighbour put the to shame.

Handle thy matter with thy neighbour hym selfe, and discover not another mans secrete, lest when men heare thereof, it come to thy dishonour, and lest thine euell name be not made.

A word spoken in due season, is lyke apples of golde in a syluer sphe.

The correction of the wyse is to an obedient care, a golden cheyne and a Jewell of golde.

Lyke as the mynter coole in the hart, so a faythfull messaunger to hym that sent him, and recomforteth his maysters mynde.

Who so maketh great boiles and geueth out rage, is lyke cloudes and wynde without rayne.

With patience maye a prynce be pacified, and with a softe tonge maye rygourousnesse be broken.

If thou synder honey, eate so moche as is sufficient for the: lest thou be ouer full, & perishe it out agayne.

Whitherso the foote come from the neighbour house, lest he be weary of the, and so abyene the.

Who so beareth false wytnesse agaynst his neighbour, he is a verye speere, a farsarber, and a sharpe atome.

The hope of the vngodlye in tyme of neede is lyke a rotten cory and a sypperre foote.

Who so spurneth a souge to a wycked hert, doeth hym with ragges in t he colder, and pouereth dyngre vpon soles.

If thine enemye hunger, fede hym: yf he thirste, geue hym drynke: for so shalt thou

heape coles of fyre vpon his heade, and the Lorde shall rewarde the.

The southe wynde dryeth awaye the raphe, euen so doth an earthen iherusalem: naunce a backbiteres tonge.

It is better to lytte in a corner vnder the rose, then with a bawling woman in a nyght house.

A good reporte out of a farre countrie, is lyke colde water to a thyrstie soule.

A ryghtous man fallenge downe before the vngodlye, is lyke a scroubled well and a springe that is destroyed.

Lyke as it is not good to eate to much honey, euen so he that wyll searche out hys thynges, it shall be to heuy for hym.

He that can not rule hym selfe, is lyke a cytie whiche is broken downe, and hath no walles.

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Job. viii. The fruitful body thrusteth his hand into his bosom, and it grieveth him to put it againe to his mouth.

The tongue chyneth hym selfe wyse, the lip men, that yet and teache.

Who goeth by and medleth with other mens byes, as is lyke one that taketh a dog by the eares.

As one that shooteth deadly arrowes and darteth out of a privy place, even so doth a dissembler with his neyghboure.

And secretly hee shall be bit in the spoote.

When no wood is, there shall fyre goeth oute, and where the bawpeter is take awaye, there shall the fire ceasse.

Eccl. xiiij. As a viall of myrrour heate, and wood the fyre: even so doth a bawpeter fellowe sitte by vanity.

A flatterers wordes are lyke flatterye, but they pearch the inward partes of the body.

Clenious lippes and a wycked herte, are lyke a potterdes soured with yllur distill.

An enemye dissembleth with his lippes, and in the meane season he ymagineth mischief: but when he speaketh fawse, beleeve him not, for there are leuen abominacions in his herte.

Who so kepeth euill wyll, secretly to be hurt, his malice shall be shewed before the whole congregation.

Eccl. x. b. Who byggeth up a pye, shall fall therin: and he that buildeth a stone, shall stumble upon it hymselfe.

A dissimbling tongue hateth one that rebuketh hym, and a flatteringe mouthe wycketh hymselfe.

CAP. XXVII.

Job. viii. Make not thy booke of to morowe, for thou knowest not what maye happen to daye.

Let an other man prayse the, and not thyn owne mouthe, yea other folkes lippes, and not thyne.

The stone is heavy, and the sande weygh-tye, but a foolis wythe is heavier then theyr heuie.

Wrath is a cruell thyng, and furiousnesse is a veyre tempest: yea who is hable to abyde enuye?

An open rebuke is better then a secreete loue.

Farefull are the woundes of a louer, but the byttes of an enemye are dyckear-ful.

Job. viii. He that is full, abhorreth an hony combe, but vnto hym that is hungrye, euerye souer-tyng is swete.

He that offe tymes spitteth, is lyke a byrd: that forsaketh her nest.

The veyr is glad of a lye oymment and floure, but a stomache that can geue good

counsell, reioyseth a mans neyghboure.

Turne owne frende and thy fathers hand: for thou forsake not, but go not into thy by-thes house in tyme of thy trouble.

Better is a scende at hande, then a byrdys fauce of.

Thy sonne, he wyll, and thou shalt make me a glad herte: so that I shall make answer vnto my rebukers.

A wyse man scynge the plage, wyll hys hym selfe, as for foolcs they go on still, and suffer harme.

* Take his garmente that is surety for a stranger, and take a pledge of hym for the unknown mans sake.

He that is to haue to prayse his neygh- boure aboute measure, shall be taken as one that geueth hym an euill reporte.

A bawpeter woman and the rose of the house droppenge in a rapy dape, maye well be compaced together.

He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hande.

Lyke as one yron wheteth another, so doth one man comforte another.

Who so kepeth his synge tre, shall enioy the fruites therof: he that wyppeth vpon his mayster, shall come to honoure.

Lyke as in one water there appereth veyre faces, even so dycketh men haue dycked hertes.

Lyke as hell and destruction are neuer full, even so the eyes of men can neuer be satisfied.

Syluer is tryed in the moulde, and golde in the fornaue, and so is a man, when he openly playeth to his face.

Though thou shouldst haue a sole with- gruel in a mortar lyke of emelle, yet wyll not his foot: shall he go from hym.

He that thou knowest the nombre of thy car- tell thy lye, and loke well to thy flockes.

For thyngs abyde not alway, & the maner enueryng not for euer.

The hyr geueth, the grasse cometh by, and herbes are gathered in the mountaynes.

The lamb shall clothe the, and the goate thou shalt haue money to thy hand.

Thou shalt haue gotes mylke enough to fede the, to bypode thy house hold, and to fede thyne thy maydens.

CAP. XXVIII.

Job. viii. The vngodly scorseth no man that scorseth hym, but the rightous standeth as a rocke.

Because of synne the lande bothe of the charyng her pyre: but the pyre men of vnderstandyng and wyldome a realme enu-tyng longe.

One poor man oppressege an other by violence, is lyke a continuall tagne that scorseth the floure.

Who that forsake the lawe, prayse the vngodly, but scorseth as hepe the lawe, abhorre hym.

Which men discern not the thyng that is right, but they that see after the Roide, shall be all thyngs.

A poor man ledyng a godly lyfe, is bet- ter then the ryche that goeth in scowarde byes.

Who so kepeth the lawe, is a chyld of vnderstandyng: but he that sedeth ryous mē, scorseth his father.

Who so increaseth his ryches by deuntage and bypynge, let hym gather them to helpe the poore wylhall.

He that turneth awaye his care from hea-vinge the lawe, his prayer shall be abhor-ryng.

Who so sedeth the ryghtous into an euill waye, shall fall in to his owne pyte, but the rightous shall haue the good in possession.

The ryche man thynketh hym selfe to be safe, but the poore that hath vnderstandyng, can perceyue hym well ynough.

When ryghtous men are in prosperitie, they don't honoure theyr the: but when the vngodly come by, the state of men chaungeth.

He that bydeth his synnes, shall not prosper: but who so knowledgeth them and forsaketh them, shall haue mercy.

Well is hym that standeth alway in awe: as for hym that scorseth his herte, he shall fall in to myschance.

Lyke as a rarynge yron and an hungrye bare, even so is an vngodly pynte ouer the poore people.

When the pynte is withoute vnderstandyng, there is greare oppression and wrong: but yf he be such one as hath courtousnesse, he shall longe tyme.

He that by violence sheddeth any mannes blood, shall be a renegate vnto his graue, and no man shall be hable to succoure hym.

Who so leadech a godly and an innocente lyfe, shall be safe: but he that goeth scowarde byes, shall once haue a fall.

He that tyllith his lande, shall haue plenty of bread: but he that foloweth by-tyllage, shall haue pouerte ynough.

A sleepy man is greatly to be commen- ded, but he that maketh to muche haste for to be ryche shall not be vngodly.

To haue respect of personnes in iudgeme-nt is not good.

And wyll he wyll do wronge, yea euen for apace of bycade.

He that wyll be ryche all to soone, hath an euill eye, and scorseth not, that pouerte shall come vpon hym.

He that rebuketh a man, shall fynde more fauoure at the lasse, then he that flattereth hym.

Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a moutherer.

He that is of a proud stomache, scorseth by-tyllage, but he that putteth his trust in the

Roide, shall be well fedde.

He that trusteth in his owne herte, is a fool: but he that dealeth wyllyng, shall be safe.

He that geueth vnto the poore, shall not wante: but he that turneth awaye his eyes from such as be in neede, shall suffer greate pouerte hym selfe.

When the vngodly are come by, men are fayre to hyde them selves: but when they see the ryche, the ryghtous increaseth.

CAP. XXIX.

Job. viii. He that is synned and wyll not be re- fourmed, shall surely be destroyed with out any helpe.

Where the ryghtous haue the ouerhand, the people are in prosperitie: but where the vngodly beareth rule, there the people mourne.

Who so toucheth wyseme, maketh his fa- ther a glad man, & but he that kepeth harlot-tes, spendeth awaye that he hath.

With herte iudgement the kyng setteth by the lande, but yf he be a man that taketh gre-tes, he turneth it vnto byde downe.

Who so flattereth his neyghboure, lapeth a nette for his fete.

The synne of the wycked is his owne snare, but the ryghtous shall be glad and re-ioyce.

The ryghtous consydreth the cause of the poore, but the vngodly regardeth no vnder-standyng.

Wycked people bynge a crye in decaye, but wyse men set it by agayne.

Yf a wyse man go to lawe with a fool (whe-ther he deale with hym frendly or roughly) he getteth no rest.

The bloud thynke hate the ryghtous, but the iust seke his soule.

A foolle pouerth oute his synne all toge-ther, but a wyse man kepeth it in till after-ward.

Yf a pynte deyle in lye, all his seruants are vngodly.

The poore and the lender mate together, the Roide rygheneth bothe theyr eyes.

The seate of the kyng that sayeth truly iud- geth the poore, shall contynue sure for euer- more.

The rodde and correction mynistrer wyse- dome, but yf a chyld be not loked vnto, he bypyngeth his mother to shame.

When the vngodly come by, wyckednesse increaseth, but the ryghtous shall se theyr fall.

Fourtye thy sonne with correction, and he shall comfort the, yea he shall do the good at thine herte.

Where no prophete is, there the peo- ple perishe: but well is hym that kepeth the lawe.

A seruant wyll not be the better for wo- des, for though he vnderstande, yet wyll he not regarde them.

S A M E C H.

She maketh clothe of silk and selleth it,
and selleth a garble unto the merchant.

A I N.

Strength and honore is her clothing, and
in the latter daye she shall reioyse.

P H E.

She openeth her mouth with wysdome, &
in her mouth is the lawe of grace.

Z A D E

She taketh well to the tapes of her house,
hold, and catcheth not her byed with plines.

K O P H.

Her children arise, and call her blessed: and

her husband maketh moche of her.

R E S.

Many daughters there be that gather
chaffe together, but they shall come to nothing.

S I N.

As for fauour, it is deceitfull, and
type is a bayne thing: but a woman that
feareth the Lord, she is worthy to be praised.

T H A V.

Give her of the frute of her hands, and
let her owne workes praise
her in the gates.

The ende of the Proverbs
of Salomon.

CALLED ECCLESIASTES.

That is in this worlde is vanitie.

CAPL.

I.

These are the woordes of the preacher, the sonne of David, kynge of Ierusalem. All is but vanitie (sayeth the preacher) all is but playne vanitie: for what els hath a man, of all his labours that he taketh vnder the sunne? One generation passeth away, another cometh, but the earth abydeth for ever. The sunne ariseth, the sunne goeth downe, and returneth to his place, that he maye there rise by agayne. The wynde goeth toward the South, and fetcheth his course about vnto the North, and so turneth in to him selfe agayne. All floudes run into the see, and yet the see is not fylled: for loke into what place the waters run, thence they come agayne. All thynges are so harde, that no man can erre them. The eye is not satisfied with sight, the eare is not fylled with hearinge. For thynges that hath bene, cometh to passe agayne: and the thynges that hath bene done, is done agayne, there is no new thyng vnder the sunne. Is there any thyng wherof it may be sayde: lo, this is newe? for it was longe ago in the tymes that haue bene before vs. For thynges that is past, is out of remembrance. And so the thynges that are for to come, shall be as though they had bene. And amonge them that come after. I my selfe the preacher, beinge kynge of Irael and Ierusalem, applyed my mynde to take out and tearche for the knowledge of all thynges that are done vnder heauen. Suche trauaile and laboure hath the God geuen vnto the children of men, to exercise them selfe therein.

Thus I haue considered all the thynges that come to passe vnder the sunne, and lo, they are all but vanitie and vexation of mynde. For crookes can not be made straight, and the sower can not be made straight. I comended with myne owne hart, sayenge: lo, I am come to a great state, and haue gotten more wysdome, than all they that haue bene before me in Ierusalem. For my hart had great experience of wysdome and knowledge, for there vnto I applyed my mynde, that I might knowe what was wysdome & vnderstandinge, what was profit and folysheenes. And I perceyued that this also was but a vexation of mynde: for what more wysdome is, there is also great trauaile and squierne: & the more knowledge a man hath, the more is his care.

Abundance of riches, of pleasure, and of build-
ings, are but vexation of mynde.

CAPL.

II.

Then sayd I thus in my hart: I will goe so farre, I will take myne ease & haue good dayes. But lo, that was vanitie also: for in so moche that I sayde vnto laughter: I was art mad, and to my selfe: what wast thou?

So I thought in my hart, to wylche I my selfe frome to myne, to applye my mynde vnto wysdome, and to comprehend folysheenes vntill the tyme I (amonge all the thynges that are vnder the sunne) I might finde what was best for men to do, so longe as they lyue vnder heauen. I made gorgeous fayre woordes, I builded me houses, & plantes bynerades. I made me orchardes and gardenes of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water the grene and frutesfull trees withall. I bought ieuannites and maydens, and had a great householde. As for catell and shepe, I had more substance of them, then all they that were before me in Ierusalem. I gathered siluer and golde together, euen a treasure of kynges and landes.

I prouided me stringes and women whiche coulde playe of instrumentes, to make me my selfe a pastyme. I gat me dymynges coppes also and glasses. (Shoptyly) I was greater & in more wysdome, then all my predecessours in Ierusalem. For wysdome remained with me and toke what so euer myne eyes desired, I let them haue it: and wher in so euer my hart desired, I had any pleasure, I withheld it not frome it. Thus my hart reioyced in all I did, and thus I toke for the portion of all my trauaile. But when I considered all the workes that my handes had wrought, and all the labours that I had taken therein: lo, all was but vanitie and vexation of mynde, and nothing of any value vnder the sunne. And turned I me to consider wysdome, erroure & folysheenes (for what is he amonge men, that might be compared to me the kynge in suche woordes?) and I saw that wysdome excelleth folysheenes, as farre as light doth darkness. For a wyse man beareth his eyes about in his head, but the folke goeth in the darkness. I perceyued also that they both had one ende.

Then thought I in my mynde: If it happen vnto I sale as it doth vnto me, what needeth me then to labour any more for wysdome? so I confessed within my hart, that this also was but vanitie. For the wyse are euer as lytle in remembrance as the folke, and all the dayes for to come shall be so: for the wyse man dyeth as well as the folke. Thus began I to be weary of my lyfe, in so moche that I coulde away w nothing that is done vnder the sunne for al was but vanitie & vexation of mynde. For I was weary of all my labour, which I had taken vnder the sunne, because I shuld be fayre to leane the vnto an other man, I cometh after me, for who knoweth, whether he shall be a wyse man or a folke? & yet shal he be loyde of all my labours, which I w such wysdome haue taken vnder the sunne. Is not this a bayne thing?

So I turned me to restrayne my mynde fro all suche trauaile, as I toke vnder the sunne for so

Do for moche as a man woulde lerye him selfe
in his laboure, with his handinge and opor-
tunitie, and yet he sayne to leave his labours
unto the daye, that never sweete for the. This
is also a vayne thinge and a great mystrye.

For he that getteth a man of all the laboure
and travayle of his mynde, that he taketh un-
der the Sunne, but he saynes, sojourn and dis-
quietnes at the daye of his lyfe? In so moche
that his bette can not rest in the nyght. Is not
this also a vayne thinge? Is it not better the
for a man to eate and drinke, and his soule to
be mery in his laboure? Yea I sawe that this
also is as a gyste of God: For who may eate
drinke, or bynge any thinge to passe without
him? And why? he groweth unto man, what
it pleaseth him: whether it be by some, un-
derstandinge, or gladnesse. But unto the syn-
ner he groweth wearynes and sojourn, that he
maye gather and heape together the thinge, &
afterwardes walke gyven unto him, whome it
pleaseth God. This is now a vayne thinge,
yea a very disquietnesse & vexation of mynde.

All thynges come in therr tyme and passe away
in therr tyme.

CAP.

III.

Every thinge hath a tyme, yea all that is
under the heauen, hath his convenient
season.

There is a tyme to be borne, and a tyme to
dye.

There is a tyme to plante, and a tyme to
plucke by the thinge, that is planted.

A tyme to slay, and a tyme to make hole.
A tyme to breake downe, and a tyme to
buike up.

A tyme to wepe, and a tyme to laughe.

A tyme to moune, and a tyme to daunce.

A tyme to cast awaye stones, and a tyme to
gather stones together.

A tyme to embrace, and a tyme to restryne
frome embracinge.

A tyme to myne, and a tyme to lese.

A tyme to sparre, and a tyme to spende.

A tyme to cut in peeces, and a tyme to sowe
together.

A tyme to kepe sylence, and a tyme to
speake.

A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of pear.

What hath a man els (that doth any thinge)
but wearynesse and laboure? For as touching
the travayle & carefullnesse which God hath
gyven unto men, I se he hath gyven it him
to be excused in it. All this hath he ordeined
marvelous goodly, to every thinge his due
tyme. He hath planted ignorauce also in the
herbes of men, that they shuld not fynde out
the grounde of his workes, which he doth fro
the begynnyng to the ende. So I perceyved,
that in these thinges there is nothinge better
for a man, then to be mery and to do well so
longe as he lyveth. For all that a man eateth
and drinketh, yea what so ever a man enjoy-
eth of all his laboure, that same is a gyste of
God. I considered also that what so ever God

doth, it continueth for ever, and that nothinge
can be put unto it nor taken frome it: and I
God doth it to the intent, that men shoulde
fear him. The thinge that hath bene, is now
and the thinge that is for to come, hath bene
 afore tyme. For God respoyneth agayne the thinge
that was past. Moreover, I sawe under the
Sunne vngodlynesse in the face of iudgement
and iniquite in the face of elyghtowynesse. When
I thought I in my mynde: God shal separate
righteous frome the vngodly, and then shal he
the tyme and iudgement of all countrys and
workes. I commened with myne owne herte
also concerninge the children of men: howe
God hath chosen them, and yet letteth them
aparte: as though they were brayles: for they
happeneth unto men as it doth unto brayles,
and as the one dyeth, so dyeth the other: yea
they have both one manner of byrth, so that
(this) a man hath no preeminence above a brayle
but all are subdued unto vanitie. They go all
unto one place, for as they be all of dust, so
shall they all turne unto dust agayne. Who
knoweth the spirite of man? goeth by the waye
and the breath of the beaste that goeth downe
into the earth? Wherefore I perceyve, there
is nothinge better for a man, then to be mery
in his laboure, for that is his portion. But
who wil bynge him to se the thinge that shal
come after him?

The mysteries of the innocent. The superfluous
labours of men. The chyld is poore and weake.

CAP.

III.

So I turned me, and considered all the
solent wronge that is done under the Sunne
and beholde the teares of such as were
oppressed, and there was no man to comforte
them: or that wolde delivere and defende
them from the violence of their oppressours. Where
fore I iudged those that are deede, to be more
happy then such as be a lyve: yea him that
is yet unborne to be better at ease then the
borne, because he seeth not the myserable way-
kes that are done under the Sunne.

Agayne, I sawe that all travayle and dis-
quietnes of labour was hated of every man. This
is also a vayne thinge, and a vexation of
mynde.

Two folde folde his handes together, and
eateth by his owne flesch. One handfull (say-
he) is better with rest, then both the handes
full with laboure and travayle.

Moreover, I tourned me, and beholde
an other banishe under the Sunne.

There is one man, no mo but him selfe:
lonely, havinge neither chyld nor byrth: yet
there no ende of his carefull travayle, his
eyes canne not be satisfied with rest. (yet
doeth he not remembre him selfe, and say:)
For to whome do I take such travayle? For
whose pleasure do I thus consume away my
lyfe? This is also a vayne and myserable
thinge. Therefore two are better then one, for
they maye well enjoye the profyt of their la-
boure. If one of them fall, his companion

helpe him by agayne. But too is him that is
alone, for if he fall, he hath no other to
helpe him by. Agayne, when two sleepe together
they are warme: but how can a body be warme
alone? One may be overcome, but two maye
resist: a fyre sold cable is not light-
ly broken. A poore chyld beinge weyle, is better
then an elde king that doth, and can not be-
ware in tyme to come. Some one cometh out
as a king: and is made a king: and an other which
is borne in the kingdome, cometh unto power.
And I perceyved that all men lyvinge under
the Sunne, go with the seconde chyld, that com-
meth by in the face of the other.

As for the people that have ben before
him, and that come after him, they are innum-
erable: yet is not their hope the greater tho-
ugh. This is also a vayne thinge, and a
vexation of mynde. When thou comest in to
the house of God, kepe thy fore, & drawe nyp,
that thou maye heare that is better then the
saynges of fooles. For they knowe not what
mylth they do.

I admonish to beware of the communication:
He ought not to marvel at the oppression of the
poore. The covetous is not satisfied in his riches.

CAP.

V.

Not haue both thy mouth, and let not
thy herte speake any thinge rashly be-
fore God. For God is in heven, and thou
hast erth: therefore let thy wordes be few. For
where moche carefullnesse is, there are manye
dreames: and where many wordes are, there
are many foales. If thou make a vowe
unto God, be not slacke to performe it. As for
thy vowes, he hath no pleasure in them.

If thou make any thinge, paye it: for bet-
ter it is that thou make no vowe, then that thou
shouldest promise and not paye. Take not the
oath to cause thy selfe for to synne, that
thou speake not before the auntyll: my folow-
er is in the fault. For then God wil be an-
gry at thy voyce, and destroye all thy workes
with thyne handes. And why? where as are ma-
ny dreames and many wordes, there are also
many foales: but loke if thou feare God,
if thou seest the poore to be oppressed, a wrong-
fully deale withall, so that equitye and the
right of the law is trodded in the lande: mat-
ter not thou at such iudgement, for one great
man kepeth toucheth with an other. The myghty
he helpe them felowes together. The hole land
also with the felowes, and all that is therein, is
in subjection and bondage unto the kynge. He
that longeth money, wil never be satisfied with
money: and who so desireth in riches, shal
have no profyte thereof. Is not this also a
vayne thinge? Where as moche riches is, there
are many also that synne them awaye. And
what pleasure maye hath he that possideth them,
save that he maye loke upon them with his
eyes? A labouring man slepeth sweetly, when
he is lytle or moche that he eateth: but
the abundance of the ryche wyll not suffice
him to sleepe.

Yet is there a sore plage, which I have seene before
under the Sunne (namely) rycheesse kepte to the
hurt of him that hath them in possession. For
ofte tymes they perishe with his great mylth,
and trouble: and if he have a chyld, it getteth
nothinge. As he came naked out of his
mothers wombe, so goeth he thither agayne, &
carrieth nothinge awaye with him of all his laboure.
This is a myserable plage, that he shal goe a-
waye even as he came. What helpeth it him
then, that he hath laboured in the wynde all
the dayes of his lyfe also, whiche he eate in the
darken, with great carefullnesse, & chynesse and
sojourn. Therefore me thynke it a better and a
fayrer thinge, a man to eate and drinke, and
to be refreshed of all his laboure, than he that
hath under the Sunne all the dayes of his lyfe,
whiche God groweth him, for this is his por-
tion. For unto whome to ever God groweth ri-
cheesse, goodes and power, he groweth it hym to
enjoye it, to take it for his portion, and to be
refreshed of his laboure: this is now the gyste
of God. For he thynketh not moche how long
he shal lyve, for so moche as God filleth his
herte with gladnesse.

The mylth of the ryche and covetous. The dis-
content of a foole and a weyle man.

CAP.

VI.

There is yet a plage under the Sunne, and
it is a generall thyng among men: whiche
God groweth a man richesse, goodes and
honour, so that he wanteth nothinge of all that
his herte can desire: and yet God giveth him
not leue to enjoye the same, but an other man
spendeth them. This is a vayne thinge, and a
myserable plage. If a man beget an hundred
chyldren, a true many yeres, so that his dayes
are many in nombre, and yet can not enjoye his
good, neith' he be buried: as for him, I say, that
an untymely byrth: he is better then he. For he
cometh to nought, and goeth his waye in to
darkenesse. His name is forgotten. Moreover
he seeth not the sunne, and knoweth of no rest
neith' he here there. Yea though he lived two
thousand yeres, yet hath he no good life. Come
not all to one place? All the laboure that a man
eateth, is for him selfe. Yet his desire is never
filled after his mynde. For what hath the wylle
more then the sole? What helpeth it the poore
what he knoweth to walke before the lyvinge?
The sight of the eyes is better, then that the
soule shold so depart awaye. What be it this is
also a vayne thinge, & a disquietnesse of mynde.
What is more excellent then man? yet can he
not in the same get the victorie of him that is
mightier then he. A vayne thinge is it to cast out
many wordes, but what hath a man els?

That which passeth our strengthes and wyttes
ought we not to forsake.

CAP.

VII.

For who knoweth what is good for man?
I sayunge, in the dayes of his vayne lyfe,
whiche is but a shadowe? Who wil tell
a man

A man to that shall happen after him vnder the
sunne? & good name is more woorth then a pre-
sious ornament, and the day of death is better
then the day of birth. It is better to go in to
an house of mourninge, then in to a banquet-
tinge house. For there is the ende of all men
and he that is tripping taketh it to heart. It is
better to be lowe then to laugh, for when the
countenance is heur, the heart is ioyful. The
heart of the wise is in the mourninge of life, but
the heart of the folyshe is in the house of mirth.
It is better to giue care to the chastening of a
wise man, then to heare the song of foles. For
the laughing of foles is like the crackinge of
the, as vnder a pot. And that is but a vayne
thing. Who so doeth to longe, maketh a wise
man to goe oute of his wyse, and destroyeth a
gentle heart. The ende of a thyng is better then
the beginninge. The patient of spire is bet-
ter then the hye minded. Be not hastily angry
in thy mynde: for wrath resteth in the bosome
as a roote. Say not thou: what is the cause þ
the vices of y^e old tyme were better then they
be now: for that were no wise question. Wyse-
dom is better then riches, yea moche more
bright then the eye sight. For wisdom defendeth
as well as money, and the excellent know-
lege & wisdome giueth life vnto him that hath
it in possession. & ouercome y^e wayke of God hom-
ly that no man can make the thyng stronger,
which he maketh weaker. Use well the tyme of
prosperitie, and remember the tyme of misfor-
tune: for God maketh the one by the other, so
that a man can fynde nothing els.

These two things also haue I considered in
the time of banishment: that punishment I remember
for a right wickedness sake, and the vngodly iu-
dgement is his wickedness. Therefore be thou nei-
ther to righteous nor vniuertie, that thou per-
sistest not: be neither to vniuertie also, ne
to iustice, lest thou be before thy time. It
is good, as he to take holde of this, and not
let it go from thy hande. so be that fea-
ring God, that escape them all.

13. Some greuously more courage vnto the
 mightie men of the cite: * for
 there is not one iust vpon earth that meth good,
 if I am not. Take not herte vnto euery word
 that is spoken, leaſt thou heare thy ſeruaunte
 ſay the: for thine olone herte knowe. h. chas.

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The holie sayth the preacher: this haue I be-
 lieued: and stated co out and proued: that I might
 come by knowledge: which as yet I see. a sinde
 I. not. for ong a thousand men I haue founde

one, but not one woman amonge all. No, this
only haue I founde, that God made man wth
e right, but they like dyuers subtelties, where
as no man hath wthstoode and vnderstanding
to geue an an^{sw}er therunto.

The king's commandment ought to be kept.
Gladness is one of the chief things under the hea-

CAPL. VIII.

Whisme maketh a mannes face to shine
but maketh putteth out of fauour. kepe
the kynges commaundement (I wote
the) and the othe þ thou hast made vnto God.
We not haue to go out of his sight, & let him
continue in no euill thinge: for what to can
it please him, that dothe vs. Vp he as wem
a kyng geueth a charge, his commaunde-
ment is myghty: Euen so who may say vnto
him: what doest thou? Who so hearyth
the commaundement, shall fele no harme:
but a wyse mannes herte discerueth tyme and
maner. for euery thyng wyl haue oportu-
nitie and iudgement, and this is the thyng
that maketh men full of carefulnesse and so-
rowe. And why? a man knoweth not what
is for to come, for who wyl tell hym? For
there is there any man that hath power on
the spíríte, to kepe still the spíríte, ne to haue
any power in the tyme of deathe: it is not be-
also that can make an ende of the batayle, nei-
ther may vngodlynesse deliuer him that mis-
doeth withall.

All these things haue I considered, and ap-
 plied my minde vnto euery worke that is vnder
 the sunne: how one man in hathe lordshipp vpon
 another to his owne harme. For I haue obser-
 ued the vngodly brought to these states, & fallen
 downe from the hie and glorious place: in so
 much that they were forgotten in the cite, where
 they were bad in so hie and great reputation.
 This is also a vayne thing. Because now that
 euill workers are not hastily punished, the heart
 of man gyueth him: if sure vnto wickednes.
 But thoughe an euill person offend an hun-
 dred times, and haue a longe life: yet am I
 sure that it shall go well with them that feare
 God, because they haue him before their eyes.
 Likewise, as for the vngodly, it shall not be well
 with him, neither shall he pro longe his dayes:
 but euen as a shadow, so shall he be that fea-
 reth not God.

It is there a banitie vpon earthe: The
 be iude men, vnto whome it happeneth, as
 though they had the woordes of the angell
 sayinge, there be vngodly, with whom
 goeth as though they had the woordes of the
 righteous. This me thinke also a banie
 to singe. Therefore I commend gladly, by
 cause a man hath no better thynge vnder
 the sunne, then to eate and drynke, and to be
 merry: so that shall he haue of his labour all
 the dayes of his lyfe, whiche God graciously
 vnder the sunne. When I applied my minde
 to learne my home, and to knowe the tri-
 umph that is in the worlde, and that of iude
 of iude

a facion, that I suffered not myne eyes to sleepe
neither daye ne nyght) I vnderstode of all the
workes of God, that it is not possible for a mā
to attayne vnto the workes that are done vnder
the sunne: & though he bestowe his labour
to seeke them out, yet can he not reach vnto the:
yea though a wyse man wolde vndertake to
knowe them, yet might he not fynde them.

A man moteth not, by the rightousnesse of his
enemynes, whether he is worthy of loue or hate.
A man ought to lye secretly with his wife. A praye
of wyddowic.

CAPL IX.

For all these thynges purposed I in my
Empyre to sche out. The righteous & wyse,
yea and their woorkes also, are in the hand
of God: and there is no man that knoweth
either þe soue or date of the thyng that he hath
before him. It happeneth vnto one as vnto an
other: It goeth with the righteous as with þe
ungodly: with the good and cleare, as with the
darken: with him that offereth, as with him
that offereth not: yea as it goeth with þe vir-
tuous, so goeth it also with the synner: As it
happeneþ vnto the peccature: so happeneth it
also vnto him that is afeard to be forsworne.
Amonge all thynges that come to passe vnder
the heauens, this is a miserie, that it happeneth
vnto all almightie. This is the cause also that the
harts of men are full of wickednesse, and made
fooly: whiche is in theyr hearts as long as they
be, by this they be.

And why? As longe as a man leueth, he is
carride: for a quicke dog (saie they) is better
than a dead yon: for they that be liuing, knowe
they shall dye: but they that be dead, knowe
nothinge, neither desire they any more. For
their memoiall is forgotten, so that they be
neither loued, hatid, ne enuyed: neither haue
they any more parte in the worlde, in all that
is done vnder the sunne. So thou thy wofull
rate thy bydes will, hope, and b. Like thy wime
with gladnes, for thy woordes please God. Let
thy garments be alwaies whyle, and let thy
hird want none ornament. Let thy selfe to liue
iustly with thy wyfe to youn thou leauest, all
the dayes of thy life, for it is but vayne, that
God hath giuen: he vnder the sunne all the
dayes of thy banke: for that is the portion
in this life, of all thy laboure and trauaile that
thou takest vnder a sunne. What to eate thou
takest in hande to do, that he dooth all thy po-
uere: for among the dead where thou goest bi-
de, there is neither woork, counsell, knowlege,
ne wisdom.

So I couched me vnto other thynges vnder
the sunne, and I sawe that in turninge, it hel-
peth not to be slepyt: in batell, it helpeth not
to be stronge: to sekyage it helpeth not to be
wyse: to rycheffe, it helpeth not to be subtyle:
to be had in fauoure, it helpeth not to be coun-
tyng: but that all tethy in tyme and fortune,
for a man husweth not his tyme, but lyke as
the fywe are taken hach the angle, and as the
byrds are caught with the snare: Euen so are

men taken in the perillous tyme, when we
meth to depely upon them.

This wylsdomme haue I sene alle tyme
suone, and me thought it a greet thyng. It
was a litle cite, and a litle man dwelt in it.
there came a greet king, and beset the cite
greet bulwarkes agaynste it. And tyme
there was founde a poore man (but of
twyle) which with his wylsdomme beset the
cite: yet was there no boty that had any
spen but inche a simple man. Then lape the
wylsdomme is better then strengthe. For as muche
a simple mans wylsdomme is beset, and all
wordes are not herbe. All twyle mans counsell
that is folowed in splence, is fere above the
enge of a capitayne among tooles. And a
wylsdomme is better then harnesse: but one onyng
alone bestrope the good.

The difference betwixt a sole and a wyle man.
Fortunate and happye is that realme which hath a
wyle prince.

CAPT. X

Deede spres that corrupt swete ornament
and make it to stynke, are some thynges
more worthy then the wysdomme and hon-
nour of a foole. A wise mans beere is vpon the
right hande, but a foolkes beere is vpon y^e left.
A doctyng foole thynketh that eury man is
as folyshe as him selfe. Ye a principall shoulde
be gyde to the to beare rule, be not neglyt, if thou
in thyne office: for so what great wylle thou be
put downe as it were with a mallet. And o-
ther place is there, whiche I haue seene vnder
the sunne: namely the tyrannounce that is com-
menly among prynces: in that a foole beareth
in great dignitie, and the wyse are set downe
beneathe: I se seruantes ryde vpon horses, &
prynces going vpon their feete as it were krea-
cles. But he that digged by a pyrt, shall find
therein him selfe: and who so breaketh oopen
the beelge, a serpent shall breke out. Who in his
mouth sows, shall haue treasurie with him: &
he that soweth wod, shall be hurt therewith.

When an iron is blunt, and the peere nor
sharpened, it must be whet againe, and þus is
might: Euen so both the impudent felon-
gence, & babler of his tongue is no better than a
serpent þat angereth without heyling. The char-
acters of a wile mans mouche, are good ones, but
the lypes of a foole will destroye him first.
The degenerating of his talking is to silence,
the last word of his mouth is great mabnific.
A foole is full of wordes, that a man can
not tel what ende he wil make: who wil the
twaine him to make a conclusion? The labour
of the foole is greeuous vnto them, while they
know not how to go in to the city.

Who be unto the (o thou realme and lande)
whose kyng is but a chylde, and whose prynces
are early at their bankers. But well is
the (o thou realme and lande) whose kyng is
come of nobles, and whose prynces care in due
season, for strength and not for lust. Therefore
Northfolke the balles fall downe, and those
whose idle handes it earnestly in at the house.

State maketh men to laugh, & wyne maketh
them merry: but unto money are all thynges
ebdied. With the king no euil in thy thought
and speake no hurt of the ryche in thy pryue
chamber: for a bynde of the eye shall betraye
thy voyce, and with his fetyers shall he be-
wape thy wordes.

¶ Myghte ought to be dedgryt but the nedy.

CAPL.

XI.

Sende thy vntayles ouer the waters, and
so walle thou fynde them after many ye-
res. Spue it awaye amonge iken of eight,
for thou knowest not what mistery shall come
vpon earth. When the clowdes are full, they
pouere out rayne vpon the erthe. And when the
tree falleth (whether it be towards the southe
or northe) in what place so euer it fall, there it
lyeth. He that regardeth the wynde, shall not
sowe: and he that hath respect vnto the clow-
des shall not reape. Now lyke as thou knowest
not the waye of the wynde, ne how the bones
are filled in a mothers wombe: Euen so thou
knowest not the workes of God, whiche is
the workemaster of all.

¶ Leasse not thou thyselfe with thy handes to
some thy seed, whether it be in the morning or
in the evening: for thou knowest not whether
this or that shall prosper, and yet they bothe
take it is the better. The lyght is sweete, and
a pleasant chynge is it for the eyes to loke
vpon the sunne. If a man leue many peeces, &
be glad in them all, let him remember that daies
of darkness, which shall be many: and when
they come, all thynges shall be but vanitie. Be
glad then (o thou yonge man) in thy yowthe,
and let thyne heart be merry in thy yong daies:
follow the wayes of thyne owne heart, and the
full of thyne eyes: but be thou sure that God
shall byrge the in to iudgement for all these
thynges.

¶ From our youth ought we to confide and regarde
the goodnesse of God.

CAPL.

XII.

Put awaye displeasure out of thyne heart,
and remoue euil from thy body: for child
hode and yowthe is but vanitie. Remember

the thy maker in thy yowthe, or euer the dayes
of aduersite come, and on the yeres shalbe me
when thou shalt saye: I haue no pleasure in
them before the sunne, the lighte, the moon &
sterres be darkned, and on the clowdes shalbe
agayne after the rayne: when the fetyers of the
house shall tremble, and when the stronge me
shall bowe them selfe: when the myllers shalbe
still, because they be so fetid and when the light
of the wyndowes shall waxe dymme: when
the dayes in the sterres shall be shut, and when
the voyce of the myller shall be layde downe:
when men shall rise vp at the voyce of a bynde,
and when all the daughters of musyke shall be
brought lowe: when men shall feare in the pla-
ces, and be afrayd in the sterres: when the al-
monde tree shall be despyed, the grethopper
bozme out: and when great pouerte shall be
in: when man goeth to his longe home, & the
mourners go about the sterres. O euer the shi-
uer lace be taken awaye, & on the golden bank
be broken: or the pot be broken at the well, &
the whele vpon the cesterne: or dust be turned
agayne vnto the erth from whence it came, &
or the spyrte retorne vnto God, whiche gaue
it. All is but vanitie (sayth the Preacher) all
is but playne vanitie.

The same Preacher was not wylle alone,
but taught the people knowlege also: he gaue
good hede, sought out & grounde, and set forth
many parables. His diligence was to fynde out
acceptable wordes, ryght scripture, & the way-
des of truthe. For the wordes of the wyle are
lyke pyckes & nayles that go thowme, wher-
with men are kept together: for they are gyrd
of one fether onely. Therefore beware of my
sonne) that aboute these thou make the not ma-
ny and innumerable bokes, nor take diuers wo-
rdes in hand, to weep thy body withall.

¶ Let vs heare the conclusion of all thynges:
feare God, and kepe his commandementes,
for that toucheth all men: for God shall
iudge all wykes and secrete
thynges, whether
they be good
or euil.

¶ The ende of the boke of the pre-
cher, otherwyse called
Ecclesiastes.

THE BALLET OF BALLETES OF SALO-
MON: CALLED IN LATYNE,
Canticum Canticorum,

¶ The all denier of the spirituall and godly loue
betwixt Chyche the spoule, and the churche of con-
gregacion his spoule. Salomon made this Ballet
of loue by him selfe and his wyfe the daughter of
Pharaon, vnder the shadowe of hun selfe & paryage
Chyche, and vnder the person of his wyfe the churche.

CAPL.

I.

¶ The voyce of the churche.



That thy mouth wold
gyue me a kyffe, for thy bre-
stes are moze pleasaunt then
wyne, and that because of
the good and pleasaunt fa-
uoure. Thy name is a swete
smellyng opntment, therfore
do the maydens loue the: yea that same mo-
ueth me also to runne after the.

¶ The spoulesse to her companions.

The kyng hath brought me in to his pryue
chamber. We wyl be glad and reioyce in the,
we thinke moze of thy brestes then of wyne:
well is them that loue the.

¶ The voyce of the church in persecution.

I am blacke (o ye daughters of Ierusalem)
like as the tentes of the Medaerens, and as the
hangings of Salomon: but yet am I saye and
well fauoured withal. He will not at me that
I am so blacke, and why? the sun hath dyed
vpon me.

¶ The voyce of the Synagoge.

For when my mothers chyld had euil wyl
at me, they made me a keeper of the vineyard.
Thus was I sayne to kepe a vineyard, which
was not myne owne.

¶ The voyce of the churche to Chyche.

Helme (o thou whō my soule loueth) where
thou seest, where thou restest at the none day:
let I go wyng, and come vnto the flockes of
thy companions.

¶ Chyche to the churche.

If thou knowest not thy selfe (o thou sayest
among women) then go thy waye forth after
the footstepes of the shepe, as though thou
wouldest fede the goates beynde the shepherdes
flocke. There wil I saye for: my loue, to myne
bed and with my charrettes, whiche shall be no
fewer then Pharaos. When shall thy cheekes &
thy necke be made fayre, and hangd with spā-
ges and goodly reuelles: a neckbande of golde
wil we make the, with siluer bottons.

¶ The voyce of the churche.

When the kyng sitteth at the table, he shal
bid my Parous: for a bundel of myrrour (o my
beloued) I re: betwixt my brestes, a cluster of
pappes of Cypros, or of the vineyardes of En-
gaddi art thou vnto me, o my beloued.

¶ Chyche to the churche.

O how fayre arte thou, my loue, how fayre
art thou? thou hast douces eyes.

¶ The churche to Chyche.

O how fayre arte thou, my beloued, howe
well fauoured art thou? Our bed is deckt with
floures, the slinges of our houses are of Cedre
tree, and our balikes of Appelle.

CAPL.

II.

¶ The voyce of Chyche.

I am the floure of the felde, and lily of the ba-
leys: as the rose amonge the thornes, so is
my loue amonge the daughters.

¶ The voyce of the churche.

Lyke as the apple tree amonge the trees of
the wod, so is my beloued amonge the sonnes.
My delite is to syt vnder his shadowe, for his
fruite is swete vnto my throte. He byngeth me
in to his wyne cellar, and loueth me specially
well. Refresh me with grapes, comforte me w
apples, for I am sick of loue. His left hande
lyeth vnder my heed, and his ryght hande em-
braceth me.

¶ The voyce of Chyche.

I charge you (o ye daughters of Ierusalem) b
by the Rocks and hyndes of the felde, that ye
wake not vp my loue, nor touche her, for she be
content her selfe.

¶ The voyce of the churche.

We thinke I heare the voyce of my beloued,
so, there cometh he hopping vpon the moss-
tynes, and leaping ouer the lile hyles. My
beloued is lyke a roo or a yong hart. Beholde
he standeth beynde our wall, he loketh in at
the wyndowe, and peepeth thowme the grate.
My beloued answered and sayd vnto me.

¶ The voyce of Chyche.

O stand by my loue, my doue, my beautiful,
and come: for lo the wynter is now past, and
the rayne is awaye and gone. The floures are
come vp in the felde, the twyding time is come,
the voyce of the turtle doue is heard in our lade.
The fig tree byngeth forth her fygges, the by-
nges beate blossoms, and haue a good smell. O
stande by my loue, my beautiful, and come (o
my doue out of the caues of the rocks, out of
the holes of the wall: O let me se thy counte-
naunce, and heare thy voyce: for sweete is thy
voyce, and fayre is thy face.

¶ The voyce agaynst the heretike.

Get vs the foxes, yea the lytle foxes that hurt
the vines, for our vines beate blossoms.

¶ The voyce of the churche.

My loue is myne, & I am his. which sedeth
amonge the lilies vntill the daye breke, and trl
the shadowes be gone. Come agayne purpyle
(o my beloued) lyke as a roo or a yong hart,
vnto the mountaynes.

CAPL.

3. Large

I sayd: I wyl clem by in to the date tree, & take hold of his bryanches.

The sponse speakynge to the sponse.

Thy brydes also shal be as the vine grapes, the smell of thy nosegayls lyke the smell of apples, and thy thoure lyke the best wyne. This shal be pure and clere for my loue, his lippes and tethe shal haue their pleasure. There wil I turne me vnto my loue, and he shal couene him vnto me.

The church speakynge to Christ.

O come on my loue, let vs go forth in to the feilde, and take our lodgyng in the villages. In the morning wil we the bytymes, and go to the vineyard, yf it be spongye for the, yf the grapes be growen, and yf the pomegranettes be that out. There wyl I geue the my brydes: there shal the Mandragoras geue the smell beynde our doores: there, o my loue, haue I herpte vnto the all manner frutes, bothe newe and olde.

CAP. I.

VIII.

The voyce of the Patriarches speakynge to Christ.

O That I might fynde the without a kisse the, whom I loue as my brother whiche sucke my mothers brydes: and yf thou woldest not be offended, if I take the & broughe the in to my mothers house: yf thou wyldest teache me, and that I might geue the drinke of spiced wyne, & of the sweete sape of my pomegranettes. His left hand lieth vnder my heed, and his right hand embraceth me.

The voyce of Christ.

I charge you, o ye daughters of Ierusalem, that ye wake not by my loue, ne touche her, til we be content her selfe.

The Synagog speakynge of the church.

What is he this that cometh by fro the wilderness, and leaneth vpon her loue.

The voyce of the sponse, before she speake. I am the same that washed the by among apple trees, where thy mother bare the, where thy mother brought the in to the house.

The church speakynge to Christ.

O set me as a seale vpon thyne hart, and as a seale vpon thyne arme: for loue is myghty as the death, and gelously as the hell. Her poles are of fyre, and a very flame of the Lorde: so many waters are not hable to quench the, neither may the flames drowne it. Yea if a man wolde geue all the good of his house for loue, he wolde count it nothing.

Christ speakynge of the church to the Synagog.

When our loue is tolde, our yongest sponse whose brydes are not yet growen, what shal we do vnto her?

The answer of Christ to the church.

Yf we be a wall, we shal buyld a spurett: make there vpon: yf we be a tower, we shal fasten her with borders of Cedre tree.

The church answereth to the Synagog.

Yf I be a wall, and my brydes lyke towers, then am I as one that haue founde sauour in his sight.

The Synagog speakynge to the church.

Salomon had a vineyard at Baal Hamon, this vineyard deliuered he vnto the hepes: so that every one for the frute thereof wolde geue him a thousand pces of silver.

The voyce of Christ.

But my vineyard, o Salomon, groweth the a thousand, and two hundred to the hepes of the frute. Thou that dwellest in the garden, o let me heare thy voyce, that my companions may harken to the same.

The voyce of the church, speakynge to Christ.

O get the awaye, my loue, as a Ron or a yonge hart vnto the swete smellynge mountaynes.

THE BOKE OF THE PROPHETES.

ESAYE.

Jeremy.

EZECHIEL.

Daniel.

OSEAS.

Joel.

AMOS.

Abdi.

IONAS.

Micheas.

NAUM.

Abacuc.

SOPHONY.

Aggeus.

ZACHARY.

Malachy.

THE ENDE OF THE BALLET OF BALLETES
SALOMON: CALLED IN LATYNE,

Canticum Canticorum.

¶ 20

THE BOKE OF THE PROPHETE

ESAYE.

Esaye propheseth that the anger of God shall come upon Ierusalem because of theyr synnes

CAPL

I.



Thy son of Esay
the son of Amos, whi-
che he saue vpon Iuda
and Ieru. alem. In the
tyme of Siah, Joachaz
Achaz, & Ezechias kyn-
ges of Iuda. Heare, o
heuen, harken, o eath,
for the Lorde speaketh:

I haue nourished and brought vp chylidren,
and they are fallen awaye fro me. An oxe
knoweth his Lorde, and an asse his masters
stal, but Israel knoweth nothyng, my people
hath no vnderstanding. Wo be to this synfull
people, whiche are expert in blasphemys, a
frowarde generation, vnnatural chylidren.
They haue forsaken the Lorde, they haue
prouoked the holy one of Israel vnto anger,
and are gone backward. Wherfore shoulde
ye be plagued anye more? For ye are euer sal-
lynge awaye. The hole heed is sycke, and the
heart is deuyd. From the sole of the foot
vnto the heed, there is no hole parte in all
your bodye: but all are woundes, botches,
sores and scoppes, whiche can nether be hel-
ped, bounde vp, mollified, ne eased with anye
opment.

Your lande lyeth wastel, your ctyes are
desolate, your ennympes deuoure your
lande, and ye muste be sayne to stande, and
loke vpon it: and it is desolate, as it were
with ennympes in a batell. Wherouer the
daughter of Sion is left alone lyke a co-
tage in a wyndarde, lyke a watchtoure in
tyme of warre, lyke a besieged cty. And except
the Lorde of hostes had left vs a fewe allice:
we shoulde haue ben as Sodoma, and like vnto
Gomorrah.

Heare the woide of the Lorde ye tyran-
tes of Sodoma, and harken vnto the laue
of our God, thou people of Gomorra.
Why offer ye so many sacrifices vnto me? I
am sick with the burnt offeringes of we-
thers, and with the fatnelle of fed beestes. I
haue no pleasure in the bloude of bullockes,
lambs and goates. When ye appeare before
me, who requyryth thes thinges of your han-
des, that ye shoulde walke in my courtes. Of-
fer me no mo oblacions, for it is but toll la-
boure. I abhorre your incense. I maye not
awaye with your fewe moones, your
Sabbotes and solemne dayes. Your al-
lambles are also in wayne. I hate your new
holysdayes and festynges, such fro my verpe
backe. They make me wepe, I can not as-
pyde them. Though ye holde out your han-
des, yet I wyl not heare, nor wyl I
enlarge at all, for your handes are full
of bloude.

Wash you, make you cleane, put a-
waye your euill thoughtes out of my sight,
cease frome the synge of euill and bypocrisie.
Lerne to do righte, appye your selues to
equite, deliuer the oppressed, geue the fa-
therlesse to his tyege, lette the wyddowes
complaynte come before you. Nowe go to
(saye the Lorde) we wyl talke togyther.
Is it not so? Though your synnes be as
redde as scarlet, wyl they not be whyte
then snowe? And though they were like pur-
ple, wyl they not be lyke whyte wolfe? Is
it not so? If ye be longye and obedient, ye
shall eat the beste chyng that groweth
in the lande. But if ye be obstinate and re-
bellious, ye shal be deuoured with the sword:
for thus the Lorde hath promysed with his
owne mouth.

How happeneth it then that the ryghtous
ctye (whiche was full of equite) is become
vncaptyul as an hoope? ryghtounes dwelle
in it, but nowe murdres. Thy synners is tour-
ned to dyssolue, and thy wyne myxed with wa-
ter. Thy prynces are reaptours and compa-
nyons of theues. They loue gyftes all to grece
and solowe rewardes. As to the fatherlesse,
they helpe him not to his ryght, neyther wyl
they let the wyddowes causes come before the.
Therfore sayeth the Lorde God of hostes,
the myghty one of Israel: Ah, I muste ease
me of myne ennympes, and avenge me vpon
them. And therefore wyl I laye my hand vpon
eye, and burne out the dyssolue frome the sensu-
all and pured, and put out all the leade, and let
thy iudges agayne as they were soueraynes, &
thy senatours as they were from the begyn-
nyng. Then shalke thou be called the rygh-
tous cty, the fapthfull cty. But syon shal
be redeemed with equite, and her captiuitie
with ryghtounesse. For the transgressours &
vngodly, and such as are become vnapt
vnto the Lorde, must all togyther be utterly
destroyed.

And onlesse ye be ashamed of the shactres
wher in ye haue so delpyed, and of the gardenes
ye haue chosen: ye shal be an oxe, whose
leaves are fallen away, and as a garde that
hath no moysture. And the glory of your thyn-
ges shal be touned in to dyssolue, and he
that made them to a sparke. And they shal
bothe burne together, so that no man shal be
hable to quench them.

Of the rompyng and deth of Iherusalem: and of the
callynge of the heathen.

CAPL

II.

Moreouer this is the woide that was
opened vnto Esay the sonne of Amos. It
was vpon Iuda and Ierusalem. It
wyl be also in the last dayes: For the byll
wher the house of the Lorde is builded, shal
be the chiefe amonge bylles, and called a-
bout all the bylles. And all the bylles shal
bowe vnto it.

they despise the lawe of the Lord of hostes, and blasphem the worde of the holy maker of Israel.

Therefore is the wrath of the Lord kindled also agaynst his people, and he hath stretched his hand against them: yea he hath smitten them, so that the pillars shall tremble. And they shall be as chaff in the open fire, like chaff. After all this, the wrath of God shall not cease, but he shall stretch his hand against them. And he shall give a token unto a strange people, and shall call unto them in a farre countrey: and behold they shall come hastily by sea. There is not one saynt nor feble amonge them, no not a sluggish nor slouther person. There shall not one of them put of the gyde from his toppe, he loseth his lanchet of his thos. Their arrows are sharpe, and they have bowes bent. They have bows of iron, and they have speares like a thornye wynde. Their cry is as it were of a lion, and the roynge of them like lions whelpes. They shall crye and hantche by the payre, and no man shall reco- ure it, or get it from them. In that daye they shall be so feare upon them as the see, and yf we loke vnto the land, behold it shall be all darcknesse and sorowe. Yf we loke to be- men: behold, it shall be darke with careful desperation.

¶ Saye the glorie of the Lord, and was sent to prophesie the deuotion of Iurys.

CAP. VI.

VII.

In the same yere that kynge Siah dyed, I sawe the Lord sitting upon an hygh and glorious seate, and his traine fylled the palace, from aboute the threshehold of the Seraphims, wherof euery one hadde fire wynges. With theyre eche couered his face, with theyre hye, and with theyre dyd he spee. They cryed also eche one to other in this maner: Holy, holy, is the Lord of hostes. The hole world is full of his glory. Yea the gylles and cherubims moued at theyr cryenge, and the house was full of smoke. Then I sayde: Who is me, so: I was answered: that I (which am a man of vniuersall lippes, and as well amonge people that hath vniuersall lippes also) shoulde be the kynge and Lord of hostes with theyre eyes.

Then stode one of the Seraphims vnto me, hauing a booke role in his hande, whiche he had taken frome the altar with the longes, and he touched my mouth, and sayd: loo, this haue I taken frome the altar, and thou shalt be a man of vniuersall lippes. And the same sayd: After this I heard the voyce of the Lord sayng: Whome shall I sende, and who myll be my messenger? Then I sayd: here am I, send me. And he sayd: go and tell this people: yee shall beare in heade, but ye shall not vnderstande, ye shall playnly see, and yett perceyue not, and shall see theyr eyes: that they see not with theyr eyes, heare not with theyr eares, and vnder- stande not with their hertes, and com- me and be healed.

¶ Then spake I: Lord, how longe beere I shal be, vntill the cupes be bitter without inhabytours, and the houses without man, yf the land be also desolate, and ye vnder- ded. For the Lord shall take the men frome away, so that the land shall be waste. Neuerthelesse, the tenth part shall remayne there in, for it shall conuerse and be fructifull. And lyke wyse as the Terebintes and cherubs bring forth theyr frutes, so shall the holy see haue frute.

¶ The Syriass more battayle agaynst Ierusalem. I saye: yf ye shall beare a childe.

CAP. VII.

VII.

It happened in the time of Achaz the sonne of Iotham, whiche was the sonne of Siah kynge of Iuda: that Rezin the kynge of Syria, and Pekah the sonne of Remai, kynge of Israel, wente by towarde Ierusalem to besiege it, but wanne it not. Then when the house of Dauid (which is Iehoiachaz) heard the wordes thereof, that Syria and Ephraim were confederate together: they were quaked with feare, and the hertes also of Iuda were as a tree in the feld that is moued with the wynde.

¶ Then said God vnto Achaz: go mete Achaz (thou and thy sonne Sear Jashub) at the bulke of the ouer pole, in the fote path by the ful- lets ground, and saye vnto him, take vnto thy selfe, and be still, but feare not, neitherde saynt heeded, for these two tables, that is, the first two smokynge fyre brandes, the word and turuousshede of Rezin the Syrian, and Remai's sonne: because that the kynge of Syria Ephraim and Remai's sonne haue vnto- ly conspired agaynst the, sayng: We wyll go downe in to Iuda, bere them, & bringe them vnder vs, and set a kynge there, euen the sonne of David. For thus sayeth the Lord God therto: It shall not so go forth, neither come so to passe: for the heed cyte of the Syrians is Damascus, but the heed of Damascus is Rezin. And after syue and thye syue, Ephraim be no more a people. And the cyte of Ephraim is Samaria, but the heed of Samaria is Remai's sonne. And yf ye heare not, there shall no promise be kept with you.

¶ Moreover, God spake vnto Achaz, sayng: requyre a token of the Lord thy God, whiche he be towards the depth beneath, or to- wards the heigh above. Then sayde Achaz: I wyll requyre none, neither wyll I tempt the Lord. The Lord answered: Thou shalt not see of the house of Dauid: yett not with- out for you that ye be greuous vnto men, but ye myghte geue my God also? And therefore the Lord shall geue you a token of hym selfe: Beholde, a virgin shall conceiue and beare a sonne, and shall call his name: Emanuel. Butter and honye shall be eate, that he may knowe the cup, and choise the good. And

that chylde come to knowledg, to es- chue the euill and choise the good. The lande (that thou art so aschape for) shall be desolate of both her kynge.

¶ The Lord also shall sende a tyme vpon the, vpon the people, and vpon thy fathers house (for as neuer came thence the tyme that Ephraim departed from Iuda,) chooswe the kynge of the Assyrians. For at the same tyme shall the Lord whyle for the fies that are about the water of Egypt, and for the Bees in the Assyrians lande. These shall come, and shall lyege all in the valleyes, in the ditches at home, vpon all gerne thynges, and in all countres.

¶ At the same tyme shall the Lord haue the heere of the heade and the fete and the beere cleane of, with the rasoure that he shall paye them withall beyonde the water, namely, with the kynge of the Assyrians. At the same tyme shall a man lye with a cowe, and two shepe. Then because of the aboundance of mylke, he shall make butter and eate it. So that euery one whiche remayneth in the land shall eate butter and honye. At the same tyme all synners (though there be a thousande synners in one, and were solde for a thousande synners) shall be turned to beates and thornes. Lyke as they shall come in to the land with arrows and bowes, so shall all the land become beates and thornes. And as for all bylles that now are hewen downe, they shall not come vpon them, for I care of beates and thornes. But the cattell shall be dynt with the, and the shepe shall fede there.

¶ The desolation of the land by Emanuel. The house of offence, at whiche many shall stumble.

CAP. VIII.

VIII.

¶ Moreover the Lord sayde vnto me: Take the a getar, a lute, and wyte in it, as men do with a piane, and ye shoulde dyme to robbe, and haue vnto spoyle. And immediately I called vnto me sapientall wyse- nesses: Asah the plecter, and Zachariah the sonne of Barachias. After that went I vnto the prophetesse, that now was sanctified by boyne sonne. Then sayde the Lord to me: geue hym this name: Maherchabai, iacobas (that is: a speedy robber, an hasty spoyle.) For whoeuer the chylde shall see and v- ledge to saye: Abi and Im, (that is: father and mother,) shall the riches of Damascus and the subdauce of Samaria be taken awaye, thence the kynge of the Assyrians.

¶ The Lord spake also vnto me, sayng: for so muche as the people requyre the syll ren- nage water of Silo, and put theyr desyre in Rezin and Remai's sonne. Beholde, the Lord shall bringe mynnyng and greate flou- des of water vpon them, namely, the kynge of the Assyrians with all his power. Whiche shall ouer his furyousnes vpon euerye man, and reune ouer all theyr banes. And shall breake in vpon Iuda, increasynge in power, till he gett hym by the throte. He shall

spill also the wyndes of thy lande with his wynde wynges, O Emanuel. So together ye people, and gather you, beken to all ye of farre countrees. Asure you, and gather you: mustre you, and gather you, take your coun- cell together, yett must your counsell come to nought: go in hande withall, yett shall it not prosper. Except Emanuel, (that is: God) be with vs. For the Lord shall stretch out his hande, and waite me, sayenge vnto me: that I shoulde not walche in the waye of this people. He sayde moreover: rounde with none of them, who is eue safe: ponder people are bound together. Synners feare them not, neyther be aschape of them, but sanc- tifye the Lord of hostes, let hym be your feare and dyde. For he is the sanctifyinge, and none to romble at: the rocke to fall vpon, a snare and net to both the houses: to Israel, and the inhabytours of Ierusalem. And many shall romble, fall, and be broken vpon hym: yea they shall be inared and taken.

¶ Nowe saye the wyntelles together (sayde the Lord) and scale the lawe with my dis- ples. Thus I wyte vpon the Lord that hath turned his face from the house of Jacob, and I loke vnto hym. But lo, as for me, and the synners which the Lord hath geuen me: we are a token and a monyng in Israel, for the Lord of hostes sake, whiche dwelleth vpon the byll of Syon.

¶ And therefore yf they saye vnto you: aske counsell at the forbesayers, wyntelles, char- mers and conuincers, then make them this an- swere: Is there a people any where, that as- keth not counsell at his God, wherher it be to cernynge the dead, or the lyuynge. Yf any man wante lycht, let hym loke vpon the lawe and testimony, whether they speake not after this meanyng: Yf ye do not this, he shall be an- der hunger. And yf he suffice hunger, he is out of pacience, and blasphemeth his kynge & his God. Then loke he vnto the lawe, and warte to the earth, and beholde there is trou- ble and darcknesse, vexation is rounde about hym, and the cloude of scoure. And oute of soche aduersite, shall he not escape.

¶ The prophesie of Thysias natyure and do- mynyon.

CAP. IX.

IX.

¶ Then lyke as in tyme past it hath bene well sene, that the lande of Zabul and the lande of Nephtali (whiche thowme the see waye goeth ouer Jordan in to the land of Galilee) was at the first in lytle trouble, but afterwarde so: vexed.

¶ Neuerthelesse the people that haue dwelt in darcknesse, shall see a getar lycht, as for the that dwell in the lande of the shadowe of death, vpon them shall the lycht shyne. Shalt thou multiplye the people, and not increase the tope also? Theyr shall reioyce before the eue as men make may in haruyn, and as men that haue gotten the victory, when they deale the spoyle. For thou shalt breake the rocke of the peoples.

Luc. 11. c. Roma. 12. g. 1. Petri. 2. b.

Hebren. 11. d.

Jer. lvi. 1

people's burden: the staff of his holder and the rod of his oppressors, as in the *scape at Babylon.

Behold all temerarious and sedicious power, (yea where there is but a cote spied in his bloude) shall be burnt, and seide the fyre. For unto us a chylde shall be borne, and vnto us a sonne shall be geuen: Upon his shoulder shall the kyngdome lye, and he shall be called with his owne name. The wonderful geue of counsell, the myghty God, the excellent father, the prince of peace, he shall make no ende to encrease the kyngdome and peace, and shall sit vpon the seate of Dauid, and in his kyngdome, to sit by the same, to stablish it with equite and rightousnesse, frome thence forth for euermore. This shall the glory of the Lorde of hostes byngge to pass.

The Lorde sente a worde in to Jacob, the same is come into Israel. And the people also of Ephraim, and they that dwell in Samaria, can saye with pyde and byc stomacks, on this maner. The tyle work is fall down, but we will builde it with harder stones. The Golbery tymbre is broken, but we will sette it by agayne with Cedre. Reuerches, the Lorde shall prepare Razin the enemye agaynst them, and so shall theye aduersaries, that the Syrians shall laye holde vpon them before, and the Philistines behynde, and so be uicure Israel with open mouth.

After all this, the wrath of the Lorde shall not cease, but yet his hande shall be stretched out still. For the people turneth not vnto hym, that chastyseth them, neyther doo theye like the Lorde of hostes. Therefore the Lorde shall rote oute of Israel bothe heade & taylor, brayche and twigge in one daye.

By the head, is vnderstande the Senatus and honorable man, and by the taylor, the prophete that preacher lyes. For all they which outworne the people that they be in a righte case, such be deceyvers. Suche as men thynke also to be perfecte amonge these, are but calfe awaye.

Therefore shall the Lorde haue no pleasure in theyr pounge men, neyther fauours theyr fauourable and wyddowes. For they are all together yppocrites and wyched, & all theyr mouthes speake foly. After all this shall not the Lorde's wrath cease, but yet his hande shall be stretched out still. For the vngodly burne, as a fyre in the byers and thornes. And as it were out of a fyre in a wod or a redde bush, so ascendeth the smoke of theyr pyde.

For this cause shall the wrath of the Lorde of hostes fall vpon the lande, and the people shall be consumed, as it were with fyre, no man shall spare his brother. If a man do turne hym to the right hande, he shall saye, or to the left hande to take, he shall not haue ynough. Every man shall eate the fleshe of his owne arme, & penalles shall eate Ephraim, and Samaria shall eate Judah, and they bothe shall eate Iuda. After all this shall not the Lorde's wrath cease, but yet shall his hande be stretched out still.

He threatneth the oppressors of the poor, and prophesyeth agaynst Sennacherib.

C A P I. X.

Wo be vnto you that make buyghten lawes, and deuple thynges, wherbye ye haue harde to to kepe: wherbye ye haue oppressed on every syde, and the inuictees of my people as theyr robbers of judgement, that wyddowes maye be your praye, and that ye maye robbe the fatherlesse. Wherbye ye do in tyme of the distaction and destruction, that shall come frome farr: To wherbye ye retorne for helpe, or to whome ye shall geue your honoure, that he maye kepe you: that ye come not amonge the prisoners, or ye amonge the dead: Aske all it as shall not the wrath of the Lorde cease, but yet shall his hande be stretched oute still.

Wo be also vnto Assur, whiche is a staff of my wrath, in whose hand is the rod of my punishment. For I shall sende hym amonge those pprocyets people, amonge the people that haue belieted my discourse, shall I sende hym, that he maye vterly robbe them, spoyle them, and treade them downe like the myre in the iucere. Howe be it, his meaninge is not so, neyther thynketh his heart of this talypson. But he pniagyneth onely, howe he maye ouerthrowe and destrye much people, for he sayeth: are not my pyntes all kynge? Is not Calno as calpe to myne, as Charhamis? Is it harder to conquere Antiochia then Arpad? Or is it lyghter to ouercome Damascus then Samaria? As who saye: I were hable to myne the kyngdome of the Idolaters and theyr goddes, but not Ierusalem and Samaria. Shall I not be vnto Ierusalem and theyr pyntes as I be vnto Samaria and theyr pyntes?

Wherefore the Lorde sayeth: As soon as I haue perfortumed my hole worke vpon the hill of Syon and Ierusalem, then will I be to vnto the noble and stouthe kyng of Assyria, with his wysdome and pyde. For he shall dech this in his owne conceyte. Thus do I, thowowe the power of myne owne hande, and thowowe my wysdome. For I am wylle, I am be that remoueth the landes of the people, I robbe theyr pyntes, and (like one of the wythes) I byrue them frome theyr pyntes. My hande hath founde out the holes of the people, as it were a uell. And lyke as egges that were layde here and there, are gathered together. So do I gather all countreies, and there is no man, that darre be so bolde, as to touche a feather, that darre open his mouth, or ones wysspe.

Put doth I are booke it selfe, agaynst hym that beweth chertwith. or both the same make anye heauynge, agaynst hym that beweth: That were euen to hym, as the rod byd reate it selfe agaynst hym that beareth it, as though the flak shuld be magnifye it selfe, as though it were no wod. Therefore shall the Lorde of hostes sende hym in pounce into theys, and burne by his power, as it were

with a fyre. But the light of Israel shall be that fyre, & his Sanctuarye shall be the flamme, and it shall beade, and burne by his thornes, and byers in one day, yea all the glory of his boddes and feltes shall be consumed with bo and soule. As for hymself, he shall be as one that awaye. The trees also of his felde shall be of suche anomye, that a chylde maye tell them.

After that daye shall the remnant of Israel, and such as are escaped out of the house of Jacob, seeke no more comforte at hym that made them, but shall comforte themselves with fortynesse and trouthe in the Lorde, the hope of Israel. The remnant, yea and the residue of Jacob, shall conuerse vnto God the myghty one. For though the people (O Israel) be as the lande of the see, yet shall the remnant of them onely conuerse vnto hym. Perfect is the iudgement of hym that dwelt in rightousnesse, and therefore the Lorde of hostes shall perfectlye fulfill the wyngge, that he hath determined in the mydd of the hole worlde. Therefore thus sayeth the Lorde God of hostes: Thou my people, that dwelt in Syon, be not atrayed for the kyng of the Assyrians, he shall wag his staf arde, yea and beate the wyche the rod, as the Egyptians vnto some tyme. But soone after, shall my wrath and myne indignation be fulfilled agaynst theyr blasphemers.

Therefore the Lorde of hostes shall prepare a scourge for hym, whiche was the punishment of Assur vpon the mount of Syon. And he shall lyfte by his rod ouer the see, as he do somtyme ouer the Egyptians. Then shall his burden be taken fro the shoulders, his yoke fro thy necke, yea the same yoke shall be corrupte for depe farnesse. We shall come to Iach, and goe thowowe toward Agagron. But at Agagron shall we murder his holles, & goe ouer the wynde. Sabaah shall be theyr refuge place, Hamah shall be a stayed, Sabaah Saul shall lie awaye. The hope of the people of the houses (O daughter Sallim) shall be herde vnto Iach and to Hamah, whiche also shall be a trouble. Hamah shall tremble for feare, but the spermes of Sabin are many, yet shall he remayne at Iach that daye. After that, shall he lyt by his hand agaynst the mounte Syon, and agaynst the hill of Ierusalem. But se, the Lorde God of hostes shall take awaye the poudre fro thyne wyche. He shall hewe downe the poudre and kill the wyche myned. The thornes of the wod shall be rote out vnto syon, and Libanus shall haue a myghty fall.

The prophesyeth of the naturall of Chyrlis, and of the people of the remnant of Israel, and of the light of the daye of glory.

C A P I. XI.

After this there shall come a red forth of the hynde of Iuda, and a bloude out of his rote. The spirit of the Lorde shall light vpon it, the spirit of wysdome &

understandynge: the spirit of counsell, and strength: the spirit of knowledge, and of the feare of God: and shall make hym seuerall in the feare of God.

For he shall not geue sentence, after the chynge that shall be brought before his eyes, neyther repproue a mater at the fynd hearing: but with rightousnesse shall he iudge, yea, and with holynes shall he reconstitute the spemple of the worlde.

He shall imple the worlde with the staff of his mouth, and with the breath of his mouth shall he slaye the wyched. Agaynst the wyche shall be the gyde of his lynes, trouthe and fortynesse, the gyde byngge by of his raynes. Agayn shall the wolse dwell with the lambe, and the Asparode shall lye downe by the goe. Bullockes, Lyons, and cattell shall lye together, so that a lytle chylde shall byrue them forth. The cowe and the beere shall lye together, and theyr yenge ones shall lye together. The Lyon shall eate fleshe as the ox, or the cow. The chylde shall be as the wyche, shall haue a desyre to the serpentes iuche, and when he is weaned, he shall put his hande in to the Aspidochelone. No man shall do euell to another, no man shall bekepe a secret, in all the wyl of my Sanctuarye. For the catte shall be full of the knowledge of the Lorde, such as thowowe the water of the see flowe ouer the earth.

Then shall the Gentylis enquire after the rote of Iuda (whiche shall be by for a token vnto the Gentylis) for it is an allenge shall be glorious. At the same tyme shall the Lorde take in hande, yea, to conquere the remnant of his people, (whiche are late alpe) from the Syrians, Egyptians, Arabians, Assyrians, Chaldeans, Caldees, Lyones, and Ilandes of the see. And he shall set up a rold amonge the Gentylis, and gather together the dispersed of Israel, yea and for outcastes of Iuda from the foure corners of the world. The parted of Ephraim and the remnant of Iuda shall be clyue oute. Ephraim shall beare no euell wyll to Iuda, and Iuda shall not hate Ephraim: but they bothe together shall lye vpon the shoulders of the Philistines toward the West, and spyle them together that dwell toward the East. The Idumites, and the Moabites shall let theyr handes fall, and the Ammonites shall be dunc vnto them.

The Lorde also shall clene the tinges of the Egyptians see, and with a myghty wynd shall he beate by his hande ouer Philus, and shall harte his leuen streames and make men go ouer drye wod. And thus shall he make a waye for his people, that remaneth from the Assyrians, (as he do happen) to the Ierusalem, and thence they departed out of the lande of Egypt.

The spirit of the Lorde shall light vpon it, the spirit of wysdome &

C A P I. XII.

So

2 **S**o that then thou wilt saye: O Lorde, I
 make thee, for thou wast displeased at me,
 but thou hast refrayned thy wrath, & had
 mercy vpon me. Beholde, God is my health,
 in whom I trust, and am not ashaied. for the
 Lorde is my strength, and my prayse, he also
 shall be my refuge. Therefore with ioye shall
 ye drinke water out of the welles of the Sa-
 uoure, and then shall ye saye: Lette vs geue
 thanks vnto the Lorde, and call vpon his
 name, and declare his counsellies amonge the
 people, and hope them in remembrance, for
 his name is excellent. O synge praises vnto
 the Lorde, for he doth greates thynges, as it is
 knowne in all the world. Lete oute, and be
 glad, thou that dwellest in Sion, for great is
 thy pryncce, the holy one of Israel.

The prophecyeth the destruction of Babylon, the
captivity, and the coming agayne of the people.

C A P I. XIII.

A This is the heuie burthen of Babylon,
which Esay the sonne of Amos dyd se.
Make some tokens to the hye helles,
call vnto them, holde vp your hande, that the
pyrners maye go in at the doore. For I will
sende for my debites and my graunces (sayth
the Lorde) and in my wrath I will call for
such, as triumphe in my gloire.

suche, as triumphe in my glory.
With that, me thoughte I hearde in the
mountaynes a noyse, like as it had bene of a
great people: and a ruyngge, as though the
kingdomes of all nations had come together.
(And the Lorde of Hostes was the Captayne
of the hole armye.) As they had come not on-
ly out of farre countries, but also from the en-
des of the heauens. Euen the Lorde hymselfe
with the ministers of his wrath, to destroye
the hole lande. Iourne therefore, for the daye
of the Lorde is at hande, and commeth as a
destroper frome the Almyghtye. Then shall
all handes be liffen downe, and all mens har-
tes shall melte awaye, they shall stande in
fear, carefulnesse and so; owe shall come vpo
them, and they shall haue payne, as a woman
that travaileth with thyde. One shall succ
be abashed of another, and they; faces shall
burne lyke the flammie.

For loe, the daye of the lord shall come, fe-
rrible, full of indignation and wrath, to make
the lande waste, and to roote out the synne
therof. For the starres and planetes of heaue
shall not geue theyr light, the sunne shall be
quenched in the resynge, and the moone shall
not shyne with his light. And I will punishe
the wychednesse of the worlde, and the syn-
nes of the vngodly, sayeth the lord. The hye
stomaches of the proude wyl I take awaye,
and wyl lape downe the boyluge of ryoun-
tes. I wyl make a man beate then syne gold,
and a man to be more wrothe, then a golden
wedde of Ophir. And ouercome I wyl shak the
beast, that the cawge shall remoue out of
her place.

Thus shall I go with Babylon, in the midst
of the plagues of her cities in the days of his fear

full indignacion. And Babylon shall be as a
hunted or chased Do, & as a flock without a
shepherd. Every man that turne to his owne
people, and flee thence in to his owne land.
Who is is sounde alone, shall be there.
And who is to gather together, shall be deliuered
with the sword. * There chylidren shall
slayne before thers eyes, thers houses spoiled,
and thers wyues caughed. For so, I shall
brynge by the wydes agaynst them, whiche
shall not regarde spylle, nor be desirous of
golde. Then shall yong mens homes be hang
ed asunder. The wydes shall haue no pyte
vpon women with chylde, & thers facts shall
not spare the chylidren. * And Babylon (that
gloire of kynngdomes and bewep of the egipt
decs honoure) shall be destroyed, such as Sod
destroyed Sodome and Gomorra. It shall
uer be moze inhabited, neyther shall there be
any moze dwelling there, from generation
to generation.

The Arabians Shall make no more
there, neither shall the Shepherdes make
there foldes there any more, but wild beastes
shall lye there, and the houses shall be full of
great Oyles. Churches shall dwel there, &
Apes shall daunce there: the idle Oyles that
were in the palaces, one after another, & Da-
gons shall be in the piraunte parious. And
as for Babylons tyme it is at hande, and her
dayes maye not be longe absent.

The retourne of the people from captiuitie. The prosperitie of the people of God, and his goodly deliuerance from their enemies. The p[er]tye of Babylon.

CAPL. XIII.

But the Lord will be mercifull unto Jacob, & will take up Israel againe, & set them in their owne lande. Strangers shall cleaue vnto them, and get them to the house of Jacob. They shall take the people, and carie them home with them. And the house of Israel shall haue them in possession for seruantes and maydens in the land of the Lord. They shall take those prisoners, & whose captiues they had bene afore, & mit those that hadde oppressed them. When the Lord nowe shall bringe them to rest, from the trauaile, feare, and harde bondage that they waile laden wurdall, then shall you be as mockage vpon the hynges of Babylon, a songe. Howe happeneth it that the oppressed leaueeth off? Is the golde tribute come to an end? Doubtles the Lord hath broken the staffe of the vngodly, and the scepter of the oppressor. Wherby when he is wroth, smytheth the people with durable strokes, and in his wroth he persecuteth them, and tamereth them continually. And therefore the holy woorde is now at rest and quietnesse, and men singe of ioye.

Yea even the fowre trees and Cedres of Libanus reioice at thy fall, sayinge: Now that thou arte layde downe, there come no more to destroye vs. Well also trembleth at thy fall, the enenge, all myghty men and prynces of the earth,

earth, keepe forth before the. All hinges of
the earth stande by from they leaues, that
they maye all (one after another, spryge and
speake vnto the: Arise thou woundes also as
we? arise thou become lyke vnto vs? Thy
paine and thy pyre is gone downe to hell.
Hott ires shalbe layd vnder the, and twynes
shalbe thy conceyge.

How art thou fallen from heauen (O Lu-
nare) thou saye mornyng chylde had thou
gotten a fall cun to the grounde, thou that
(not withstanding) brodded subdue the pre-
ples? And yet thou thoughtest in thine better
I wyl clyme vp into heaue, & make my seate
D aboute the barres of God, I wyl lye vpon the
glorious mounte towarde the North, I wyl
cyme vp aboute the cloudes, and wyll be like
the hyghest of all. Yet barre I say, that thou
shalt be brought downe to the depe of hell.
They that se the, shall narrowlye looke vpon
the, and thinke in them selues, sayenge: Is
this man, that brought all landes in feare,
and made the kyngdomes at rayde? Is this he
that made the worlde in a maner waste, and
layde the cryes to the ground, which let not
his prisoners go home?

Some happeneth it, that the kynges of all
people lyke, euerie one at home in his owne pa
lace, with too mych, and thou art cast oute of
the graue lyke a wyldc hyaunch, lyke as drab
mens payment that are woth to dwel with the
swardest, as they that go downe to the stones
of the depe, as a deade roacle that is troden
under fere, & are not buried with them: Euen
because that thou haste wasted thy lande, and
withered thy people. For the generation of
the wycked shalbe without honour, for euer.
Where that a waye be sought to b. free they
children, for they fathers wyckednes, they
shall not come by agayne to possesse the land,
and wyl the wyldc full of castles & towres.

I will stande by agaynst them (sayeth the
Lorde of Hostes) & root out the name and ge-
neration of Babylon (sayeth the Lorde) and
I will giue it to the Detters. and will make
it water podels of it. And I will swepe them
out with the bescome of destruction, sayeth the
Lorde of Hostes. The Lorde of Hostes hath
sworne an othe, saying: It shall come to passe
as I haue determined, and shall be fulfilled,
as I haue decreed. The Afflictions shall be de-
creased in my lande, and vpon my mountay-
nes will I reade them vnder fete. Where
thorow his roche shall come from you, and
his burthen shall be taken fro your shoulers.
This people hath the God taken thorow the
hole world, and thus is his hande stretched
out ouer all people. For of the Lorde of Ho-
stes becomen a thyng. who wil befall
it? And he stretcheth forth his hande, who wil
bothe it in agayne?

The same per that kinge Achaz dyed, God
thundered by Clape on this manner: Rupture
of (then bale Idalynna) as though the rod
of that bracteth the were broken, for out
of the serpent's rote, there shall were a koe-
horne, and the frute shall be a ferre myme.
but the poore shall fede of the best hynges,

and the temple shall dwell in safety. Thy
roles wyl I do scope out: thought, and it shall
ape thy remnant. For ever possess, wepe
ye cryes, a seate thou' O nolt shall stand, as
there that com its the North a brook: whose
pouce no man maye abate. Who shall turn
in apurtye the me lages of the Streets? But
the Lorde shall blesse Sion, and the poore of
my people shall put theyr trust in hym.

Արշակունիքի մարզական թանգարան,

C A P I. X V.

This is the houre burthen vpon Moab,
At of Moab was destroyed. (as we
thought) in the night season. The ma-
les of Moab perished in the night, and be-
nished awake. They went to Bath and to
Bethon in the hot places, for to torpe. Moab had
moune fenne Rebo to Medba. * All their
brades were coiled, and all their beards the
men. In their streets were they grieved about
with sack clothe. In all the toppes of their
houses and streets was there mourning, but
mourninge and weeping. Delebon and Es-
leat cryed, that their voyce was hearde vnto
Jahaz. The women also of Moab bleared
and cryed for wepe for lacke of their men.
Who is my herte for Moabs sake. Their bed
vnto the crye of Zuar, for the is like a fe-
tefull bullock, they wente by to the
weeping. The way towards Basan was
full of lamentation for the herte. The wa-
ters of Basan were dyed by, & it was
wretched, the herbes destroyed, and what ne-
cessarye getne thynge there was before. In
like maner the thynge that was left them of
their substance, they carryed it by water to
Beaby. For crye went ouer the hole lanye of
Moab, frome Salam vnto Beer, was there
nothinge but mourning. The waters of Ba-
san were full of bloude, and the enuies hath
sent thither a bande of men, which as a lion
lape a maye for the remnant of the lande,
and for them that were escaped.

The destruction of Noah.

CAFL. XVI.

Then sent the Lordes of the lande a ma
of waere, frame the rocke that lyeth to
warde the dyette. Into the hill of the
daughter Spora. (For as for the daughters of
Spaas they were as it hath bene a brenning
byrde, that is pur oute of her nest by the fow
of Anon.) whiche in Spaine is called the
poure counsell, or the searthe, and hath a
poure shadowe in the myddle. As the sonne
hath byrde the chafed, and burne the fowls
that are fled. Into the pines of the
diuel among you, be auncient, and the
the destruction, for thea the robberys, and
the robber under the lvs, and the fowls, and
with vs oute of our lande. For the fowls of
poure herydome is full of fowls, and the
that spytely byen it vs, for the fowls and

Geoch. xxii.
March. xx. iii. c
March. p. iii.
Luc. p. c.

For full
Exhibits

2

¶ Thanksgynginge to god for his workes.

CAPL. XXV.

O Lord, thou arte my God, I will prayse the, and magnify thy name. For thou byngest marvelous thynges to passe, accordyng to thyne olde counsels, true-tye and iustfalle. Thou makest of towncs, heapes of stone, and of bracke cyties, broken makes. The palaces of the wycked destroyest thou out of the eyte, that they shall neuer be buylded agayne. Therefore the very rude people must magnify the, and the cyties of the cruel Perse must feare the. For thou arte the poore mans helpe, a strength for the needy full in his necessite.

Thou art a defence against euell wyther, a shadowe against the hete. But vnto the pye sumptuous, thou arte lyke a stronge wynde wynde, that casteth downe the bolynge of the vngodly, thou keepst men fro heate, with the shadowe of the cloudes, thou cuttest off the haunces of tyrantes.

Whereouer the Lord of Hostes shall ones prepare a feast for all people vpon the hyll. A plentifull, costly, pleasaunte feast, of fat and well fed beastes, of swete & most pure thynges. Vpon the hyll shall he take awaye the yde baile that hangeth before the face of all people, and the couerynge wherewith all Gentyles are couered. As for death, he shall beteele consume it. The Lord God shall wype awaye the teares fro all faces, & take awaye the confusion of his people thowme the hole world. For the Lord hym selfe hath sayd it.

Spoca. vii. d
and. xxi. b

At the same tyme shall it be sayd: lo, this is our God in whome we put our trust, and he hath heale us. This is the Lord that we haue waped for. Let vs reioyce and delite in his healeth. For the hande of the Lord reaseth vpon this hyll. But whos shall be churched downe vnder hym, lyke as the straw is trode vnder fete in a bonge hyll. For he shall stretch out his handes vpon hym, lyke as a swymmer doth to swymme. And with the power of his handes shall he caste downe his pompe. As for his strong holdes and his walles, he shall dowe them, caste them downe, & fell them to the grounde in a bus.

¶ A songe for the deliuerance of the people.

CAPL. XXVI.

Then shall this songe be songe in the lande of Iuda: We haue a stronge cytie, the wallis and the ordinaunce shall kepe vs. Open the gates, that the good people may go in, whiche labourereth for thy trouthe. And thou, which art the doer, & hast the matter in hande, shalt proude for pe, even the peare that men hope for in the. Hope still in the Lord, for in the Lord God is euerylasting strength. For why, it is he, that byngeth low the hye mynded cyties, & casteth downe the proude cyties. He casteth them to the ground, yea even into the myre, that they may be troden vnder the fete of the symple, & with the

stepes of the poore. Then (Lord) consider the path of the hyghes, whether it be right, whether it may of thynges be right. For the Lord we haue a respect vnto the way of thy iudgements, thy name and thy name haunce reioyse the soule. For soule iustlyfied the all the myght longe, and my mynde is rich in thynges to the. For as soone as thy iudgement is knowne to the world, then the habitours of the earthe lerne thynges. But the vngodly (though he haue remoued grace) yet leueth he not thynges, but in that place where he is punysshed, he offendeth, and scattereth not the glory of the Lord.

Lord, they will not se thynges hand, but they shall se it, & be confounded, & hym then shall deuoure them with thynges of thynges, & with the fyre of thynges. But to vs, O Lord, proude for peare, for thou workst in vs all our workes. O Lord our God, though such lordes haue domination vpon vs as knowe not the, yet graunt that we may hope onely in the, & kepe thy name in remembrance. The malicious tyrantes whiche they are, are neyther in lyte nor in the reuersion, for thou byspit them & rootest them out, & destroyest all the memorials of them. Agayne, thou increasest the people, (O Lord) thou increasest the people, thou shalt be playd and magnified in all the endes of the world. The people that seke vnto the in trouble, that same abuerse whiche they couer of is vnto them a chastening before the. Lyke as a wyse wyche childe (when hee transgrede meth vnto her) is ashamed, cryeth, & suffereth the payne. Euen so are we, O Lord, in thynges. We are with childe, we transgrede, and heare, & with the spere we byng forth brachy where thowme the earth is vnderkeped, and the inhabitours of the world crye not.

But as for thy dead men & ouer, that be departed, they are in lyte & resurrection. They ly in the earthe, they wake, & haue woe, in thynges is a bew of lyte and lyght. But the place of the malicious tyrantes is fall away. So go now my people into thynges, & thou shalt see the doer to the, & suffer now the twynching of an eye, till the world be past. For behold, the Lord will go out of his habitand, and byset the wyckednesse of them that dwell vpon earth. He will discover the bloude that the hath deuoured, he shall ouer hyde them, that the hath murdered.

¶ The propheseth that all realmes shall be destroyed as was the conuynge of Egypte.

CAPL. XXVII.

Then the Lord with his heu, great & long swerde shall smite Remoth that inuincible serper, euen Remoth that crooked serper, and shall saye the whyllyng in the see. At the same tyme shall men feare of the bynges of Remoth. The Lord kepe it, and water it in due season. I walke daye and nyght, that no man breake in. I haue no euell wyll in my mynde. Who will compell me, that I greatly forgette

all saythfulnesse, shalbe burne it by at ones with thornes and bushes. O who will en- force me to kepe or make peare? It will come to this point, that Jacob shall be rooted agayne, and Ierusalem shall be greeue, and beare floures, and they shall fill a hole world with thynges. Simply he not his myght, as euell as he is myght himselfe. Destroyer he not the murderers, as he is murderer? Euerie man recompendeth with the measure that he recea- neth: the myght vpon his soze wynde, as vpon the dayes of extreme heate. And therefore shall the myght of Jacob be thus reconpled. And so shall he take away all the fruite of his myght.

As for auiter stones, he shall make them all as stones braten to powder, the groues and Iools shall not stand. The stronge cyties shall be desolate, and the sayre cyties shall be like lyke a wydermes. The castell shall fede and lyte there, and the wepe shall ease it up. They shall be bynt, they wyues whiche were they detour when they came forth, shall be despoiled. For it is a people with- out vnderstandyng, & therefore he that created them, shall not fauoure them & he that made them shall not be mercifull to them. In that tyme shall the Lord wite fro the swyft wa- ter of Euphrates, vnto the ryuer of Egypte. And there shall the chylde be chosen out one by one. Then shall a great troupe be blout, so that those which haue ben destroyed in the allmans lande, and those that be scattered a brode in Egypte, shall come & worshyp the Lord at Ierusalem, vpon the holy mounte.

¶ Repente the pryde of Ephraim, and agaynst the speakes and preachers.

CAPL. XXVIII.

Woe be to the crowne of pryde, to the drunken Ephraim, and to the fa- byng floure, to the gloze of his pompe, that is vpon the toppes of the plenteous val- ley, whiche men be ouerladen with wyne. Behold, the strength and power of the Lord shall breake into the lande on euery syde, lyke a speere of hayle, that breareth downe stronge holdes, and lyke an horrible myght, & ouer- flowynge water. And the proude crowne of the drunken Ephraim, shall be troden vnder fete. And as for the saydng floure, the gloze of his pompe, whiche is vpon the toppes of the plenteous valley, it shall happen vnto him, as to an vntymely fruite before the harvest come. Whiche as soone as it is sene, is by and by deuoured, or euer it come well in a mans hande.

And then the Lord of Hostes shall be a topfull colone, and a glorious garlande vnto the remnaunte of his people. Vnto the loby, he shall be a spere or iudgemente, and vnto them that dyne away the encyres fro the gates, he shall be a spere of strength. But they go wronge by the reason of wyne, they fall and flacker because of stronge bynges. Yea euen the prestes and prophetes them selues

go amisse, they are drunken with wyne, and weake bynges thowme stronge bynges. They are in sepyge, & in iudgement they sayle. For all tables are so full of vanyte & fleshynges, that no place is cleane. What is he amonge them, that can teache, instruct or tynowme the chylde, whiche are weened so much of taken fro the bynges, of any other falsion then? Comaunde that may be comaunded, byd that may be bydden, for byd that may be bydden, kepe backe that may be kept backe, here a lyte, there a lyte. And therefore the Lord also shall speake with lippyn lippes & with a straung language vnto this people, to whiche he spake afore of this maner. This shall byng reke, yf one reke the weep, yea this shall byng reke. But they had no wyll to heare. And therefore the Lord shall answere they, subournes. Comaunde that may be com- maunded, byd that may be bydden, for byd that may be bydden, kepe backe that may be kept backe, here a lyte, there a lyte. What they may go forth, fall backward, be broken, snared & taken. Wherefore heare the woide of the Lord, ye mothers that rule the Lordes people, whiche is at Ierusalem. For ye comfort your selues thus: Trust, death & we are at a paynt, & as for hell, we haue made a condic- tion with it, as though there breake out any soze playe, it shall not come vpon vs. For with dis- cepte wyll we escape, & with nymble wyls we defende our selues. Therefore sayeth the Lord God: Beholde, I will laye a stone in Zion, a greute stone, a costly corner stone for a sure foundation, that who so putteth his trust in hym, shall not be confounded. Ipygh- tounes wyll I set by agayne in y balaunce, & iudgement in the weyghtes. Ede tempest of hayle shall take away your refuge, that ye haue so takeue withall, & the ouerflowynge waters shall breake downe your stronge hol- des of dissimulation. Thus the appoyntment that ye haue made with death, shall be done away, & the condic- tion that ye made with hel, shall not stand. When the greute destruction goeth thowme, it shall all to tede you. It shall take you quyte awaye before it. For it shall go forth early in the moynynge, & cōtinue onely that daye and that nyght. And the very feare onely shall teach you, when ye heare it. For the bedd shall be so narrowe that a man can not lye vpon it. And I couerynge to small, that a man maye not wynde hym selfe therein. For the Lord shall steppe forth as he dyd vpon the mounte Sion, & shall take on as he dyd vpon the mounte of Gabaon, that he may byng forth his deure, his straung deure, & fulfill his woide, his wonderfull woide. And there- fore make no moches at it, that your captiui- te increaseth not, for I haue herde the Lord of Hostes saye, that there shall come a soden de- struction & plage vpon a hole earth. Take heed, & heare my boyce, pondre a marke in wythes well. Goeth not the householde man out in due season earnestly to his lande? he moweth & ploweth his grounde so lowe. And when he hath made it playne, he soweth it in fetches or comyn, he soweth the wheate and Bar- ley.

¶ Salme. xl.
¶ Psal. xli. d
Acta. iii. b
¶ Regum. ii. c

¶ Psal. xli. d
Acta. iii. b
¶ Regum. ii. c

¶

lye in their place, **Edom** & **Idume** also in their place. And that he maye do it right, his God teacheth him and strength him. For he secretly not the speeches out in a wayne, neither bringeth he the cartes here & there ouer the comyn but he thrusteth the fitches out with a flayle and the comyn with a cob. But the whete he gryneth to make bread therof: In as much as he can not bring it to passe with treading out. For neither the bysling that he cart wheles make, ne his beastes can gryneth it. This and such lyke thynges come of the Lorde of hostes, whiche is marvellous in counsell, and great in strength.

The destruction of Jerusalem. Agayne the comyn maundementes of men.

CAPL. XXIX.

Wo be unto the, o **Ariel**, thou sayest that **Dauis** man. Take yet some prices, and let some feastes yet passe ouer: the wall **Ariel** be builded, so that thou shalt be house & fortowall, and wall be unto me as a lion. For I will lay siege to the cunio about, & hope to win it by force, and graue by dyke & agaynste the. And thou shalt be brought lowe, and speke out of the earth, and thy wordes shall go humbly out of the ground. Thy voice shall come out of the earth, like a voice of a weeper, and thy talking shall growe out of the myre. For the multitude of thy enemies shall be like maledicti. And the nombre of thy iustices shall be as the dust that thou wastest. Thou shalt be builded on the Lord of hostes with thunders, earthquakes, and with a great cracke, as the whetle winde, tempest, and with the flame of a consuming fyre. But now the multitude of all the people that were out agayn **Ariel** the hole vnde, the strong holdes and sieges is lyke a dreame which appeareth in the nyght. It is lyke as when an hungry man dreameth he is eating, and when he awaketh, he hath nothing: lyke as when a thirsty man dreameth that he is drinking, & when he awaketh, he is thirsty, and his soule impatient.

So is the multitude of all people that mustre them selues agayn the wall of **Sion**. But ye shall be at your wylles ende, ye shall be aduised, ye shall chace and reke to & fro. Ye shall be drunken, but not of wyne. Ye shall rail, but not thowme drunkenesse. For the Lorde shall geue you an harde slepyng spirit, & holde downe your eyes: namely your propheetes and brades which shalde se, them shall be couer. And all visions shall be vnto you, as the wordes that stand in a sealed letter, when one offereth it to a man that is learned, and sayth: reade vs this letter. Then he answereth: I can not reade it, for it is sealed. But if it be gyuen to one that is not learned, & sayd vnto him: reade this letter: Then say he: I can not reade.

Math. 23. a
Mark. 11. b

Therefore thus sayeth the Lorde: For as much as the people draweth nye me with their mouth, and prayeth me byghly in their

lyppes (where as their hearte neuerthelss is farre fro me, and I feare which they owe to me, that turne they to mens lawes and doctrynes) therefore will I also thew vnto this people a marvellous terrible & great thyng. (Namely this:) I will destroye the wisdom of their wisde, and the vnderstanding of their learned men shall perishe. As be vnto them that seke to depe, to hyde their ymaginacions before the Lorde, whiche reuerse their counsels in the darkness, & saye: who seeth vs, who knoweth vs? Whiche ymaginacion of yours is euen as when the potters clay taketh aduysment, as though the worke might saye to the workman: make me not, as when an eueghen vessel sayeth of the potters: he vnderstandeth not. So ye not that it is made by, that **Libanus** shalbe turned into charwell, and that **Charmell** shal be taken as a wood? Then shall deat men vnderstande the wordes of the booke, and the eyes of the blind shall se without any cloud of darkness. The oppressed shal reide a mery feast in the Lord, and the poore people shall reioyse in the daye of **Jerusalem**.

Then shall the surpous people cease, and the mockers shall be put away, and all they that do wrong, shall be plucked out, such as labour to draw men vnto synne, and that I seare hym, which reprooueth them in the gate and such as tene good prefontes to banne. And thetoke eye Lorde (euen the defender of **Abraham**) sayth thus vnto the house of **Jacob**. Some shall not **Jacob** be ashamed, nor his face conuincid, when he seeth amonge his chylde (whome my handes haue made) such as haue my name amonge them, that they maye sanctifie the holy one of **Jacob**, and seare the God of **Israel**, & that they maye asoyne tyme with an exultant spirit, but now vnderstandyng, and that such as before could not speake, are now learned in my law.

The curse agayn them that forsake the comyn of God and take vnto the counsel of men, as that with the reu of the people, whiche after the destruction of **Jerusalem** wente into **Egypt**.

CAPL. XXX.

Wo be to those that saye they shall be as the Lorde, whiche seke counsell, but not at me, which take a wedde in hand, but not after my wyl, that they maye drawe synne vpon another. They go downe into **Egypt**, (and alas me no counsell) to seke helpe at the power of **Pharaoh**, and comen into the shadowe of the **Egyptians**. But **Pharaoh** helpe shall be your confusion, and the comyn forte in the **Egyptians** whome shall be your owne shame. Your culres haue ben at **Zan**, and your meffaugers came vnto **Isis**. But ye shall al be ashamed of the people that maye not helpe you, whiche shall not bypasse you strength or comfote, but shame and confusion.

Your beastes haue borne burthens tyme & tyme

they backe toward the south, whowse the maye that is full of perill and trouble, by cause of the **lyon** and **hynde**, of the cockatrice and wynged dragon. Yea the **Wyles** barre your substance, & the **Amels** bages, vnto a people that can not helpe you. For the **Egyptians** helpe shall be but bayne and losse. Therefore I tolde you also that your pynde shalbe haue an ende. Wherefore good venge and wyse them this in their tables, and write it in a booke: that it maye remayne by their posterite, and be still kepte. For it is an obdurate people, vnfaithfull chylde, chylde that will not heare the lawe of the Lorde.

They dare say to the propheetes: Meddle with nothing, and vnto the soothsayers, tell vs of nothing for to come, but speake frendly wordes vnto vs, and preache vs talle tales. Rede out of the waye, go out of your path, turne the holy one of **Israel** to the right. Therefore thus sayth the holy one of **Israel**: forasmuch as ye haue cast of your beauty, and comfited your selues with power and simblenesse, and put your confidence therein: therefore shall ye haue this mischiese agayne for your destruction and fall, lyke as an hygh wall that falleth because of some crite (or blast) whose bracke cometh suddenly.

And your destruction shall be as an eueghen pot, whiche breaketh, no man toucheth it, & it is broken & broken to the ground, that a man shall not fynd a shewe of it to sethe fyre in, or to take water therof out of the pte. For the Lorde God, euen the holy one of **Israel** hath promysed thus: With still speyng and reide shall ye be breid, in quietnesse and hope shall ye strengthe the. Notwithstandyng ye reide it not, but ye will saye: I will thus be we condempned to lye vpon hoyses. And therefore shall ye lye, we must lye vpon swift bedes, and therefore your persecuters shall yet be swift. Although of you shall lye for out, or at the most for fyre, which do but on: by gyne you will saye: (it ye be desolate as a hyppon vpon an hye mountayne, and as a broken vpon a hyll.

Yet standeth the Lorde waytynge, that he maye haue mercy vpon you, and lyfeth himself by, that he maye receyue you to grace. For the Lorde God is ryghteous, happy are all they that wayte for hym. For thus (o thou people of **Syon**, and ye citizens of **Jerusalem**) shall ye neuer be in helplesse, for doubtlesse he will haue mercy vpon the. As soone as he heareth the voice of thy crye, he will helpe the. The Lorde gyue the the herd of aburric, and the water of trouble. But thine inuention shall not farre frome the, yf thine eye lye vnto thine inuention, and thine eares harken to his wordes, that cryeth after the, and sayeth: this is the waye, goe this, and turne neyther to the ryght hand neyther to the left.

Therefore if ye destroye the silver workes of your goddes, and cast awaye the golden

ropes that ye dect them with (as spychynesse) an sape, get you hence: Then will ye gyue rayne to the seide that ye shall sowe in the earthe, and gyue you bread of the increase of the earthe, so that all shall be plenteous and abundaunt. Thy cattell also shall be fede in the hyde meadowes, yea thyne oxen and **Wyles** that eyll the grounde shall eate good fodder, whiche is pouged with the sunne. Goodly shepers shall floure out of all his mountaynes and hylls. In the daye of the greare slaughter when the towres shall fall, the moene shall wyne as the sunne, and the sunne shall be seuen fold and haue as much wyne as in seuen dayes besyde.

In that daye shall the Lorde bynde by the brook of the people, and heale the woundes. Beholde, the gloire of the Lorde shall come frome rarer, his face shall burne that no man shall be able to abyde it, & is lyppes shall wagge for beyn indignation, and his tonge shall be as a consuming fyre. His byrthe lyke a beuement floude of water, whiche goeth by to the Egypte. That he maye take awaye the people, whiche haue couered them selues to banne, and for bypde of erreure, that lye in other folkes chaiters.

But ye shall syng, as the vte is in the nyght of the holy solemnitie. Ye shall reioyse from your heart, as they that come with the pyre, when they goe up to the mount of the Lorde, vnto the roche of **Israel**. The Lorde also shall sette by the power of his voice, and declare his terrible arme, with his angyr countenance, yea and the flame of the consuming fyre, with earthquakes, tempest of wynde and hyle stones. Then shall the **Assyrians** leave also, because of the voice of the Lorde, whiche shall saye hym with the rodde. And the same rod whiche the Lorde will sende vpon him, shall moue the hole foundation: with trumpet, with noise of water and barrayle to destroye. For he hath prepared the fyre of payre from the beginning, yea euen for kynge also. This vath he made depe & wyde, the nouthynge therof is fyre and wood innumerable, whiche shall be of the Lorde kynedly as it were a match of byrmstone.

The curseth them that forsake God, and seke for the helpe of men.

CAPL. XXXI.

Wo be vnto them that goe downe to **Egypt** for helpe, and trust in horses, & comfote them selues in chaiters, because they be lustye and stronge. But they regarde not the holy one of **Israel**, and they aske no question at the Lorde. Where as he neuer thelesse plageeth the myched, and yet not from his wynde, when he sleppeth with the and taketh the victorie agayn the household of the frowarde, and agayn the helpe of cur

doers. Now the Egyptians are men, and not
God, and theye boyles flesh, and not spirite.
And as soone as the Lorde stretcheth out his
hande, then shall the helpe fall, and he that
holde haue ben helped, and shall all togg-
ther be destroyed. For thus hath the Lorde
spoken vnto me: Like as the lyepon oz Lyons
wobbele togeth vpon the praye that he hath
gotten, and is not asfayde, though the mul-
titude of shepherdes crye oute vpon him, nei-
ther abashid for all the heape of them: So
shall the Lorde of hostes come downe frome
the mounte of Sion, and defende his byll.
Like as brides flutte aboute their nestes, so
shall the Lorde of hostes hepe, saue, defende
and deliuer Ierusalem. Therefore, O ye chil-
dren of Israel, turne agayne, like as ye haue
exceded in your goungs backe, for in that day
euery man shall cast oute his ydolles of spi-
rit and golde, whiche ye haue made with
your synnfull handes. After also shall be
slayne with the swerde, not wi. b a mannes
swerde. A swerde shall deuoure hym, but not
a mannes swerde. And he shall flee frome the
slaughtee, and his seruantes shall be taken
prisoners. He shall go for feare to his strong
holdes, and his princes shall flee frome his
badge. This hath the Lorde spoken, whose
lyge bueneth in Syon, and his syt in Ie-
rusalem.

III The conditions of good rulers and officers.

CAPL XXXII.

Bholde, the kynge Shall gouerne after
the rule of righteousnesse, and the pry-
nces Shall rule accordyng to the ballaunce
of equitie. He Shall be unto men as a defence
for the weak, & as a refuge for the oppressed, lyke
as a ruer of water in a thursty place, & the wa-
ter of a great riu in a dry land. The eyes of
the kynge Shall not be hymme, and the eares of
heym shall heare, Shall take diligent hede. The
best of the vniuersall Shall asseyne to knowlege,
and the innerste tong shall speke playnly &
clerely. When Shall the nyggarde be no more
called gentle, ne the churle lyberall. But the
churle myll be churlyshly mynded, and his
heart myll be eue and playe the hypocrite,
and ymagin abominacions agaynst God, to
make the hungeyre frane, and to withholde
drynke from the thyrste: These are the pe-
rillous weapons of the courteous, these be
his shamefull counsels: that he maye begyle
the poore with dycefull wyles, yea euen
there as he shalbe givyn sentence to the poore.
But the lyberall yson ymagineth honest thyng-
ge, and cometh ypp with honesty.

Kyrle (re cythe and yole cytes) hathen bna-
 to mpoyces. Ye carcelle cytes, make me
 moyses. Yfier yres and dayes shall ye be
 brought in feare. O ye carcelle cytes. For
 harniss shall be oute, and the grepe gath-
 eringe shall not come. O ye cythe yole cytes,
 ye that feare no preyll, ye shall be abashed
 and remoued; when ye se the barennesse, the

nakednesse and y:reparynge to warre. Ye shall
knocke vpon your breddes, because of the plea-
saunt felde, and because of the fruitfull times
yarde. My peoples selde shall byryge troy-
nes and chapples, for in euery house is ba-
luptuousnesse, and in the cyties wylfulnesse.
The palaces also shall be broken, and the
greatly occupied cyties desolate. The tow-
res and bulwarkes, shall become denns for
cuckoos, the pleasure of mules shall be
toured to pasture for shepe: vnto the tyme
that the ipe:ite be powred vpon vs from a-
bout.

Then shall the wyldernes be a fruitful
felde, and the plentiful felde shall be re-
ned for a waste. Then shall equite dwell in
the deserte, and rightousnesse in a fruitful
lande. And the rewarde of rightousnesse
shall be pear, and berseme, reffe, and quert-
nesse for fure. And my people shall dwell in
the Jnnes of pear, in my tabernacle and plea-
sure where there is ynough in th. m. all. And
when the baple salueth, it that sal in the wod
and in the rype. O howe happye shall pe be
when pe that safely towe your feet drye all
waters, and dyne thither the fere of your ope
and affe.

Che campe agaynste the Egyptians. I deli-
uere them that shall be the Lo:de.

CAPL XXXIII

Therfore woe be unto the, o robber, wilt thou not thou be robbed also? and but the that sayst wayte, as wto saye, thou holde no wayte be lapde for the? Woe be to the wylche doth hurte, when he maketh you be hurte also. And as thou sayst wayte, so shall wayte be lapde for the also.

the. Yourne arme is as a poppie to byprie vs,
 but be thou our helpe in the tyme of trouble.
 Ghaunt that the people maye see at the as-
 pect of thy voyce, and that at thy vphandling
 the Gentyles maye be scattered abroad, and
 that theyr spoyle maye be gathered, as the
 sick sheppes are communly gathered to-
 gether in to the ppe. Stand by Rode, thou that
 dwellest on hye. Let Sion be rejoyced with ius-
 tice and righteousness. Let trueth and iustice
 dwell in her tyme: powre, helpe, wisdom,
 knowlege, and the feare of God are her trea-
 sure. Besyde, theyr angels crie without, y
 the messengers of peace were byrde. The
 streets are walke, there walketh no man that
 in, the appoyntment is broken, the cyties are
 despayred, they are not regarded, the desolate
 carthe is in tearynes. Libanus lacketh wood
 for a spozet, that it is leuen downe: Saron
 is lyke a wilderness: Basan and Carmel
 are turned byrde downe. And therto sayeth
 the Rode: I will vp, nowe will I crye,
 nowe will I crye. Ye shall conceyue trouble
 and brate braine, and your spirit shall be
 the tye, that it maye consume you: and
 the people shall be burnt lyke tyme, as the
 thornes burne that are betwix of, and the

in the type.

Now harken to ye that are farre off, home
I doe with them, and consoyle my gloype, ye
that be at hande. The synners at Sion are a-
fearde, a febyrne fearfulnesse are come vpon
the yppocrites. What is he amonge vs, saie
they, that wyll dwelle by that consuminge
fyr? Whiche of vs maye abyde that euill-
langued synge here? He that leadeth a godlye lyfe
(saye I) and speaketh the reuthe: He that
abhorreth to doo violence and discrete: he
that kyseth his hande that he touche no re-
warde: whiche stoppeth his eares & he heare
no counsell agaynst the innocent: which hol-
deth downe his eyes that he se none euill. He
it is that shall dwell on hye, whose safegarde
shall be in the true rocke, to him shall be grue
the wyght true meat and drynke. His eyes wal
ke the hyrge in his gloype: and in the wyde
worlde, and his herte shall deelyte in the feare
of God. * What shall then become of the
Scribe of the Synagogue? What of him that
teacheth chyldren? There shalt thou not se a
people of a straunge tonge to haue so dyskilled
a language that it maye not be vnderstande:
neither so straunge a speche, but it shall be
percepued.

There Wall Ston be sene, the heed citey
of oure iohanne feastes. There Wall thyne
yes se Ierusalem, that glorious habytacy-
on: the tabernacle that neuer Wall remoue
whose nyles Wall neuer be taken out mocht
without ende, whose cordes euerychone Wall
neuer corrupte: for the glorious marche of
the Lorde Wall there be presente amonge vs.
In that place where sapie brode ryues and
streams are, Wall neyther Caly rowe, ne
greate hypppe sayle. For the Lorde Wall be
oure Captyaue, the Lorde Wall be oure
lawegyuer. The Lorde Wall be oure kynge,
and be hym selfe Wall be oure S upout.
There are the cordes to larde abode, that
they can not be better. The masse set vp of
suche a faction, that no banner nor sayle han-
geth thereon: but there is traied great spople,
ysaiahe men runne after the praye. There
lyeth no man that saythe: I am sycke, but
all myll is taken away from the people that
dwel there.

The last destruction of the Synagoge, in which
the kingdom and priesthood of that people was
transferred to the Church and congregation of
Christ.

CAPL. XXXIIII.

Come ye heathen and heare, take hede
ye people. Harken thou earth and all
that is therein: thou rounde compasse
all that groweth therevpon, for the Lord is
angry with all people, and his displeasure is
kindled agaynst all the multitude of them,
to curse them, and to slay them. So that their
slaynes shall be cast out, and their bodies
lynke: that euen the very hylls shall be mee
with the blood of them. All the steeres of he-

uen shall be consumed, & the heiren shall folde
together lyke a roll, and all the steeres therof
shall fall, lyke as the leanes fall from the vi-
nes and tygge trees. For my sweate (sayd
he) shall be bathed in heauen, and shall im-
mediatly come downe vpon Iudaea, and
vpon the people whiche I haue chused for my
vengeaunce.

And the Lordes sweards shall be full of
bloude, and be russe with the fainesse and
bloud of lambes and gotes, with the fainesse
of the kidneys of methers. For the Lorde
shall kill a great offering in Babilon, and in the
lande of Bornea. There shall the Uacomis
fall with the Bulles, (that is with the gr-
auantes) and their land shall be washed with
bloude, and their ground corrupte with fa-
nesse. Unto the also (O Spon) shall come
th: daye of the vengeance of God, and the
yete when thyns owne iudgements shall be
recompensed. Thy cloudes shall be rowled
to ppyche, and thyns earth to brimstone, and
the wyche shall the lande be kyndled, so that
it shall not be quenched day nor nyght: But
smoke euermore, and so forth to lye waste.
And no man shall goo thorowe thy lande for
euer: But Pellicanes, Storikes, great oules,
and Haukes that haue it in possession, and
dwel there.

For God shall sprede out the lyne of tes-
tacion vpon it, and wey it wth the stones of
empeyne. When kynes are calied vpon,
there shall be none, and all prynces shall be
awake. Thornes shall growe in cypres palas-
ces, nettles and tistles in their stronge hol-
des, that the dragons maye haue thei^r plea-
sure therein, and that they maye be a couer for
Euniches. There shall straunge bilures and
and monstrous bestes meete one another,
and the world kepe company together. There
shall the Lampa lye, and haue her lodgng.
There shall the hedgehog buyte, bygge, be
there at home, and bypge forthe his poyne
ones. There shall the kites come togethir eue
one to his kyte.

Seke you not the scripture of the Lorde,
and reade it. There shall none of these thyn-
ges be lefte out, there shall nor one (ne suche
lyke) taylor. For what his mouth commauns
doeth, that same doeth his spierie gather to-
gether (or fulfilleth.) Upon whome he
use the los falleth, or to whome he call-
eth it with the lorde: those shall possesse the ci-
ty: herefraunce from generation to generation,
and dwell therein.

¶ Of the time and kingdom of Elphic.

CAP. XXXV.

But the barrennesse shall reioyce, the
waste ground shall be glad, and shall
saye as the lilye. She shall saye
pleasantly, and be ioyfull, and eue be
griue of thankes more and more. For the
slope of Asbanus, the beaue of Cedre
mel and Sharon shall be giuen her. These

shall knowe the honoure of the Lorde, and the maiestie of our God. And therefore streng- then the we. he handes, and comforte the fe- ble knees.

Math. xv.

Sape unto them that are of a fearefull herte: be of good chere and feare not. Be- holde your God cometh to take vengeance, and to rewarde, God cometh his own self, and myll deliuer you. Then shall the eyes of the blinde be lightened, and the eares of the deafe opened. Then shall the lame man leape as an hart, and the blinde mans tong shall geue thanks.

In the wyldern. He also there shall welles springe, and fountes of water in the deserte. The drye ground shall turne to ryuers, and the thurlyre to springes of water. Where as dragons dwelt afore, there shall growe sweete flowers and grene euilues. There shall be fote pathes and common freetes, this shall be cal- led the holpe waye. No vnleane personne shall goo thowowe it, for the Lorde him self shall goo with them that waye, and the ig- norauante shall not erre. There shall be no lyon, and no rauyn wynde shall come therein, nor be there, but men shall goo there free and safe. And the redemed of the Lorde shall conuert, and come to Syon with thankesgynge. Euery daye shall they haue pleasure and gladnesse, shall be among them. And all fowles and greynesse, shall banthe awaye.

Jerusalem is assiged by Sennacherib in the tyme of kynge Ezechias.

CAP. XXXVI.

Math. xv.

4 Par. xlii.

In the twentieth yere of kynge Ezechias, came Sennacherib kynge of the Assyrians, to laye siege vnto all the strong ci- ties of Iuda. And the kynge of the Assyrians sent Rabshakeh from Lachis towards Je- rusalem agaynst kynge Ezechias, with a gre- uous hoste, whiche let vpon by the conspyte of the outpoule, in the waye that goeth thowow the fullers lande. And so there came forth vnto him Eliakim the scribe, the Princes, Sobna the scribe, and Iohab the scribes sonne & secretary.

And Rabshakeh sayd vnto them: Tell Ezechias that the grete kynge of Assyria saythe thus vnto him: What presumption is this that thou trustest vnto? Thou thyngest per- aduantage, thou hast counsell and power y- nough to maynteyn this warre: or els where to trustest thou, that thou callest thy selfe of fro me? so, thou puttest thy trust in a byoken name of reed (I meane Egypte), whiche he that feareth vpon, is goeth in to his hande, & moteth him thowow.

Then so is Pharaos the kynge of Egypte, vnto all them that reside in Iuda. But yf thou woldst saye to me: we trust in the Lorde our God: I doo so. God in dede: whose the pla- ces and autters Ezechias take downe, and co- manded Iuda and Jerusalem to worshyp onely befor the autter, above the, thou hast

made a conuicion with my Lorde the kynge of the Assyrians, that he shoulde geue the two thousand hostes: arte thou habile to let men vpon them? Seynge nowe that thou canste not resist the power of the smallest pyntee that my Lorde hath, how darst thou truste in the charrettes and horsemen of Eg- ypte? Moreover, thyngest thou I am come downe byther to destroye this land without the Lordes wyll? The Lorde sayd vnto me, go downe into y land, that thou mayest de- stroye it.

Then sayd Eliakim, Sobna and Iohab vnto Rabshakeh: Speake to vs thy seruantes (we praye the) in the Syrians language, for we vnderstande it well: And speake not o- ver in the Jewes tonge, leste the folke heare, whiche spech vpon the wall. Then answer- ed Rabshakeh: Thyngest thou that the kynge sent me to speake this onely vnto you? hath he not sent me to them also that lye vpon the wall: that they be not compelled to eate theyr owne donge, and drynke theyr owne ale with you?

And Rabshakeh shode offe, and cryed with a loude voyce in the Jewes tonge, and sayd. Some take hede howe the grete kynge of the Assyrians groweth you warninge. Thus saythe the kynge: Lette not Ezechias de- ceyne you, for he shall not be habile to deliuer you. Moreover let not Ezechias comforte you in the Lorde, when he saythe: The Lorde withoute doubt shall defende vs, and shall not geue ouer this cite in to the hande of the kynge of the Assyrians, by leue of myn. But thus saythe the kynge of Assyria: Obe- dynt my sauoure, eueryn vnto me: so may euery man enioye his vineyardes and figges trees, and drinke the water of his cistene: vnto the tyme that I come my selfe, and bynnege you in to a lande that is lyke your owne: wherem is wheate and wyne, luke is bothe sower with sede, and planted with vineyardes. Let not Ezechias disceyne you, when he sayth vnto you: the Lorde shall de- liuer vs.

Whyge the goddes of the Gentylis hope euery mannes lande from the power of the kynge of the Assyrians? Where is the God of Hama and Arpad? Where is the God of Sepharuaim? And who was habile to de- fendre Samaria out of my hande? & whiche of all the Goddes of the landes, hath deli- uered their countrey out of my power, so that I Lorde wold deliuer Jerusalem fro my hande? Vnto this Ezechias messengers helde theyr tonges, and answered not one word: for the kynge had charged them that they shoulde geue him none answer. So came Eliakim the scribe, Sobna the scribe, and Iohab the scribes sonne the secretary, vnto Ezechias with red clothes, and told him the wordes of Rabshakeh.

Ezechias humbled hym selfe before the Lorde. The armie of Sennacherib is slaine: of the Lorde: and he him selfe is lighted of his owne countrey.

CAP.

CAP. XXXVII.

When Ezechias heerde that, he rente his clothes, and put on a sackcloth, & went in to the temple of the Lorde. But he sent Eliakim the Princes, Sobna & Scribe with the eldest pyntees clothed in sack vnto y prophet Elase the sonne of Amos, and they sayd vnto him: Thus sayth Ezechias: This is the day of trouble, of plage, and of wach- inge as when a childe cometh to the birth, but the woman hath no power to bynnege it forthe. The Lorde thy God, no doubt, hath well conspyred the wordes of Rabshakeh, whome his lord the kynge of Assyrians hath sent, to desyre and blasphemie the spynge God: with suche wordes as the Lorde thy God hath herd ryght well. And therefore liff by thy prayer for the remnaunte that yet are left. So the seruantes of kynge Ezechias came to Elase.

And Elase gaue them this answer: Say thus vnto your Lorde: thus sayth the Lorde: He not afraide of the wordes that thou hast heerde, wherewith the kynge of the Assyrians seruantes haue blasphemied me. Be- holde, I wyll cause a wynde go ouer him, as soone as he heareth it, he shall go agayne into his countrey, where wyll I destroye him with the sword. Howe when Rabshakeh re- turned, he founde the kynge of Assyria lay- inge siege to Lachis, for he hadde vnder- stande, that he was departed from Lachis. For there came a rumour, that Tharhakah kynge of Ethiopia was come for to warre agaynst him.

And when the kynge of Assyria heerde that, he sent other messengers to kynge Ezechias, with this commaundement: Sape thus to Ezechias kynge of Iuda: Let not thy God deceyne the in whome thou hopest, and say- est: Jerusalem shall not be geuen in to the hande of the kynge of Assyria. For thou knowest well howe the kynges of Assyria haue banished all the landes that they haue sub- uerted, and happest thou to escape? Were the people of the Gentylis (whome my pyoge- rous conquered) deliuered at any tyme frome theyr goddes? As namely, Bozan, Hazan, Kizeph, and the chyldren of Eden, whiche dwelle at Thalasat. Where is the kynge of Hamah, and the kynge of Arphan, & the kynge of the cite of Sepharuaim, Ena and Ana?

Howe when Ezechias hadde receyued the letter of the messengers, and red it, he wente vnto the house of the Lorde, and opened the letter before the Lorde. And Ezechias appered before the Lorde, on this maner: O Lorde of hostes, thou God of Israel, whiche dwellest vpon Cherubyn. Thou art the God that onely is God of all the kyngdomes of the world, for thou onely hast created heuen and earth. Curlyne thyn eare, Lorde, and con- sider, open thyn eyes, O Lorde, and se and pon vnto all the wordes of Sennacherib, whiche he hath sente his embassage to blasphemie the spynge God.

It is true, O Lorde, that the kynge of Assyria haue conquered all the landes of Iuda, and caste theyr goddes in the fyre. Not- withstandinge those were no goddes, but the workes of mens handes, of wood & stone, & se- feze haue they destroyed them. Deliuere vs then, O Lorde our God, from the handes of Sennacherib, that al kyngdomes of the city maye knowe that thou onely art the Lorde. Then Elase the sonne of Amos, sent vnto Ezechias, saying: Thus sayth the Lorde God of Israel: where as thou hast made thy pray- er vnto me, as touchynge Sennacherib this is the answer, that the Lorde hath geuen concernynge him:

Delivered art thou and mocked, a daughter of Syon, he hath waken his hebd at thee, a daughter of Jerusalem. But thou Senna- cherib, whom hast thou defied and blasphe- med: add agaynst whome thou hast lyfed by thy voyce, and exalted thy pyoure lokke: and agaynst the holpe one of Israel. Thou with thy seruantes hast blasphemied the Lorde, and thus holdest thou of thy selfe: I couer the hye mountaynes and sydes of Libanus with my horsemen.

And there wyll I cutte downe the hygh Cedre trees, and the saprest fyre trees. I wyll vnto in to the bryght of it, and in to the chysse of the tymber woddies. Yf there be no water, I wyll graue and drynke. And as for waters of defence, I shall drye them vp with the fete of myne hoste. Yea (sayest thou) hast thou not herde what I haue taken in hande, and brought to passe of old tyme? That same wyll I doo nowe also: waste, destroye, and bynnege stronge cities vnto heapes of stones. For theyr inhabytours shall be lyke lame men, broughte in feare and confounded. They shall be lyke the grasse and grene her- bes in the scide, lyke the haye vpon house toppes, that wythereth afore it be growe vp.

I knowe thy wayes, thy goynge forth, and thy coming home, yea and thy inabynesse agaynst me. Therefore thy fury shalbe agaynst me, and thy pyde is come before me. I wyll put a spynge in thy nose, and a byrle byt in the chawes of the, and turne the aboute vnto the same waye thou camest. I wyll geue the also this token, O Ezechias, this yere shall thou rate that is kepte in hope, and the next yere suche as groweth of him selfe, and in the thyrde yere ye shall sowe and reape, yea ye shall plante vineyardes, and enioye the fru- tes thereof.

And suche of the house of Iuda as are stra- ped, shall come together, and the remnaunt shall take roote beneath, and bynnege for the frute aboute. For the escaped shall go oute of Jerusalem, and the remnaunt from y mount Syon.

And this shall the geulouspe of the Lorde of hostes bynnege to passe. Therefore thus saythe the Lorde, concernynge the kynge of the As- syrians: He shall not come in to the city, and shall shoute no armoie in to it, there shall no wynde hurte it, neither shall they bygge about it. The same waye that he came, shall he re- turne.

tourne, and not come at this cite, say the the
Lorde. And I will kepe and saue the cite
(sayth he) for myne owne, and for my seruante
Dauid's sake.

III. Reg. vii. 5
Eze. xlii. 10
Cob. i. 10
I. Mach. vii. 1
II. Mach. viii. 2
The death of
Sennacherib.

Thus the sunnell went forth, and the
of the Assyrians hoste, an hundred fourte
and foure thousande. And when men arose by
eclipse (at Jerusalem,) beholde all laye full
of dead bodies. So Sennacherib the kynge
of Assyria brake by and dwelt at Ramuc.
Afterwarde it chauned, as he prayed in the
temple of Nethah his God, and Adramalech
and Sarsar his owne sonnes, sette hym
with the swerde, and slede in to the lande of
Ararat. And Asar hadon his sonne captured at
ter him.

Ezechias is speke vnto the death, but is yet reup-
ued by the Lorde, and lyueth. x. yeares after: for
whiche benefite he giveth thanks.

CAP. XXXVIII.

Not long after this, was Ezechias speke
vnto the deathe: and the Prophete E-
saye the sonne of Amos came vnto him,
and sayde: Thus commaundeth the Lorde:
Set thine house in order, for thou must dye,
and walte not escape. Then Ezechias tourned
his face toward the wall, and prayed vnto
the Lorde, and sayde: Remember, O Lorde,
that I have walked before the in trouthe,
and keped the lawe, and have doone the thyng
that is pleasaunt to the. And Ezechias wepte
foure.

Then sayde God vnto Esay: Go and
speake vnto Ezechias: the Lorde God of
Dauid thy father sendeth the this woide: I
haue herde thy prayer, and considered thy tea-
res: beholde I will put sytten yeres mo vnto
thy lyfe, and deliuer the and the cite also,
from the hande of the kynge of Assyria, for I
will defende the cite. And take the this to-
ken of the Lorde, that he will doo it, as he
haide spoken: Beholde I will retourne
the wadome of Achas dyall, that now is
layde out with the sunne, and byng it senne
degreys backwarde. So the sunne tourned
tenne degreys backwarde, the whiche he was
descended afore.

A thanksgyuinge, whi-
che Ezechias kynge of
Iuda wrote, when
he hadde bene
speke and
was
recovered.

I thought I wold have gone to the gates
of hel in my best age, and have wanted the
revenue of my yeres.
I spake within my selfe: I will ne-
uer vnto the Lorde God in this lyfe: I
will neuer se man amongst the dwellers of
the woilde.

Myne age is folowen by together, and ta-
ken awaye from me lyke a shepheard's croage
my lyfe is breuen of, lyke as a weaver cutteth
of his webbe.

Whyle I was yet talkynge in mynne, he
betwed me of, and made an ende of me in my
dewe.

I thought I wold have lyued vnto f-
rowe: but he breued my house lyke a lyon, &
made an ende of me in one daye.

Then charged I lyke a swallowe: and lyke
a crane, and mourned as a dove.

I lyfte up myne eyes in to the heghth: O
Lorde (sayd I) violence is done vnto me, be-
cause thou swerdest for me.

What shall I speake of saye, that he maye
this to: that I may lyue out all my yeres, in
the bytternesse of my lyfe?

Ueryly (Lorde) men shoulde lyue to be-
terrenesse: and all my lyfe muste I passe out
therin, for thou raised me up, & weched me.

But loo, I will be well content with this
bytternesse.

Neuerthelesse my conuersation hath to pla-
ced the, that thou wouldest not make an ende
of my lyfe, so that thou hadst call all my yeres
behynde thy backe.

For heil prayeth not the, deathe hath not
magnified the.

They that goe downe in to the grave
praye not the trouth: but the lyfynge, for
the lyfynge knowlege the, lyke as I do this
daye.

The father telleth his children of thy lyfynge
fulnesse.

Deliver vs (O Lorde) and we will
syng prayes in thy house, all the dayes of
our lyfe.

And Esay sayde: take a playster of hy-
gers, and laye it upon the soote, so shall it be
hele.

Then sayde Ezechias: O what a grate
thyng is this, that I shall goe up in to the
house of the Lorde.

Ezechias is reponed of Esay, because he be-
wed his creature vnto the Embassadors of Ba-
bylon.

CAP. XXXIX.

At the same tyme Merodach Bal-
dam, Baladams sonne kynge of Baby-
lon, sent letters and presentes to E-
zechias. For he understode how he had ben
speke, and was recovered agayne. And E-
zechias was glad thereof, and shewed hym the
comodities of his treasure, of syluer, of golde,
of spices and rootes of precious oyles, all
that was in his cupboards and treasure hou-
ses. There was not one thyng in Ezechias
house, and so he shewed out all his honydome,
but he let them se it.

Then came Esay the Prophete to Ezechias,
and sayde vnto him: What haue
the men sayde, and frome whence came they
vnto the? Ezechias answered: they came

out of a farre countrey vnto me, out of Ba-
bylon. Esay sayde: what haue they looked
vpon in thyne house? Ezechias answered: All
that is in myne house haue they seene: and
there is nothing in my treasure, but I shewed
it them.

Then sayd Esay vnto Ezechias: Under-
stande the woide of the Lorde of hostes. Be-
holde the tyme will come that euery thyng
whiche is in thyne house, and all that thy
progenitures haue layde vpin vnto
this daye, shall be carryed to Babylon, and no
thyng lefte behynde. This sayth the Lorde.
Yea, and parte of thy sonnes that shall come
of the, and whom thou shalt get, shall be ca-
ried hence, and become gelded chamberlaynes
in the kynge of Babylons court: Then said
Ezechias to Esay: Howe God prosper his
owne woide, whiche he hath spoken. He sayd
morrow: so there be peax and saythfulnesse
in my tyme.

The commynge of Saryte John Baptyst. The
preparation of the Apostles. The callynge of the
Emperors.

CAP. XL.

Be of good cheere my people, be of good
cheere (sayth your God) comforte Jerusa-
lem, and tell her that her treauangle is at
an ende, that her offence is pardoned, that she
haue receyved of the Lorde hande sufficient
remission for all her synnes. A voyce cryeth:
Prepare the waye for the Lorde in the wilder-
nesse, make streight the path for our God in
the desert. Let all vale be exalted, and euery
mountayne and hyl be layde lowe. What
so is croked, let it be made straight, and let the
rough places be made plaine feldes. For the
glory of the Lorde shall appere, and all flesh
shall se it, for the mouth of the Lorde hath
spoken it.

The same voyce spake: Nothe crye. And I
sayd: what shall I crye? Then spake it: that
all flesh is grasse, and that all the beautye
thereof is as the flower of the feld. The grasse
is withered, the flower faileth awaye. Euen
so is the people as grasse, when the bryche of
the Lorde bloweth vpon them. The grasse wy-
thereth, the flower fade awaye: But the word
of our God endureth for euer. Wherefore the
Lorde cryed thus: Go ye vnto the hyll of Si-
on, thou that byngest good tydynges, lyft up
thy voyce with power, o thou preacher Jeru-
salem. Lyft it up without feare, and say vnto
the cyties of Iuda: behold your God, behold
the Lorde, euen the almighty shall come with
power, and beare rule with his arme. Behold
he byngest his treasure with him, & his woze-
nes goe before him. We shall fede his flocke
lyke an herdman. He shall gather the lambs
together with his arme, and carry them in his
bosome, and shall kyndly entreate those that
dare fonge.

Who hath holden the waters in his sphe-
re? Who hath measured heuen with his spaine,

and hath comprehended all the eastbe of the
woilde in thine fingers? Who hath bynged
the mountaynes and hylles? Who hath by-
founded the mynde of the Lorde? Who is
of his counsell to teache him? At whom hath
he asked counsell, to make him understande,
and to lette him the waye of iudgement: to
teache him science: and to instruct him in the
waye of vnderstandynge? Beholde, all people
are in comparison of him, as a drop to a bo-
ket full; and are counted as the leest thyng
that the balance weyeth. Beholde, the Iles
are in comparison of him, as the shakynge of
the sunne beame. Libanus is not sufficiant
to mynstre fye for his offeringe, and all the
bestes therof are not ynoughe to one sacry-
fyce. All people in comparison of him, are
reckened as nothyng, yea wayne vaine and
emptynesse.

To whom then will ye liken God? or what
similitude will ye set vnto him? What can
ye make him a carved ymage? and shall the
goldsmith couer him with golde, or caste hym
in to a forme of syluer plates? Whoeuer hat
the ymage maker (that the poore man whi-
che is disposid maye haue some thinge to set
by also) seke oute and chuse a tree, that is not
rotten, and carue of it an ymage that moueth
not? Know ye not this? Herde ye neuer of it?
Harde it not ben preached vnto you from the
beginning? haue ye not ben informed of this
sithens the foundation of the erth was layde:
that he sitteth vpon the circle of the woilde,
and that all the inhabitantes of the woilde
are in comparison of him but as geethoppers:
That he speyeth ouer the heauens as a co-
uering: that he stretcheth them out, as a tent
to dwell in: that he byngest princes to no-
thyng, and the iudges of the erth to dust: so
that they be not planted nor sowne agayne,
neither their stocke roted agayne in the erth:
For as soone as he bloweth vpon them, they
withere and fade awaye, lyke the strawe in a
wyndynde.

To whom now will ye lyken me, and what
shall I be like, saith the holy one? Lift up your
eyes on hie, and consider. Who hath made those
thynges, whiche come out by so greate hea-
pes? and he can call them all by their names,
for there is nothyng hid vnto the greatnesse
of his power, strengthe, and myghte. How
maye then Jacob thynke, or howe maye
Israel saye: My wayes are hyde frome
the Lorde, and my God knoweth not of my
iniquities. Knowest thou not, o thou that
not herd, that the enuerlasting God, the Lorde
whiche made all the cornes of the earth, is
neither weyre nor saynt: and that his top-
dome can not be comprehended: but that he
grueth strengthe vnto the weyre, and power
vnto the saynt? Behold his arme, and saynt
and the strongest men fall: but vnto them
that haue the Lorde before their eyes, all
strengthe be increased. As a wynde shall
growe vpon them: when they stand, they
shall not fall: and when they see, they shall
not be weyre.

in the myghte waters: whiche bynggeth to the chaigges and hostes, the hode and the power, that they maye fall a slepe, and neuer rye, and be extincte, lyke as towne is quenched.

I remembre not thynges of olde, and re- garde nothinge that is passe. Therefore be- holde, I shall make a newe springe, and I shall make it appeare: ye shall well knowe it, I have cetera: you before, but I will tell it you agayne. I will make founnteynes in the desert, and ciues of waters in the wilderness. The wylder beestes shall worship me: the dragon and the Asche. For I shall geue water in the wilderness, and founnteynes in the desert: that I maye geue drynke to my people, whiche I chose, this people haue I made for my selfe, and they shall serue me for ever. For thou (Jacob) wouldest not call vpon me, but thou haddest an vnwille towards me, O Israel.

Thou gauest me not thy yonger beestes for burnt offerings, neither offered honoure me with thy sacrifices. Thou boughtest me no beere spices with thy money, ney- ther powdered the face of thy sacrifices vpon me. How be it I haue not ben chaiged- able vnto the in offerings, neyther greuous in incense.

But thou hast laden me with thy syn- nes: and weighed me with thyne vngodly- nesse.

Where as I yet am euen be onely, that for myne owne sakes like to a waye thyne offer- ings, and forget thy synnes: so that I wyl ne- uer chynke vpon them. But me now in remem- brance (to) we wyl reason together) and I shall geue thee what thou haue for the to make the quere. Thy syns father offendeth soe, and thy rulers haue synned agaynst me. Therefore I crier suspended, O Ierne the chieftest pyra- tes: I byd curse Jacob, and gaue Israel in to reprobate.

Chap. xliiii. To deliver his church, which he hath redeemed. Foolhardie and halcyon verose I- mages, &c. are contemned.

CAP. XLIII.

Hearke now, O Jacob my seruant, and Israel, whome I haue chosen. For thus sayth the Lorde that made the, fashioned the, and helped the euen from the mothers wombe: Be not afraid, O Jacob my seruant, thou righteous, whome I haue chosen. For I shall poure water vpon the drye ground, and riuers vpon the thyrst. I shall poure my spi- rite vpon my seed, and myne encrease vpon thy stocke. They shall grow together lyke as the graffe, and as the reylres by the waters syde: One wyl saye I am the Lorde. An o- ther wyl call vnder the name of Jacob. The thyrde shall delcye with his hand vnto the Lorde, and geue him selfe vnder the name of Israel.

Chap. xliiii. To deliver his church, which he hath redeemed. Foolhardie and halcyon verose I- mages, &c. are contemned.

Moreover thus hath the Lorde spoken: euen the kynge of Israel, and his surlger,

the Lorde of hostes: I am the synner and the laste, and without me is there no God. For what is he that euer was lyke me, whome am some euellaspunge? Lette him haue his name, and do where thou wilt be lykened vnto me. Let him tell you sayd playnly, thynges that are past, and for to come: yea and that without anye feare or hope. For haue not I euer tolde you drynke, and warned you? Ye can beare me myne yowre selues. Is there anye God except me? or anye maker that I shoulde not knowe hym?

Wherefore all caruers of ydolles are but hayne, and their labour lost. They must be- reorde them selues, that (sayng they can an- swer it ne vnderstande) they shall be confoun- ded. Who shoulde now make a God, or sa- tion an ydoll, that is profitable for nothing? Beholde, all the felowshipp of them shall be brought to confusion. Let all the workma- ners of them come and stande together from amonge men: they must be abashed and con- founded one with an other. The smith taketh syon, and temple it with whetstones, and sacrafeth it with hammers, and maketh it with all the strengthe of his armes: yea low- tyme he is sarkie for beere hunger, and so taryeth that he hath no more power. The carpenter (or ymage caruer) taketh mure of the symble: and spreadeth forth his lyne: he maketh it with some coloure: he playeth it, he ruleth it, and squareth it, and maketh it after the ymage of a man, and accordyng to the beaute of a man: that it maye stande in the temple.

Moreover, he goeth oute to hether doke- Ledyng trees: he bynggeth home Elmes and Oakes, and other symble of the wood. He cutes the fyxe trees whiche be planted byn selfe, and such as the rayne hath swelled, whiche woude serue for men to burne. Of this he maketh and maketh hym selfe with- all: he maketh a fire of it to bake bread, and afterwarde maketh a God therof to be- seth it: and an ydoll to knell before it. One per he burneth in the fyre, with an other be- seth it, that he maye saie roste his beire full: with the thyrde he warmeth himselfe, and sayth: Aha, I am well warmed, I haue ben at the fyre. And of the residue he maketh him a God and an ydoll for hym selfe. He knellecth before it, he worshipeth it, he pray- eth vnto it, and sayth: be mercie for thou art my God.

Yet men myghte confesse ne vnderstande, because theys eyes are stopped, that they can not se: and theys beates, that they cannot perceyue. They ponde not in their myn- des, for they haue neyther knowledge ne vnderstandyng, to thynke thus: I haue burnt one pyre in the fyre: I haue baked bread with the coles therof, I haue rosted fleshe withall, and eaten it: Shall I now fall before a rotten pyre of wood? Shall I fall before a rotten pyre of wood? Shall I fall before a rotten pyre of wood? Shall I fall before a rotten pyre of wood?

without a free conscience to thynke: may not I erre?

Consyde this, O Jacob and Israel, for thou art my seruant. I haue made the, that thou myghtest serue me. O Israel, forget me not. As for thyne offences, I wyll reme- mber the cloudes, and thy synnes as the smoke. Euen the agayue vnto me: O I wyl de- lyure the.

Be glad ye heuens whome the Lorde hath made, lette all that is here beneche vpon the myghte of hym. Reioyce ye mountaynes and woodes, with all the trees that are in you: for the Lorde shall redeeme Jacob, and I wyl geue hym glory vpon Israel. For thus sayeth the Lorde thy redeemer, euen he that hath rayed the from thy mothers wombe: I am the Lorde, whiche do all thynges my selfe alone. I onely haue spreade oute the heuens, and I onely haue layed the foundation of the earth. I haue geue the tokens of my power, and make the shylars goe in yonge. As for the wyte, I turne them backwarde, and make their coun- tyng foloweth.

But I set vp the purpose of my seruants, and fulfill the counsell of my messen- gers. I sape to Jerusalem: curre agayne, and to the cytes of Iuda: be ye buyled a- gayne: and I repaire they decayed places. I sape to the ground: be drye. And I drye up the water founnteynes. I sape to Cyrus: thou art myr herdsman: so that he it all fulfill all thynges after my wyl. I sape to Jerusalem: be thou buyled, and to the temple: be thou founnteyned.

Chap. xliiii. To deliver his church, which he hath redeemed. Foolhardie and halcyon verose I- mages, &c. are contemned.

CAP. XLV.

Thus sayeth the Lorde vnto Cyrus his anoynted, whome he hath chosed by the right hande: that the people maye fall downe before hym: I wyl loke the gyble of kyn- ges: that they shall open the gates before the- se, and not to thut theys doers. I wyl geue before the, and make the crooked straight: I shall bryake the brysten woyses, and burst the iron barres. I shall geue the the hye creature, and the thyrge whiche is secretly kept: that thou mayst knowe that I the God of Israel haue called the by name: and that for Jacob my seruantes sake, and for Israel my cho- sen.

For I called the by thy name, and oheyd- est: and thou euer thou knewest me: Euen I the Lorde, before whome there is none o- ther: for without me there is no God. I haue prepared the, O euer thou knewest me: that I might be knowne from the synge of the hye, to the gorynge downe of the same, that all is nothinge withoute me. For I am the Lorde, and there is elles none. It is I that created the lyght and darknesse: I make pear- shine and trouble: yea euen I the Lorde do all these thynges. The beaues aboute shall droppe downe, and the cloudes shall rayne rightou- tyne.

nelle. The earthe shall open it selfe, and bynge forth the helpe, and thut shall ege- counte thynges. Euen I the Lorde shall bryng it to passe.

Be vnto him that chydeth with his ma- ket, the porter with the porter: and the- se shall ege- counte thynges. Euen I the Lorde shall bryng it to passe. Be vnto him that chydeth with his ma- ket, the porter with the porter: and the- se shall ege- counte thynges. Euen I the Lorde shall bryng it to passe. Be vnto him that chydeth with his ma- ket, the porter with the porter: and the- se shall ege- counte thynges. Euen I the Lorde shall bryng it to passe.

The Lorde hath sayde moynce: The occupiers of Egypt, the marchauntes of the Assyrians and Babylons, shall come vnto the which cyoute, they shall be thynne, they shall folowe the, and go with copenes vpon theys feete. They shall fall downe before the, and make supplication vnto the. For God (with- out whom there is none other God) shall be with the. O how profounde art thou, O God, thou God and saviour of Israel! I am founde- ded bye, and put to dissonance: goe hence together with shame, all ye that be woyme- madders of error: (that is worshippers of y- dols.) But Israel shall be saued in the Lorde, whiche is the euellaspunge saluacion: They shall not come to shame nor confusion, wylde without ende.

For thus sayeth the Lorde: euen he that created heuen, the God that made the earth, that hath rayed it and set it to the: I haue not made it for nought, but I made it to be inga- byted. Euen I the Lorde, without whom there is none other. I haue not spoken secre- ly, neyther in barke places of the earth. It is not for nought, that I saye vnto the seed of Jacob: seke me. I am the Lorde, whiche when I speake, declarer the thynge that is cerytous and true. Let them be ga- thered and come together, let them bryng npe byther that are escaped of the people: haue they anye vnderstandyng that sette vp the stocks of theys ydolles, and praye vnto a God that can not helpe them? Lette men bryng npe, let them come byther, & aske coun- sell one at an other, and I wyl saye to them: What is he, that tolde this before? or who spake of it, euer since the begynnyng? haue not I the Lorde done it: without whom there is none other God? the true God and saviour, and there is elles none but I? And therof couene you vnto me (all ye cades of the earth) shall ye be saued, for I am God, and there is elles none. I sweere by my selfe: oute of my mouth cometh the woide of rightousnesse, and that maye no man toune: but all knees shall bowe vnto me, and all tynge shall sweere by me.

Roman. xliiii. b

Roman. xliiii. b

by me, saying: Tarry in the Lorde is my strength and strength. To him shall men come: but all they that sayke stone of him shall be confounded, and the hole side of Israel shall be misused and pressed in the Lorde.

Isaiah is reproved. The holy that cometh by him is prophesied.

CAPL XLVI.

Nethertheless will I fall, and I shall be broken, whose images are a bue then for the bestes and cattell to encircle them, and to make them weep. They shall synke downe, and fall together, for they may not ease them of theyr burthen, therefore must they go in to captivite.

Harken unto me, O house of Jacob, and all ye that remaine yet of the house of Israel, whom I have borne from your wombe, and brought you by from your birth, till ye were grown: I will be like you, I will also nourish you, beate you and laue you. Whome will ye make me like? Ye foolish (no doubt) will take oute silver and golde oute of your purses, and wepe it, and buye a golden image to make a God of it, that men maye knele downe and worship it. Yet must he be taken on mennes shoulders and borne, and set in his place, that he maye stande and not moue. Alas that men should crye vnto him whiche geueth no answer: he deliuereth not the man that callen vpon him from his trouble.

Jeremy. vi. 16

Consider this well and be ashamed. See into your owne selues (O ye eunagates.) Remembre the thynges whiche are past since the begynnyng of the worlde: that I am God, and that there is elies no God, yea and that there is no thyng like vnto me. In the begynnyng of a thyng, I shewe the ende thereof: and I tell before, thynges that are not yet come to passe. With one word is my word accomplished, and fulfilleth all my pleasure. I call a byrd out of the East, and all that I take in hande, oute of farre countreys, as soone as I commaunde, I bringe it thither: as soone as I saye to a deuyll a thyng, I do it.

Heare me, O ye that are of an hye stomacke, but farre from righteinesse, I will bringe forth my righteinesse. It is not far, and my helpe shall not tarye longe awaye. I will laye helpe in Sion, and geue Israel my glorye.

The worde of the Lorde agaynste Babylou.

CAPL XLVII.

But as for the (O daughter, thou bitest Babylon.) Thou shalt see in the quid, thou shalt see vpon the ground, and

not in a founte (O thou marthen of Chaldea) Thou shalt see no more be called tender and pleasaunte. Thou shalt be byrged for the the quene and synne meele, put downe the Romarke, make bare thy knees, and shalt make the side the water quene. Thy name shall be discovered, and thy pympes shall be sent. For I will avenge me of the, and no man shall let me, saye oute rebemre, which is called the Lorde of hostes, the holy one of Israel.

Speke thy tongue, and get thee to some darcke corner, O daughter Chaldea, for thou shalt be no more called lady of kingdoms. I was to myghte with my people, that I punished myne iniquite, and gaue them in to thy power. Nethertheless, thou shewdest them no mercy, but even the very aged men of them byddst thou oppresse righteously with your yoke, and thou thoughtest thus: I shall be ladye for ever, and besyde all that, thou hast not regarded these thynges, neyther hast thou feared after. Heare now therefore thou wylfull, that speakest so carrellesse, and speakest thus in thyne heart: I am alone, and without me is there none: I shall neuer be widdow, nor be solate agayne. And yet bothe these thynges shall come to the vpon one daye, in the thyming of an eye: namelye widdowhood and desolation.

Thou shalt myghtily fall vpon the for the multitude of thy wyrtches, and for the grea heape of thy conuersers. For thou hast compassed thy selfe in thyne wyrtches, and hast sayde: No man shall see me. Thyne own wylsome and connyng hath deceyved the. In that thou hast said: I am alone, and without me there is none. Therefore shall trouble come vpon the, and thou shalt not knowe from whence it shall come. Whiche shall fall vpon the, whiche thou shalt not be able to parol. A foderne miste shall come vpon the, and thou shalt be a wast.

Now goe to thy conuersers, and to the multitude of thy wyrtches (whome thou hast ben acquainted withall from thy youth) if they maye helpe the, or strengthen the. Thou shalt saye: I have manye conuersers of harte pytherto, hadde manye conuersers of them: so lette the heuengales, and the bolters of heuens come on now and deliuer me: yea and let them shewe when these newe thynges shall come vpon the. Beholde they shall be lyke strawe, whiche if it be kyndled with fyre, no man maye reede it for the vehemente of the flamb: and yett geueth no spindres to warme a man by, ne cleere fyre to see by. Even so shall they be vnto the, whome thou hast ben used and comforted from thy youth. Euerie one shall shewe the his erroureous waye, yett shall none of them defende the.

The prophesie of the Treces is reproved. The Lorde alone shall be worshipped, whiche shall be seen, and which shall be sought for by the people.

CAPL XLVIII.

But as for the (O daughter, thou bitest Babylon.) Thou shalt see in the quid, thou shalt see vpon the ground, and

Hear this, O thou house of Jacob, ye that are called by the name of Israel, and are come out of one stocke with Iuda, whiche sweare by the name of the Lorde, and saye: we wene by the God of Israel (but not with trouth and right) whiche are called the men of the holy cyrie, as they that loke for comforte to the God of Israel, whose name is the Lorde of hostes.

The thynges that I shewed you euer since the begynnyng. But I not brought them to passe, immediatly as they came oute of my mouth, & declared them? And they are come. Howbeit I knewe that thou arte obstinate, and that thyne necke hath an yron bynde, and that thy browe is of brasse. Nethertheless I shewe thee the begynnyng shewed the of thynges for to come, and declared them vnto the, for thou came to passe, that thou shalt not saye: myne I shall have done it, my hande hath made image hath shewed it. Heare and consider al these thynges whether it was as I prophesied them: But as for me, I tolde the before at the begynnyng, nowe and hereafter, that thou knowest not of. And I shewe thee nowe not of al thynges, but of thynges that thou knowest not of. And I shewe thee before they were brought to passe, that thou canst not saye: I knewe of them. Howbeit there be some thynges that thou shalt heere not knowen, neyther shalt thou be opened vnto thyne eares afore tyme. For I knowe that thou wouldest malicioyslye offende, therefore haue I called the a reuelator, euen from thy mothers wombe.

Nethertheless for my names sake, I haue withheld my wrath, and for myne honours sake I haue overlene the, so that I haue not noted the out. Beholde, I haue purged the, and not for moneye. I haue chosen the in the hye of power. And that only for myne owne sake, for I geue myne honoure to none other, that thou shalt not despise me. Broken vnto me O Jacob, and Israel whome I haue called. I am euen he that is, I am the fyre and the last. My hande is the foundation of the earth, and my right hande spanneth sure the heuens. As soone as I called them they were there. Gather you all together, and bearken: Worke of yonder goddes hath declared thus, that the Lorde will do by the kynge of Babylon (whome he loueth and sauereth) and by the Caldees his arme: I my selfe alone haue tolde you this before. Yea I shall call hym, and bringe hym forth, and geue hym a prosperous iourneye. Come nye, and heare me: haue I spoken any thyng darke since the begynnyng? when a thyng began to be, I am there.

Wherefore the Lorde God with his spirite hath sent me. And thus sayeth the Lorde God thyne avenge, the holy one of Israel: I am the Lorde thy God, which teach the prynces the thynges, and leade the the way, that thou shalt not go. Yet thou wyldest nowe regarde my commaundement, thy welthynges shall be as the water breake, & thy righteinesse as the water flowing in the see. Thy seed shall be like the sande in the see, and the fruite of

thy body, lyke the granell bones thereof. Thy name shall not be cutt out, nor destroyed before me. Ye shall go awaye from Babylon, and escape the Caldees with a myghty voyce. This shall be spoken of, declared abrode, and go forth vnto the ende of the worlde, so that it shall be sayde: The Lorde hath defended his seruante Jacob, that they suffered no thur, when they traupled in the wyldernes. He claue the rockes a sunder, and the water gushed oute. As for the vngodlye, they haue no peace, sayeth the Lorde.

Christe shall gather to gyther all nations he theye next to laste.

CAPL XLIX.

Yes, hearken vnto me, and take hede ye people from farre. The Lorde hath called me fro my byrn, and made mention of my name fro my mothers wombe, he hath made my mouth lyke a sharpe swerde, vnder the shadowe of his hande vnto he defended me, & vnto me in his quyer, as a good arrowe, and sayde vnto me: Thou art my seruante Israel, I will be honoured in the. And answered I: I shall leste my labour, I shall spende my strength in vayne. Nethertheless, I will commytte my cause and my worde vnto the Lorde my God. And now sayeth the Lorde: euen he that hath yoked me fro my mothers wombe to be his seruante, that I may bringe Jacob agayne vnto hym, howbeit, I shall not be gathered vnto hym agayne. In whole I shalbe I am grea, whiche also is my Lorde, my God, & my strength. Let it be but a small thyng, that thou arte my seruante, to let vpon the hyarches of Jacob, and to restore the destruction of Israel, yet I make the not alio the lyght of the Gentyles, that thou mayest be my health vnto the ende of the worlde.

Wherefore thus sayeth the Lorde the angylls and holy one of Israel, because of the abhorryng & despying amonge the Gentyles, concerning my seruante of all them that beate rule. Kynge and prynces shall le, and aspe and worship, because of the Lorde that he is faithful, and because of the holy one of Israel, whiche hath chosen the.

And thus sayeth the Lorde: * In the tyme appointed will I be present with the. * And in the house of health will I be the, and deliuer the. I will make the a pledge for the people, so that thou shalt helpe vpon the earth agayne, and chalenge agayne the scattered heuengales. That thou mayest saye to the prynces: goe forth, and to them that are in bachelers: come into the lyght, that they maye see in the hye wayes, and get them lyng in all places. There shall I neuer be hunger nor thurst, beate nor summe burne them. For he that sauereth them, shall leade them, & geue them drynke of the wynges well. I will make wayes vpon all my mountaynes, and my wayes shall be exalted. And beholde, they shall come from farre: so, some from the North and Weste, some from the South. * Kynge ye because,

*Exod. xlii. 8
Numeri. xx. 2
Esaie. lvi. 8*

Esaie. lvi. 8

Esaie. xlii. 8

*xl. Cor. vi. 16
Jeremy. xli. 8
* Esaie. xlii. 8*

Esaie. xlii. 8

Esaie. xlii. 8

heavens, and sing praises thou earth. Value of toy pe byles, for God will comfort his people, and have mercy upon his, that be in trouble.

Roman xi.

Then shall I say: * God hath forsaken me, and the Lord hath forgotten me. Word a wote forget the child of thy womb, and the sonne whom she hath borne? And though she do forget, yet will not I forget the. Behold, I have written the upon my handes, thy walls are ever in my sight. They that have broken the downe, shall make haste to buye the up agayne, and they that made the waste, shall dwell in the. As for thy eyes, take aboute the, all these shall gather them together, and come to the. As truly as I live (saith the Lord): thou shalt put them all upon thee, as an apparell, and gird them to the, as a bryde with her Jewels. As for thy land that is desolate, wasted and despoiled, it shall be to narrow for them, that shall dwell in it. And they that would devour the, shall be made away. Then the child whom she bare shall bring forth unto the, shall rise in thyne ear: this place is to narrow, sit up together, that I may have room. Then shall thou say: Who hath begotten me these? I am barren and alone, a captiv and an outcast: And who hath nourished me up for me? I am desolate and alone, but from whence come these?

And therefore thus saith the Lord God: Behold, I will stretch out myne handes to the Gentiles, and set up my token to the people. They shall bring thee the sunnes in their lappes, and carry thy daughters unto the up the: Woulers. For they shall be thy nurses, and Queens shall be thy nurses. They shall fall before the with their faces flat upon the earth, and say: Up thou that I am the Lord. * And who so putteth his trust in me, shall not be confounded. Who spyleth the gyaunte of his playe? or who taketh the prisoner from the meghty? And therefore thus saith the Lord: The prisoners shall be taken from the gyaunte, & the spyle delivered from the violent, for I will mantere the cause agaynst thine adversaries, & save thy sonnes. And will I see thine enemies with thine owne flimsie, and make them drunk of thine owne blood, as of sweete wyne. And all shall knowe (saith the Lord) that I am the Lord thy Saviour, & strong avenger.

(The Jews are reproved, and also called.

CAP. L.

Thus saith the Lord: Where is the byll of your mothers devorment, that I sent unto her, or who is the blazer, to whom I sold you? Behold, for your own sakes are ye sold, & because of your transgression. Is your mother forsaken? For why wolde no man receyve me, when I came? and why I called, no man gave me an answer.

Was my hand clenched, that it might not helpe? or had I not power to delivere, as a word? I dyne up the sea, and of water fountes I made drye lande, so that fountes of water, the springe and eye of them. As for beaven, I clothe it with darkness, and put a sack upon it.

The Lord God hath given me a well lined tounge, so that I can comfort them which are troubled, yea and that in due season. He waketh mine eare up by tymes in the morning (as the scolemasters do) that I may not berken. The Lord God hath opened mine eare, therefore can I not lase naye, nor much drawe my selfe, but I offer my backe unto the smyters, and my cheere to pnyppers. I turne not my face from shame and spyring, for the Lord God helpe me, therefore shall I not be confounded. I have hardened my face like a stone, for I am sure, that I shall not come to confusion. Myne advocate speaketh for me, who will then go with me to law? Let us stande one agaynst another, it shall be any that will reason with me, let him come here for me. Behold, the Lord God standeth by me, what is he that can overcome me? so, they shall be as an old cloth, which the moths shall eat up.

Therefore thus saith the Lord among you, let hym heare the voice of his lowly. Who so walketh in darkness, and no light shyneth upon hym, let hym hope in the Lord, and holde hym by his God. But take heed, ye have all synned a synne, and synned your selves with the same. ye walk in the waye of your owne synne, and in the waye that ye have synned. This cometh unto you from my hande, name it that ye shall synne so woe.

(Consolation and comforte is promysed unto the saythfull

CAP. LI.

When unto me, ye that holde strength, ye that like the Lord. Take heed unto the stone, whereoute ye are hewn, and to the grane wherout ye are dryged. Consydre Abraham your father, and Isaac that bare you, howe that I called hym alone, prospered hym well, and increased hym, howe the Lord comforted Spon, and repayed all her decaye, making her desolate as a garden, and her wilderness as the garden of the Lord. Mythy and love was ever, her helpe and the voyce of prayer. I will specke unto me then, O my people, and I will thine eare to me, for I have an ordynance. I will go forth to me, to lybhe the Gentiles. It is at hande, that my health and my redemption shall go forth, and the people shall be saved with myne arm.

The Lord (that is the Gentiles) shall hope in me, and put their trust in myne arm. Lift up your eyes towards beaven, and look upon the earth beneath. For the heavens shall banish awaye like smoke, and the earth shall

be like a clothe, & they that dwell therein, shall perishe in lyke maner. But my health shall endure for ever, and my redemption shall laste. Therefore hearken unto me, ye that have pleasure in righteousness, thou people that have heard my law in thine heart. Feare not the word of men, be not afraid of the: blasphemers and revynges, for women and women shall eat them up lyke cloth & wool. But my righteousness shall endure for ever, and my saynge shall be from generation to generation. Wake up, wake up, and be strong, O thou arme of the Lord, wake up, lyke as mynes palle, eare and sence the word be- come.

Art thou he, that hath wounded that I have? Lucifer, and between the dragon in pe- rous? Art thou even he, which hath dyed by the depe of the see? which hath made playn the grounde, that the delivred myght go thence? What the redemed of the Lord, which turned agayne, myght come with toyce unto Spon, there to endure for ever? What mythe and gladnesse myght be with them, that joyne and two myght be from them? In I, I am even he, that in all thynges ge- neth you consolation. What arte thou then, that standest a most all man, the child of ma, which gorth awaye as doeth the flower? And forgetteth the Lord that made the, that spread out the heavens, and laye the foundation of the earth. But thou arte eare asprade for the light of thine oppression, which is ready to be borne. Where is the wache of the oppression? It cometh on faste, it maketh thine appaere. It shall not perishe, that it shall be able to destroye, neyther shall it be for feute of noy synge. I am the Lord thy God, that make the see to be dry, and to rage, whose name is the Lord of hosts. I will put my word also in thy mouth, and defende the with the turnynge of my hande, that thou mayest plante the heavens, and laye the foundations of the earth, and saye to Spon: thou arte my people.

Wake, awake, and stande up, O Jerusalem, that thou shalt be free from the hande of the Lord. Take heed unto the cuppe of his wrath, thou that hast supped of, and sucked oute the strong cuppe to the botome. For amonge all the sonnes whom thou hast begotten, there is not one that maye holde the up, & not one to leade the by the hande, of all the sonnes that thou hast begotten. Worke these thynges me happened unto the, but who is for thy? Ye, destruction, wastynge, hunger, & swearde, but who hath rebored the? Thy sonnes lye comfortles at the heade of every strete, lyke a broken temple, and are full of the terrible wrath of the Lord, and punishment of thy God. And therefore thou miserable and down- lyke (howe be it not with wyne.) Heare this: Thus saith the Lord: thy Lord and God, the defender of his people: Behold, I will take the strong cuppe out of thy hande, and the cuppe with the dregges of my wrath, that from hence forth thou shalt never drink & woe, and will putte it in thine hande that

trouble the, which have spoken to thy sonnes: downe, that we maye go oute, make thy body eaven with the grounde, and as the strete to go upon.

(A consolation and comforte to the people of God.

CAP. LII.

Vp Spon, take thy strength unto the, put on thine honest rayment, O Jerusalem, thou cytie of the holpe one. For from this tyme forth, there shall no bntum cytel nor unclean person come in the. Shake the from the dust, arise, and stande up, O Jerusalem. Plucke out thy necke from the bonde, O thou captiv daughter Spon. For thus saith the Lord: ye are sold for nought, there fore shall ye be redemed also withoute any money.

For thus hath the Lord sayd: My people turne downe afore tyme in to Egypte, there to be strangers. Afterwarde by the kynge of the Assyrians oppressed them, for naught. And nowe what profit is it to me (saith the Lord) that my people is frelye carryd awaye, and brought in to heuynes by thine rulers, & my name ever still blasphemed? saye the Lord. But that my people maye knowe my name, I my selfe will speache in your eare. Behold, here am I. O howe bewepfull are the face of the Embassadour, that bringeth the message from the mostayne, and prayeth peace, that bringeth the good tidings, and pre- cheth health, and sayth unto Spon: Thy God is the kynge. Thy warrenen shall lyse up theyr voyce, with loud voyce shall they praye of hym, for they shall be hym pnyente, when the Lord shall come agayne to Spon.

Be glad, O thou deniote Jerusalem, and extoyce together, for the Lord will comforte his people, he will delivere Jerusalem. The Lord will make back his drye arme, & show it forth in the sight of all the Gentiles, and all the endes of the earth shall see the saynge health of our God. Awake, awake, get you out from thence, and touch no unclean thing. Go oute from amonge such. And be cleane, ye that beate the breast of the Lord. But ye shall not go out with sedition, nor make vake as they that be awaye, for the Lord shall go before you, and the God of Israel shall kepe the watch.

Behold, my servaunt shall deale myselfe, therefore shall he be magnified, exalted, and greatly honoured. Lyke as the mulier that mondyre upon hym, because his face shall be deformed, and not as a mans face, and he becom lyke no man. Then shall he be the eude of the Gentiles loke unto hym, and the kynge shall say: thou art my brother. For they that have not bene to be or I, shall be hym, and they that have nothing of hym, shall beholde hym.

(The propheth curdently of the passion of our Saviour Jesus Christ.

CAP. LIII.

The booke of Jeremie, and in what tyme he prophesied. He receiveth him selfe and wolde refuse the office of a Prophete, because he is yonge and unexperienced. He is taught of the Lorde, and becommeth bold. God speaketh vnto him, that the destruction of the Jewes, by the Babilonians, is at hand. Jeremie is commaunded to speake the worde of God vnto the Jewes, without feare.

CAP. I.

These are the Sermons of Jeremie the sonne of Jehikiah the Priest, one of them that dwelt at Anathoth in the lande of Beniamin, when the Lorde had spake spoken vnto him, in the tyme of Josiah the sonne of Amon kyng of Juda, in the xiiij. yere of his kyngdome, and so during vnto the tyme of Jehoiakim the sonne of Josiah kyng of Juda, and vntill the xiij. yeres of Zedekiah the sonne of Josiah kyng of Juda were ended, when Jerusalem was take, even in the fyfth moneth. The worde of the Lorde spake thus vnto me: Before I sayed vnto the in thy mothers wombe, I knewe thee, and ordeyned thee, to be a Prophete vnto the people. Then sayde I: Oh Lorde God, I am vnmeete, for I am yet but yonge. And the Lorde answered me thus: Saye not so, I am to yonge. For thou shalt goo to all that I will sende thee vnto, and whatsoeuer I commaunde thee, thou shalt speake. Be not affrayed of the face of man, for I will be with thee, to deliuer thee, sayth the Lorde.

And with that, the Lorde stretched out his hande, and touched my mouth, & sayd moze: Put vnto me: Behold, I put my wordes in thy mouth, and this daye do I set the ouer the people and kyngdomes, that thou shalt tole out, & take of, & destroye, and make waste, and that thou shalt buyde by and plante. After this, the Lorde spake vnto me, sayenge: Jeremie, what seest thou? And I sayde: I see a waspkyng roud. Then sayde the Lorde: Thou hast seene ryght, for I will watch diligently vpon my wordes, to performe it.

Jeremie. lviij. a. It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I see a seething pot, loking from out of the North byther ward.

Jeremie. lviij. a. Then sayde I: Lorde vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For so, I will call all the of fyres of the kyngdomes of the North (sayth the Lorde.) And they shall come, & euery one shall sit by the gates of Jerusalem, & in all theyr wailles rounce about & chorume all the cyties of Juda. And chorume them that I will declare my iudgement, vpon all the wyckednes of those men that haue forsake me, that

haue offered vnto straunge goddes and worshipped the workes of theyr owne handes.

And therefore gride by thy loynes, & say: I will tell them all, that I geue the in commaundment. Feare them not, I will not haue the to be affrayed of them. For behold, this daye do I make the a stronge fenced towne, an yrruylle, & a wal of Ale agaynst the hole lande, agaynst the kynges and myghty men of Juda, agaynst the prestes & people of the lande. They shall fight agaynst thee, but they shall not be habile to ouercome the, for I am with thee, to deliuer thee, sayth the Lorde.

God echereth his benefices done vnto the Jewes. Agaynst the Poyntes and Propheies, & pithes that contemne and belpye God. The Jewes are cryed, because they forsake God, and because they canne a hope hurynge after Idoles.

CAP. II.

Moreouer, the worde of the Lorde commaunded me thus: So thy waye, & I in the eares of Jerusalem, and say: Thus sayth the Lorde: I remember the for the kyndnesse of thy youth, & because of thy defak loue, in that thou solowdest me thowore the wilderness, in an dryed lande. Thou Israel wast halowed vnto the Lorde, and so wast his spide feutes. All they that breuened Israel, offended: my fortune fell vpon them, sayth the Lorde. Breake therefore the ment of the Lorde, O thou house of Jacob, and all the generation of the house of Israel. Thus sayth the Lorde vnto you.

What vnfaulshulnesse found your fathers in me, & at theyr want so farre awaye from me, & falling to lyghnesse, & beyng so vayne? Why thought not in theyr heartes: Where haue we left the Lorde, that brought vs out of the lande of Egypt, that led vs thowore the wilderness, thowore a deserte & rough lande, thowore a dyce & a deadly lande, & wherein no man had gone thowore, & wherein no man had dwelt? And when I had brought you to a plesant & welblynd land, that ye might entoye the frutes & all the comodities of the same, ye went forth & despyled my lande, and brought myne heritage to abominacion.

The Priestes them selues sayde not: Where is the Lorde? They that haue the lawe in theyr handes, knowe me not. The Propheies des offende agaynst me. The Propheies do serue vnto Baal, and folowe such thynges as shall bynge them no profit.

Wherefore I am contrayned (sayth the Lorde) to make my cōplaine vpon you, and vpon your chyldren. Go in to the fles of the thim, and loke well, sende vnto Cedar, the diligent hede, and se, whether such thynges be done there. Whether the Enchiries them selues seale so falsly & vntruely with theyr goddes, (which yet are no goddes in deede) & whether theyr people hath geue ouer to theyr goddes, for a thyng that maye not helpe them.

be affonished, & ye heuens, be a strayde and shakid at such a thyng, sayth the Lorde. For my people hath done two cupis. They haue forsaken me the well of water of lyfe, and digged them pites, yea vile and broken pites that holde no water. Is Israel a bonde seruant, or one of the household? Why is he then so spoiled? Why do they roze and crye vpon him as a yon? They haue made his land waste, his cyties are to brent by, that there is no man dwellenge in them. Yea the chylde of Roph and Taphnes haue despyled the niche.

Comment not this vnto the, because thou hast forsaken the Lorde thy God, euer since he ledde the by the waye? And what haue thou nowe to do in the strete of Egypt? to drynche soule water? Etyher what maketh thou in the waye of Assiria? To drynche water of the flouder? Thyne owne wickednesse hath cryed the, and thy turning awaye shall condemne the: that thou mayest knowe and vnderstande howe euill and outfall a thyng it is, that thou hast forsaken the Lorde thy God, and not feared him sayth the Lorde God of hostes.

I haue euer broken thy yoke of olde, and burst thy bondes: yet sayst thou, I will no moze serue, but (sayth an harlot) thou turrest aboute vpon all vye hylls, and amonge all grene trees, where as I planted the oute of noble grapes, and good roces. How art thou turned then in to a bitter, vntrefull, and strange rase? Yea, and that so soze: that though thou walde the with Nitrus, & make thy selfe to sauour with that sweete lincluge herbe of Bouth: yet in my ryght thou art flayed with thy wickednesse, sayth the Lorde thy God.

Saye not nowe: I am not vnclene, and I haue not folowed the Goddes. Loke vpon thyne owne wayes in the woddes, vales, & demes: so shalt thou knowe what thou hast done. Thou arte lyke a swifte & madary that goeth easely his way: and thy wantonnesse is lyke a wyld alle that vserth the wilderness, and that smothered and bloweth at his wyll. Who can tame the? All they that seke the, shall not fynde, but fynde hym in theyr owne badennes. Thou hepest thy fore from nakednesse, and thy shode from thynd, and thinkest thou in thy selfe: tuh, I will take no sorowe, I will loue the straunge goddes, and hange vpon them.

Lyke as a thefe that is taken with the dede cometh to shame, euen so is the house of Israel come to confusion: the comen people, their kynges and rulers, their prestes and prophetes, for they saye to a floke: thou art my father, and to a ston: thou hast begotte me: yea they haue turned their backs vpon me, & not their face.

But in the tyme of their trouble, when they shall stande by and helpe vs, I shall answer them: Where are nowe thy goddes, that thou hast made the? byd them stande by and helpe the in the tyme of neede. For loke how many cyties thou hast. O Juda, so many god-

des hast thou also.

Wherefore euen will ye goo to laine with me, seinge ye all are synners agaynst me sayth the Lorde: It is but losse labour, that I saye vnto you, for they re-creyne not my correction. Your owne swerde destroyeth your propheies, lyke a deuoucyng syon. If ye be the people of the Lorde, then harken vnto his voyde: Am I then become a wilderness vnto the people of Israel? or a lande that hath no lygite? Wherefore sayth the my people then: we are fallen of, and we will come no moze vnto the? Dothe a mayden forget her paymente, or a byrde her stomacher? And dothe my people forget me so longe? Why bookest thou thy wayes so hyghly (to obtayne fauoure there trowe) when thou hast yet flayed them with blasphemies?

Vpon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all places. Yet darrest thou saye I am ylle-lesse: Tutte, his wyatye can not come vpon me. Beholde, I will sealeon with thee, because thou darrest saye: I haue not offended. O howe euill wilt it be for the to abyde it: when it shall be knowen howe ofte thou hast gone backwarde?

For thou shalt be confounded as well of Egypte, as of the Assirians: Yea, thou shalt goo thy waye frome them, and singe thyne handes together vpon thy dees: Because the Lorde shall bynge that confidence and hope of the to nought, and thou shalt not prosper withall.

God beynge mercifull, calleth vnto repen-tance his people, whiche he hadde forsaken for theyr hoodedome with poyles. He exhorteth Israel vnto repen-tance, promysinge them shepherdes that shoulde haue the true knowledge of God. The returne of Israel vnto God, & the bynging of theyr ouer.

CAP. III.

III.

Commenly when a man putteth awaye his wyfe, and she goeth frome him and marryeth with an other, then the question is: Sholde he resoynt vnto her any moze after that? Is not this felde then defiled and vnclene? But as for the, thou hast played the harlot with many louers, yet tourne agayne to me sayth the Lorde. Lyst by thyne eyes on euery syde, and loke yf thou be not defiled. Thou hast waied for them in the strets, & as a murebreer in the wilderness. Thou ome thy hoodedome and shameful blasphemies is the lande defiled.

This is the cause, that the rayne and euenynge dewe hath ceased. Thou hast gotten an hoodedome forebeed, and canst not be ashamed. Wilt thou holdst thou saye vnto me: O my father, thou arte be that hast brought me by, and ledde me from my youthe: Wylt thou then put me awaye, and cast me of for euer?

Jeremie. xli.

Deute. xliij. Jeremie. lviij. a. Ezech. xxiij.

curr? **H**ow wilt thou withdrowe thy selfe cleane fro me? **H**ow wilt thou speake the wordes, but thou art curst doing worse and worse.

Eye of the Lord sayde also unto me: in the time of Josiah the kynge: Hast thou seen what that wympyngge Israel hath done? howe she hath turren by upon all the bylles and amonge all the hylls trees, and there playe to the harlot? Hast thou seen also (wyt thou hadst bene all this) howe I sayde unto her: that she shoulde turre agayne unto me, and yet she is not returned? **J**uda that was faythfull syster of hers also sawe this: Name ly that after I hadt well seen the auntye of the wympyngge harlotte Israel, I put her awaye, and gave her a byll of divorcement.

For all this her unfaythfull syster **J**uda was not ashamed, but went backe and playe ed the vowe also. Yea, and the nyght of her hoodedome hath deyled the hole lande. **F**or she hath committed her auntye with ho- nours and riches.

How wilt thou withdrowe thy selfe **J**uda is not touned agayne unto me with her hole byll, but sayd: I saye the Lord. And the Lord sayd unto me. The harlotte Israel is more eyghious then the unfaythfull **J**uda: and therefore goo preache these wordes to- wards the people, and saye: Thou wympyngge **J**rael, turre agayne (saye the Lord) and I will not turre my face from you: for I am mercifull, saye the Lord, and I will not alwaye beate displeasure agaynst thee: but on this condition, that thou knowe thy greave bla-phemy: Namely, that thou hadt beene trulye forsaken the Lord thy God, and hadt made thy selfe paste cake of seaunge. **G**oddes under all gerne trees, but hadt made no wyll to heare my voyce, saye the Lord.

Eye of the Lord sayde also unto me: I will be mar- ryed with you. **F**or I will take one out of the cype, and two out of one generation frome amonge you, and byng you out of Syon: and will geue you breddmen after myne owne mynde, whiche shall fede you with scynge and wysdome.

Moreover, when ye be encreased and multiplied in the lande, then (saye the Lord) there shall no more holle be made of the Arke of the Lordes Testament: **N**o man shall bynke upon it, neither shall any man make mention of it: for some shalce saye it shall never be bylded, ne consourte with us.

Even shall **J**erusalem be called the Lordes leate, and all whichen shall be gathered unto it, for the Lordes names sake, whiche shall be see to it, they shall folowe no more the magnificence of their owne fea- ments.

Then shall that be of the house of **J**uda, shall goo unto the house of **J**rael: and they shall come together out of the floure, in to the same land that I have geve you for her.

I have shewed also how I take the byll, being but a child, and gave the a pleasaunt land for chynge her rage: yea, and a goodly host of her: and how I commaunded the that thou shouldest call me father only, and not to myne: for me.

I will like as a woman sepleth her lover, so are ye untraystfull unto me (saye the Lord) saye the Lord. And therefore the voyce of the chylde of **J**rael was heard on every hyll, meynge and wappinge: for they have deyled the wyll, and forgotten God saye the Lord.

Oye wympyngge chylde, turre a- gayne (saye the Lord) to me, for thou art the Lord our God: And to that I shall pouce backe myne eyes. **T**he bylles fall, and all the hylls of the mountaynes, but the helthe of **J**rael standeth sure upon God our Lord.

Confession hath denouced our fathers laboure frome our routhes by: yea, they wyne and bullockes, they sounde and dugh- ters. **S**o we also lye in our countre on, and shall conuertye us: for we and our fathers from our routhes by unto this daye, have synned agaynst the Lord our God, and have not obeyed the voyce of the Lord our God.

The true repentance of returninge to God, he cryeth in the circumcison of the heart. The de- struction of **J**ewrye is prophesied, for the cause of theyr heres.

CAP. I.

III.

O **J**rael, if thou wilt turre the, then turre unto me, saye the Lord. And if thou wilt put awaye thyne abhomin- ations out of my sight, thou shalt not be mar- ryed: And shalt be my wife. **T**he Lord sayeth: in truth, in equite, and in righteousness: and all peo- ple shall be comfortable and to full of joye for thus saye the Lord, to all **J**ude and **J**erusalem: plow your lande, and sow not amonge the thornes.

Be circumcised in the Lord, and cutte as- waye the foreskynne of your heartes, all ye of **J**uda, and all the indwellers of **J**erusalem: that my indignation bye not out lyke fire, and bynde, so that no man maye quench it, by cause of the wickednesse of your ymagi- nations.

Preache in **J**uda and **J**erusalem: crye out, and saye: blow the trompettes in the lande: crye that every man maye heare, and saye: Ga- ther you together, and we will go in to strong cities. **S**ee by the token in **S**yon, spide you, and make no raryng: for I will byng a great plague, a great affliction, from the North. **F**or the people of the Gentylis is bynked by frome his place, as a lyon out of his denne, so as he maye make the lande waste, and de- stroye the cities, so that a man maye dwell therein. **W**herefore gyve some felles aboute with sacke cloth, moune and wepe, in the

tribulacion of the Lord that not be with- drawn from you.

At the same tyme (saye the Lord) the herte of the kynge and of the prynces shall be gone, the prestes shall be astonished, and the prophetes shall be as they were as they were. **T**hen saye I: O Lord God, hast thou then dis- cused this people, and **J**erusalem, sayinge: ye shall have pear, and now the swerde go- eth downe their lynes? **T**hen shall it be sayd to the people, and to **J**erusalem: there cometh a waime wynde frome the North, whiche shall carrye awaye the waye of my people, but neither to us, ne to cleme.

After that there shall come unto me a stronge wynde, and then will I also geue sentence upon them. **F**or so, he cometh downe lyke as a clowde, and his charrettes are lyke a storme wynde: his horsemen are swif- ter then the Eagle. **W**ho unto us, for we are de- stroyed. **O** **J**erusalem, wach thyne herte from wickednesse, that thou mayst be helped. **H**ow longe shall thy nopome thoughtes remayne with thee?

For a voyce frome **D**an, and from the hyll of Ephraim speaketh oute, and telleth of a delusion. **H**old the heathen geue **J**erusalem warninge, and preache unto her, that her destructions are comynge frome farre countreys. **T**hey tell the cutes of **J**uda the same also, they shall geue them warninge in every place, lyke as the watchmen in the fildes. **F**or they have psonked me to watch, saye the Lord.

Thy ways and thy thoughtes, have broughte the unto this: this is thyne owne wickednesse and disobedience that hath pos- sessed thyne herte: **A**h my bely, ah my bely, (saith the Lord) howe is my bely so sore? my hert panted with me, I can not be still, for I have herd the cryng of the trompettes and peales of warre.

They crye murder upon murder, the hole lande shall perlyshe. **I** immediately my ten- its were destroyed, and my hangynges in the towching of an eye. **H**ow longe shall I se the tokens of warre, and heare the noyse of the trompettes.

How wilt thou, this shall come upon them, **H**ow wilt thou my people is become foolyshe, and have utterly no understandinge. **T**hey are the chylde of follynesse, and without anye discernion. **T**o be cull, they have not prough: but to no wel, they have no wysdome. **I** have loked upon the earth: and se, it is waste and voyde. **I** loked towarde heuen, and it had no wyne.

I behelde the mountaynes and they seem- ed, and all the bylles were in a feare. **I** lo- ked aboute me, and there was no bodye, and all the bydes of the ayre were awaye. **I** mar- velled well, and the plowed felde was become waste: yea at their cities were broken downe at the presence of the Lord, and indignation of his wrath.

For thus both the Lord saye: **T**he hole land shall be desolate, yet will I not then have done. **A**nd therefore let the erth moune, and

let the heuen be soye aboute: for the thynge that I have purposed and taken upon me to do, shall not repent me, and I will not go fro it. **T**he hole lande shall lie for nyght of home men and women: they shall run in to denes in the woodes, and clyme by the stony rocks. **A**ll the cities shall be voyde, and no man dwell- ynge therein.

What wilt thou now do, thou beinge de- stroyed? **F**or though thou closted thy selfe in sceler, and decked the with golde: though thou painted thy self with colours, yet shalt thou turre thy self in bayne.

For those that hitherto have ben thy great fauourers shall abhorre thee, and goo aboute to see thee. **F**or (me thynke) I heare a noyse, lyke as it were a woman traupynge, or one labouryng of her byll: **E**uen the voyce of the daughter **S**ion, that calleth out her armes, and sayeth, sayinge: **A**h, who is me, how soe vexed and saynt is my herte, for the that are slayne?

In **J**ewrye is there no eyghious or faythfull man founde, eyther amonge the people, or the ru- lars, for whole sake the Lord shoulde spare the cype: wherfore **J**ewrye is destroyed of the **A**ng- lians.

CAP. I.

Like thou wast **J**erusalem: beholde and se: **H**eketh thoume her streets also with- in, yf ye can fynde one man that dothe equalland eyghte, or that labourerth to be faythfull: and I will spare him (saye the Lord). **F**or though they can saye: the Lord lyeth, yet to they swore to discreue: **W**here as thou (O Lord) lokedst onely upon saythe and cruche.

Than hast scourged them, but they toke no repentance: thou hast correcte the for amend- ment, but they refused thy correction. **T**hey made theyr faces harder then a stone, and wolde not amende.

Therfore I thoughte in my selfe: perad- venture they are so simple and foolyshe, that they vnderstande nothyng of the Lordes waye, and iudgements of our God. **T**her- fore will I goo vnto their heedes and ru- lers, and talke with them: yf they knowe the waye of the Lord, and the iudgements of our God. **B**ut these (in the manner) have broken the yoke, and burst the bandes in sonder.

Wherfore a lyon out of the wood shall hurt them, and a wolfe in the eucynge shall de- stroye them. **T**he cat of the mountayne shall lyke lynchage by their cities, to reave in peca- all them that come therout. **F**or theyr offen- ces are manye, and theyr departinge awaye is greute. **S**houlde I then for all this haue mercye upon the? **T**hy chylde haue forsa- ken me, and sworn by them that are no gods. **A**nd albeit they were bounde to me in marriage, yet they sell to aduourts, and ha- ted harlottes houses.

In the office of blindness I will they are become like the stone house, every man neyeth at his neighbour's wyse: Whyde I not correct this sayth the Lorde?

Jer. xlii. c.

Sholde I not be aneaged of every people, that is lyke unto this? I lyne by upon the walls beate them downe, but destroye them not utterly: cut of their branches, because they are not the Lorde. For unfaithfully hath the house of Israel and Juda forsaken me, sayth the Lorde. They have deuid the Lorde, and sayde: it is not he. Tuffe, there shall no misfortune come upon us: we shall seneyther swerde nor hunger. As for the warning of the Prophetes, they take it but for wynde: yea there is none of these, which will tell them, that such thynges shall happen vnto them.

Wherefore thus sayth the Lorde God of hostes: because ye speake such wordes: behold: The wordes that are in thy mouth will I turne to fire, and make the people to be wood, that I may consume them.

So, I will vyngue a people vpon you from farre, a house of Israel (sayth the Lorde) a myghty people, an olde people, a people whose spryng thou knowest not, neither knowest thou what they saye. They are come as soderne deathe: for they shall be as deere graunted. This people shall eate vpon the fence and the meate: yea they shall devour thy sonnes and thy daughters, thy wyfe and thy bullockes.

They shall eate vpon the grapes and figges. As for thy stronge and well tensed cyr, wherein thou vpperdest thine, they shall destroye them with the swerde. Neuer sholdest thou I will not haue doone with you, sayth the Lorde. But yet they saye: Wherefore dothe the Lorde our God all this vnto vs?

Jer. xlii. b.

Then answered them: because that lyke as ye haue forsaken me, and serued strange goddes in your owne lande: euen so shall ye serue other goddes at o: a strange land. Preache this vnto the house of Jacob, and crite it oute in Iuda, and saye thus: Behold this (thou despisest and vndereste people) * ye haue eyes, but ye see not: eares haue ye, but ye heare not.

Jer. vi. b. 30. xlii. c.

Peace ye not me, sayth the Lorde? Am ye not ashamed to loke me in the face? while ye brende the see with the lande, so that it can not passe his boundes: for thoughte it rage, yet can it no noyng, and thoughte the waters thereof do swell, yet may they not go out.

But this people hath a false and obdurate herte, they are departed and gone awaye from me. They thynke not in theyr heartes: O let vs seare the Lorde our God that syneth vs euen as we are late, when nebe is: whyche heperth euen vnto the harted for vs pelye.

Neuertheless your mydes haue founde these frame you, and your spynnes haue rubbed you hereof. For amonge my people are founde wyched persons, that pynple

lape snare, and wayle for men, to take them and destroye them. And lyke as a net is full of byrdes, so are they houses full of that which they haue gotten with falschete and discrey.

Hereof cometh their greute subyctyng and rebelle: hereof are they fatte and bellye, and are euen awaye fro me with shamefull blasphemys. They myghte not the lawe, they make no ende of the fatherles cause, they iudge not the poore accordeyng to equitye.

Shulde I not punyssh these thynges, sayth the Lorde? Sholde I be auenged of all such people as these be? Worthy and greuous thynges are done in the lande.

The Prophetes teache falsely, and the prestes folowe them, and my people haue pleasure therein. What will come therof at the last?

The spynnes for which Ierusalem is emptye: the uncircumcised eares. Conetoulnesse. Druy. The Lorde reuengeth the late synes of the Jewes. The compassyng of the Babylonians is pynnyshed agayne.

CAP. VI.

Come forth of Ierusalem, ye strong childe of Beniamin: blow vpon the trumpettes ye Reuites, let vpon a toke vnto Bethcarem, for a plage and a greute miste bursteth out from the North.

I will lyken the daughter of Syon to a sapie and tender woman, & to her shall come the myghednes with theyr flockes. Her sentes shall they pryche counde aboute her, and euerye one shall fede them that are vnder his hande. Make battayle agaynst her (shall they saye.) Arise, let vs go up, while it is yet daye.

Alas, the daye goeth awaye, and the myghte shadowes fall as woe: Arise, let vs go by by night, and destroye her strong holdes: for thus haue the Lorde of hostes commaunded.

Howe downe her trees, and let vpon byrds wyche agaynst Ierusalem. This is the cyte that made be punished, for in her wall is crueltie. Lyke as a Condyte aboundeth in water, euen so this cyte aboundeth in wychednesse. Robbereye and vnyghtyousnes is herde in her, lawe and woundes are cut there in my syght. Amende the, O Ierusalem, lest I withdrow my hert from the, and make the desolate: and the land also, that no man dwel in it. For thus sayth the Lorde of hostes: The residue of Israel shall be gathered as the remnant of grapes.

And therefore couene thyne hande agayne in to the basket, lyke the grape gatherer. But vnto whom shall I speake, whom shall I warne, that he maye take hede? Theyr eares are so vncircumcised, that they maye not heare.

Beholde, they take þ word of God but for a storye.

same, and haue no lust thereto. And therefore I am full of indignacyon, O Lorde, that I maye haue no longer. Shede out thy wythe vpon my synners that are withoute, and vpon all pynne men.

Yea the man muste be taken prysoner with the wyche, and the aged with the creple. Their houses with their landes and wyues shall be turned into straungers, when I stretche out my hande vpon the inhabitants of this lande, sayth the Lorde. For from the last, vnto the mooste, they hange all vpon conetoulnesse: and from the Prophete vnto the prest, they goo all aboute with falschete and lyes.

And besyde that, they heale the hurte of my people with sweete wordes, sayinge: pearce, woe there is no pear at all. Therefore they muste be ashamed, for they haue committed abhominacyon. But howe shoulde they be ashamed, when they knowe nothing, neither of shame, nor of good nourtoure? And therefore they shall fall amonge the sayne: and in the houre when I shall byrde them, they shall be brought downe, sayth the Lorde.

Thus sayth the Lorde: goo in to the streets, conseyde and make inquisition for the olde way, and yf it be the good and right waye: then goo therein, that ye maye fynde rest for your soules. But they saye: we will not walke therein, and I will set watche men vpon you, and therefore take heed vnto the waye of the trumpet: But they saye: we will not take hede. Heare therefore ye Gentyles, and thou congregation whiche knowe, what I haue deuyded for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, euen the feute of their own imaginations.

For they haue not bene obedient vnto my voyces, and to my lawe, but abhorred them. Therefore vyngue ye me intente frome Sabbe, and sweete smellynge Calamus frome faire countreys: Your burne offerynges displease me, and I reioyse not in your sacrificies.

And therefore thus sayth the Lorde: behold, I will make this people fall, and there shall fall from amonge them the father with the chyldren, one neyghboure shall perlyshe with an other.

Howe thus sayth the Lorde: Beholde there shall come a people from the North, and a great people shall arise from the endes of the earth, with bowes and with darters shall they be weapened: It is a roughe and scarce people, an vnumerfull people: theyr voyce shall lyke the see, theyr cyde vpon hoyses shall appoynted to the battayle agaynst the, O daughter Syon.

Then shall this crye be hearde: Oure synnes are feble, heynesse and sorowe is come vpon vs, as vpon a woman traueyng with chyld. No man goo southe in to the feild, no man come vpon the hye hille: for the swerde and feare of the enemye shall be in everye spede.

Wherefore gyde a sacke clothe aboute the (O thou daughter of my people) synnyche thy selfe with ashes, mourne and wepe bitterly, as vpon thy onely beloued sonne: For the destroyer shall suddenlye fall vpon vs. The haue I see for a prouer of my hard people, to seke out, and to trye theyr wayes. For they are all vnfaithfull and fallen awaye, they hange vpon synful lyce, they are cleue brasse and yron, for they hurte and destroye euerye man. The bellous are brente in the fire, the lead is consumed, the melter melteth in bayne, for the cupil is not taken awaye from them. Wherefore shall they be called noughtye synners, because the Lorde hath cald them oute.

Ieremye is commaunded to shewe vnto the people the word of God, whiche trusteth in the outwardes of the temple, that helpeth nothinge. The cupil that shall happen to the Jewes for the despyng of theyr prophetes. Sarys: pss both not the Lorde chesly requyre of the Jewes, but that they shoulde obey his wordes. Cophet.

CAP. VII.

These are the wordes that God spake vnto Ieremye: Stande vnder the gates of the Lorde house, and crye out these wordes there with a loude voyce, and saye: Heare the word of the Lorde all ye of Iuda that go in at this doore, to honour the Lorde. Thus sayth the Lorde of hostes, the God of Israel. Amende your wayes and your countelles, and I will lette you dwelle in this place. Trust not in false lyenge wordes, sayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

Jer. xlii. d.

* For yf ye will amende your wayes and counsels, yf ye will iudge ryghte betwyxe a man and his neyghboure: yf ye will not oppresse the straunger, the fatherlesse and the wydowe: yf ye will not wedde innocent blood in this place: yf ye will not cleue to strange goddes to your owne destruction: then will I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer.

Jer. xlii. e. Jer. xlii. f. Jer. xlii. g. Jer. xlii. h.

But take hede, ye trust in countelles that begyle you, and do ye no good. For when ye haue sullen, murdered, committed aduoutrye, and peruerse: When ye haue offred vnto Baal, folowynge strange and vknown goddes: When come ye, and stande before me in this house, (whiche hath my name gyuen vnto it) and saye: Tuffe we are absolved quyre, thoughte we haue doone all these abhominacions.

Jer. xlii. i. Jer. xlii. j. Jer. xlii. k. Jer. xlii. l. Jer. xlii. m. Jer. xlii. n. Jer. xlii. o. Jer. xlii. p. Jer. xlii. q. Jer. xlii. r. Jer. xlii. s. Jer. xlii. t. Jer. xlii. u. Jer. xlii. v. Jer. xlii. w. Jer. xlii. x. Jer. xlii. y. Jer. xlii. z.

* What, thynke you this house that beareth my name, is a den of theues? And these thynges are not done pryncypally, but before mine eyes sayth the Lorde. So to my place in * Jer. xlii. l. oh, wherunto I gaue my name afore tyme, and loke well what I byd to the same place for the wychednesse of my people of Israel.

And

grace, and byngge for the sente. They boode
much of the, yet dost thou not punish them.
But thou Lord (to whom I am well knowe)
thou that hast sente, and proued my heart, take
them away, lyke as a flocke is caried to the
slaughter house, and appoynt them for þe daye
of slaughter.

How long shall the lande mouene, and all
the herbes of the felde perishe, for the wicked-
nesse of them that dwell therein?

The castell and the byrdes are gone, yet
they say: cuse, God wyll not destroye vs
bitterly.

Bringe thou arte werye in runnyng with
the fote men, how wyll thou then run with
horses? In a peaceable sure lande thou maist
be safe, but how wyll thou do in the furious
pyrde of Joridane? for thy byrthen and thy
hyned haue all together deliuid the, and
cruel oute vpon the in thyne absence. Silene
them not, though they speake saye words
to the. As for me (saye I) I haue forsaken
myne owne dwellinge place, and lefte myne
heritage. My lyfe also that I loued so well,
haue I giuen in to the handis of myne en-
mies. Myne heritage is become vnto me, as
a lyon in the wod. It crieth out vpon me, there
fore haue I forsaken it. Myne heritage is vn-
to me, as a spychid byrde, a tyde of dyuers
colours is vpon it. So letre and gather all þe
berbes of the felde together, that they maye
eate it vp.

Thy herbenem haue broken downe
my vinegarde, and troden vpon myn porcion.
Of my pleasant porcion, they haue made a
wyldeste. They haue sayde it was: and
knowe that it is made, it is gherly vnto me.
Yea, the hole lande lyeth waste, and no man
regardeth it.

The destroyers come ouer the heeth euer
waye, for the swerde of the Lorde shall con-
sume from the one ende of the land to the o-
ther, and no fleshe shall haue rest. They shall
sow where, and reape thornes. They shall take
heritage in possession, but it shall do them no
good. And ye shall be confounded of your owne
winnynge, because of the greates wiche of
the Lorde.

Thus sayeth the Lorde vpon all myne
enlyghenours, that laye hande on myne
heritage, whiche I haue giuen my people of
Israel: Beholde, I wyll plucke them (name-
ly Israel) oute of the lande, and put out
the house of Iuda frome them. And when
I haue rooted them oute, I wyll be at one
with them agayne, and wyll haue mercye
vpon them: and byngge them agayne (eue-
rye man to his owne heritage, and in to his
lande.

And yf they (namely that trouble my peo-
ple) wyll lerne the wayes of them to wrye
by my name: The Lorde lyeth lyke as they
lerned my people to wrye by Baal: then
shall they be techened among my people. But
yf they wyll not obeye, then wyll I rote out
the same folke, and destroye them sayeth the
Lorde.

The destruction of the Jewes is perswaded,
and they sparynge aboute. Why Israel was re-
ceyued to be the people of God, and why they were
forsaken.

CAPL

XIII

Moreouer, thus said the Lorde vnto me:
Go thy way and get the alyen byrde,
and gyde it aboute thy lognes, and
let it not be wryt. When I got me a byrde, ac-
cording to the commaundment of the Lorde,
and put it aboute my lognes. After this the
Lorde spake vnto me agayne: Take þe byrde
that thou hast prepared, aboute the, and get
the byrde, and goo vnto Euphrates, and byde
it in a hole of the rocke. So wente I, and
byde it, as the Lorde commaunded me. And it
happened longe after this, that the Lorde
spake vnto me: Arise, and get the byrde to Euphra-
tes, and set the byrde thence, whiche I com-
maunded the to byde there. Then wente I to
Euphrates, and bygged vp, and toke þe byrde
from the place wher I had byde it: & beholde
the byrde was corrupte, so that it was pre-
surable for nothinge.

Then sayd the Lorde vnto me: thus sayeth
the Lorde: euen so wyll I corrupte the pyrde
of Iuda, and the haunte mynde of Jerusalem.
This people is a wycked people, they wyll
not heare my word, they folowe the wicked
fynallations of theyr owne heart, and brenge
vpon straunge goddes: they haue theyr ser-
uice and worshipped: and therefore they
shall be as this byrde that serued for no-
thinge.

For as trayly as a byrde lyeth vpon a
mans lognes, so trayly dyd I bynde the hole
house of Israel, and the hole house of Iuda
vnto me, sayeth the Lorde: that they might be
my people: that they might haue a glorious
name: that they might be in honour: but
they wolde not obeye me. Therefore sayeth the
Lorde God of Israel: Every pot shall be shi-
led with wyne. And they shall saye: thou shal-
tellest us we knowe not that euerye pot shall be
fylled with wyne? Then shall the Lorde: Beholde, I
shall fylle all the inhabitants of this lande
with drunkennesse, the kynge that lyeth vpon
Dauids stole, the priedes and prophetes, &
all that dwell at Jerusalem. And I wyll set
them one against an other, yea the fathers a-
gainst the sonnes, sayeth the Lorde.

I wyll not pardon them, I wyll not
spare them: ne haue pitye vpon them: but I
destroye them. Be obedient, gve care, take
no dyspayne at it, for it is the Lorde him self
that speaketh: Honour the Lorde your
God heren, or he take his lyght from you,
and or euer your feete stumbe in daunce,
neesse at the byll: lech when ye loke for the
darkenesse of death. But yf ye wyll not
heare me, that gve you secretes warninge, I
wyll moune from my hole byrde, for your
subbounesse.

pured

pyrde wyll I wepe, and the teares shall
gulle oute of myne eyes. For the Lorde
shall be caried awaye prisoners.
All the kynge, and the rulers: Humble
your selves, lette you downe to me: for the
croune of your glorie shall fall from your
head. The ctyes towarde the south shall be
shut vp, no man shall open the. And Iuda shall be
caried awaye prisoners, so that none shall
remain.

Left up your eyes and beholde them that
come from the North: Lyke a fat docke wal-
l they shall vpon the. To whome wyll you
make the more, when they come vpon you?
for they haue taughte them the selfe, & made
them makers ouer the. Shall not we come
vpon the, as on a woman tearepylge
with wyll? And yf thou woldest saye this
in myne heart. Wherefore come these thynges
vpon me? Euen so: the multitude of thy dial
pemies, shall thy byrdes partes and thy teere
be consumed.

For like as the man of Iude maye change
his hynde, and the cat of the mountayne her
spottes: so maye ye that be exceded in euyl,
be good. Therefore wyll I scatter you, lyke
as the stubble that is taken awaye with the
South wynde. This shall be your porcion,
and the porcion of your meature, wyer with
ye shall be rewarded of me, sayeth the Lorde:
by an eye haue I forgotten me, and put your
teare in dysceitfull thynges. Therefore shall
I tume the clothes ouer thy heed, and dis-
couer thy thynges, that thy priuityes maye
be seene, thy adoucery, thy weole malice, thy
brutynesse and thy shamefull hoodedome.
For vpon the felde and hylls I haue seene
thy abhominations. Woe be vnto the (O
Jerusalem) when wyll thou euer be clenched
any more?

Of the death that shoulde come in Ieremye. The
plur of the people, at hyngge merce of the Lorde.
The unfaithfull people are not hearde. Of prayer,
savage, and of false prophetes that dysceue the
people.

CAPL

XIII

The worde of the Lorde felwed vnto
Jeremye, concerninge the death of the
fentes. Iuda shall moune: men shall
not goo moche moze thowhe his gates: the
lande shall be no more had in regarde, & the
cye of Jerusalem shall breake out. The son-
nes shall sende theyr seruautes to seeche wa-
ter, and when they come to the welles, they
shall fynde no water, but shall carie theyr
bottles home emptye. They shall be ashamed
and confounded, and shall couer their heedes.
For the ground shall be drien vp, because there
cometh no rayne vpon it. The plowmen al-
so shall be ashamed, and shall couer their hee-
des. The byrdes shall forsake the pong lawne
that be bynggeth forth in the felde, because
there shall be no grasse. The byrde alse shall
stand in the moles, and spawe in their wynde

lyke the dragons, their eyes shall laye so,
want of grasse.

Wondreth our owne wyckednesse rewarde. Is
not our Lord to thou according to thy name,
thou go our transgressions and synnes be ma-
de. For thou art the comfort and helpe of Ie-
rael in the tyme of trouble. Why wyll thou
be as a stranger in the land, and as one that
goeth oute of the felde, and cometh in onely
to tynny for a night? Why, wilt thou make
thy selfe a coward, and as it were a ypanne
that yet maye not helpe? For thou art ours (O
Lorde) and we beate thy name, therefore so-
lue vs not.

Then spake the Lorde, concerninge this peo-
ple, that haue pleasure to go to synnys, with
their fite, and leaue not of, and theyr dis-
pleat the Lorde: in so much that he wil not
byng agayne to remembre all their mis-
does, and puny all their synnes. Yea, euen
thus sayd the Lorde vnto me: Thou shalt
not praye to oo this people good. For though
they call, I wyll not heare theyr prayers. And
though they offer burnt offerings and sacrific-
es, yet wil I not accepte them. For I wil de-
uoye them with the swerde, hunger and pe-
silence. Then answered I: O Lorde God, þe
prophetes saye vnto me: Thus, ye shall be
no more, and no longer shall come vpon you,
but the Lorde shall gve you continual teke
in this place.

And the Lorde sayde vnto me: The Pro-
phetes preache lyes vnto them in my name.
I haue not spoken with them, neither haue
I giuen any charge, neither dyd I sende them:
yet they preache vnto you false visions, con-
fynge, vanitie, and vncertaintye of theyr
owne verres: Therefore thus sayeth the Lorde
As for those prophetes that preache in my
name (whom I neuer helde haue not sent)
and that saye: Thus, there shall neither be
warre nor hunger in this land: theyr swerde
and with hunger shall those prophetes pe-
rysh, and the people to whom they haue pre-
ached, shall be cast out of Jerusalem, dye of hun-
ger, and be slayne with the swerde (and there
shall be no man to burye them) boche they
and theyr wyues, theyr sonnes and theyr
daughters. For thus wyll I pouer their wy-
ckednesse vpon them. This shalt thou saye al-
so vnto them: Myne eyes shall wepe with-
out ceasinge, daye and nyght. For my people
shall be destroyed with great harme, and shall
perishe with a great plage, for if I goo in to
the felde: so, it lyeth all tyme of daye men:
Yf I come in to the ctye: so, they be all sa-
uaged of hunger.

Yea, the prophetes also and priedes shall
be led in to an unknowne land.

Haste thou then bitterly forsaken Iuda?
(sayd I) Dost thou so abhorre Sion? Dost thou
so plaged vs, that we can be healed no
more? We looked for praye, and yet cometh
no good, for the tyme of helthe: and so, here
is no chynge but trouble. We knowe (O
Lorde) all our myfoedes, and the synnes of
oure fathers, that we haue offennd the. We
not displeasid (O Lorde) for thy names sake,
for

Jeremy. viii.

Jer. xlii. a.
xxvii. c.D. Jerem. l. c. 9
ii. c.

Jeremi. viii. c.

forget not thy forynge kynnesse: Remember the throne of thyne honoure, breake not the covenant that thou had made with vs. Are there anye amonge the Geddies of the Papyms, that send rayne, or greeue the founteyns of heauen? Dost thou it, O Lorde oure God, in whom we trust? Yea Lorde, thou dost all these thynges.

The Lorde will not heare Moses or Aaron, yet they praye for the people, but will wype them in manye wynges. The cause of suche greate myse-ryes.

CAPL.

XV.

Then spake the Lorde vnto me, and said: Though Moses and Samuel stand before me, yet have I no vertue to this people. Dyrue them awaye, that they maye get out of my synne. And yet they saye vnto me: Why shal we go, then tell them: The Lorde spake vnto this answere: Some vnto beate, some to the sword, some to honoure, some to captiuitie. For I will bypunge isure ylliges vpon the, sayth the Lorde. The sword shall strangle them, the dogges shall deuoure them, the fowles of the ayre, and beestes of the carth shall eate them vp, and destroye them. I will scatle them aboute as io, in al kynngdomes and landes to be plagued, by cause of synnes the sonne of Esau shall beynge of iuda, for the thynges that he ope in Jerusalem.

Who shall then haue pittie vpon the, O Jerusalem? Who shall be sope for the? Who shall make intercession to ouerprate for the: sitting thou goest to me, and couerest backewate, sayth the Lorde? Therefore I will stretche out myne hande agayn the, to destroye the, and I will not be entecated. I will scatle the asioide with the fenne on euerye syde of the lande, I will waste my people and destroye them, for they haue had no luffe to turne: from their owne wayes. I will make their wyddowes moore in nombre then the landes of the see.

Upon the mothers of theyr chyldren, I will bypunge a destroyer in the noone daye. Soderly and vnmwares shal I sende a feate vpon theyr cryes. Soe that haue borne seuen chyldren shall haue none, her hert shal be full of sorowe.

The sunne shall fayle her in the cleere daye, when she shall be confounded and saynt for verye hynnesse. As for those that remayne, I will deliue them vnto the sword or their enemies, sayth the Lorde. O mother, alas that euer thou diddest beare me, an enemye hated at the hole lande: Though I neuer sente ne receyued vpon bluz, yet all men speake euill vpon me.

And the Lorde answered me: Rede not I the then vnto good: Come not I to the when thou art in trouble, and helpe the whiche enemye oppresseth the? Dost thou hurt an other, or ouer me all that cometh frome

the North another? As for your righte treasure, I will geue them oute in to a pray, not for anye money, but by cause of all your synnes that ye haue done in all your coses. And I will bypunge you with your enemies in to a lande that ye knowe not: for the fye that is kindled in my indignacion, shal burne you vp.

O Lorde (sayde I then) thou knowest all thynges, therefore remember me, and blyss me, deliue me from my persecuters: Receyue my cause in thy longe wyathe, yet thou knowest that for thy sake I suffer rebuke. When I had founde thy wordes, I ate them by grede: they haue made my herte ioyfull & glad, for I cal vpon thy name, O Lorde God of Israel. I dwell not amonge the scoyners, neither in my delite therein: but I dwell onely in the feare of thy hand, for thou hast filled me with byternes. What my beuities endure for tyme: Let my plagis then be great, that they maye neuer be healed? Wilt thou be as a water fall, and can not continue?

Upon these wordes, thus sayde the Lorde vnto me: Yt thou wilt turne agayne, I will set the in my secrete: and yet thou wilt take oute the thyng that is precious frome the bryll. thou shalt be euen as myne stone mouthe. They shall conuerse vnto the, but turne not about vnto them: so shall I make the a strong wall of oyle agayn this people. They shall spght agayn the, but they shall not prynciple. For I myselfe will be with the to helpe the, and deliue the sayth the Lorde. And I will ryde the oute of the handes of the wycked, and deliue the oute of the handes of captiuites.

The propheth the misery of the Jewes. He sayth that the wyllyngnes of Idols and the contempt of Gods lawe is the cause of there misery. He propheth the captiuitie of Babilon: and the deliuerance from thence agayne. The calling of the Gentiles.

CAPL.

XVI.

Moreouer thus sayde the Lorde vnto me: Thou shalt take the no myse, ne beggete chyldren in this place: for of the chyldren that are borne in this place, of theyr mothers that haue borne them, and of theyr fathers that haue begotten them in this lande, thus sayth the Lorde: They shall dye an horrible death, no man shall moune for them, ne burye them: but they shall lye as donge vpon the carth. They shall preynt the sword and the sword shall beate them, and theyr bodies shall be meate for the fowles of the ayre, and beestes of the carth. Agayne, thus sayth the Lorde: So not vnto them, that come together for to moune and wepe: for I haue taken my pleasure frome this people (sayth the Lorde) for my fauour and my mercy. And in this land shall they dye, and theyr bones shall not be buried: no man shall bewaile, no man shall crye of them selfe for them.

Thou

There shall not one bypyle an other, to moune with them for their deed, or to comfort them. One shall not office an other the cuppe of consolacion, to forget theyr beuities for father and mother. Thou shalt not go in to their seale house, to set downe, much lesse to eate or bynke with them. For thus sayth the Lorde of hostes the God of Israel: Be holie, I shall take awaye oute of this place, the voyce of mythe and gladnesse, the voyce of the bypynge and of the bypynge: yea and that in your dayes, that ye maye see it.

Now when thou shewest this people all these wordes, and they say vnto the: What hath the Lorde deuised all this greate plage for vs? What is the offence and syn that we haue done agaynste the Lorde oure God? Then make thou them this answere: Because your fathers haue forsaken me (sayth the Lorde) I haue cleued vnto strange goddes, whom they haue honoured and worshipped: but me haue they forsaken, and haue not kept my lawe. And ye with your synnes full blaspheemes, haue exceded the wyckednes of your fathers. For euerye one of you soloweth the frowarde and euill ymaginacion of his per, and is not obedient vnto me.

Therefore will I caste you oute of this lande, into a lande that ye and your fathers knowe not: and there shal ye serue strange goddes daye and nyght, euer will I shewe you no fauour. Beholde therefore (sayth the Lorde) the dayes are come, that it shall no more be sayde: The Lorde lyueth, whiche broughte the chyldren of Israel oute of the lande of Egypt: but, it shall be sayde, the Lorde lyueth, that broughte the chyldren of Israel from the North, and from al landes wher I had scattered them. For I will bring them agayne in to the lande, that I haue byn to their fathers.

Woulde (sayth the Lorde) I will sende manye spyers to take them, and after that will I sende out manye hunters to hute them oute, to come al mountaynes and hylls and oute of the caues of stones. For myne eyes beholde all their wayes, and they can not be hid from my face, neither can theyr wycked dedes be hid frome me. But I will bynke and I will iustly reward the their synfull blaspheemes & synnes, wherwith they haue despyed my lande: Namely with theyr synful iools and abgomyrnacions, wherwith they haue fylled myne heritage, O Lorde, my strength, my power, and refuge in tyme of trouble. The Gentiles shall come vnto the, from the endes of the world, and saye: Surely oure fathers haue cleued vnto lyes, theyr Idols are but vapour and vnyonnable. How can a man make those his goddes, whiche are not able to be goddes. And therefore I will ones teache them, sayth the Lorde, I will shewe them my hande and my power, that they maye knowe that my name is the Lorde.

The frowardnesse of the Jewes. Cursed be those that put their confydence in man, and those blessed that trust to God. Whannes hert is wycked. God is the searcher of the hert. The lypynge waters are forsaken. The halowynge of the Sabbath is com- manded.

CAPL.

XVII.

Youre synne (O ye of the tribe of iuda) is written in the table of your hertes, and grauen so vpon the edges of your alters with a penne of yron and with an adamant clawe: that your chyldren also maye thinke vpon your alters, woodes, thicke trees, hygge bylles, mountaynes and felles. wherfore I will make all your substance and treasure be spoyled, for the greate synne that ye haue done vpon your hygge places thowout all the coastes of your lande. Ye shall be caste oute also frome the heritage, that I gaue you. And I will subdue you vnder the buy bonage of your enemies, in a lande that ye knowe not. For ye haue mynyshed fye to my indignacion, whiche shall burne euermore. Thus sayth the Lorde: Cursed be the man that putteth his trust in man and that taketh stipe for his arme: and he, whose herte deparet frome the Lorde. He shal be lyke the hyeth, that groweth in the wyldernes. As for the good thyng that is for to come, I shal not see it: but dwell in a drye place of the wyldernes, in a fast and vnoccupied labe. O blessed is the man, that putteth his trust in the Lorde, and whose hope is the Lorde him selfe. For he shall be as a tree, that is planted by the water syde: whiche shal beareth oute the roote vnto mynnesse, whome the heate can not harme, when it cometh, but his leaues are greene. And though there growe but lytle cruce because of drythe, yet is he not carefull but he neuer leaueh of to byng sayde cruce. Amonge all thynges lypynge, man hath the most discreffull and vnleschable herte.

Who shall then knowe it? Euen I the Lorde searche out the gounde of the herte, and tepe the reynes, and rewarde euery man accordynge to his wayes, and accordynge to the frute of his counsels.

The discreffull maketh a nest, but byngeth forth no young: he cometh by riches but not ryghtously. In the myddes of his life muste he leaue them behynde him, and at the last he founde a verye foole. But thou (O Lorde) whose throne is moore glozious, excellent and of moore antiquyte, whiche dwelleth in the place of oure holy rest: Thou arte the comforte of Israel. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earthe, for they haue forsaken the Lorde the verye condyte of the waters of lyfe.

Heale me, O Lorde, and I shall be hole: saue thou me, and I shall be saued, for thou arte my prayse. Beholde, these men saye vnto me: Where is the worde of the Lorde? Let it come. Where as I neuerthelesse lypynge

Jerem. viii.

Jerem. viii.

Jerem. viii.

Rom. ii.

Apo. ii.

Psalm. viii.

Eccl. viii.

Ledinge the flake in thy wayes, haue compell
led none by violence. For I neuer despised a-
ny mans drach, this knowest thou well. My
wordes also were right before the. Be not
nowe terrible vnto me, O Lorde, for thou
art he in whom I hope, when I am in perill.
Let my persecuters be confounded, but not
me: let them be affrayde, and not me. Thou
shalt bringe vpon them the tyme of their
plage, and shalt destroy them right soze.

Agayne, thus hath the Lorde sayde vnto
me: So and stande vnder the gate, where
goeth the people and the knynges of Iuda
go out and in, yea vnder all the gates of Je-
rusalem, and say vnto them: Place the word
of the Lorde, re knynges of Iuda, and all thou
people of Iuda, and all ye chiefes of Jeru-
salem, that go thowre this gate: Thus saie
the Lorde commaundeth: Take heed for your
lives, that ye carpe no burthen vpon you in
the Sabbath, so bringe it thowre the gates
of Jerusalem: ye shall beate no burthen alio
sue of your houses in the Sabbath. Ye
shall do no labour therein, but haue the
Sabbath, as I commaunded your fathers.
How be it they obeyed me not, neither heke-
ned they vnto me: but were obstinate and
subbume, and neither obeyed me, nor recey-
ued my correction. Therefore, I will
heare me (saith the Lorde) and beate no bur-
then in the tyme thowre this gate vpon
the Sabbath: If ye will haue the Sab-
bath, so that ye do no worke therein: euen
that I will go thowre the gates of this city, highes
and pylons, that shall be vpon the house of
David: They shall be carryed vpon charrettes
and vpon horses, bothe in the day and they
pylons. Yea whole Iuda and all the chiefes
of Jerusalem that go here thowre, and this
city shall eue be the more and more inhabi-
ted. There shall come men also from the ci-
ties of Iuda, from aboute Jerusalem, and
from the land of Benjamin, from the plaine
feldes, from the mountaynes and from the
wyldeynes: whiche shall bringe burnt offe-
rynges, sacrifices, oblations, and incense, and
offre thancheisprynge in the house of the
Lorde. But ye will not be obedient vnto
me, to haue the Sabbath, so that ye will
beate your burthens thowre the gates of
Jerusalem vpon the Sabbath: Then shall
I set fyre vpon the gates of Jerusalem, and
it shall burne vpon the houses of Iuda, and
no man shall be able to quench it.

God sheweth by the example of a potter, that it
is in his power to destroye the decessors of his
worde, and to helpe them again when they amend.
The conspiracye of the Jewes against Jeremie.
His prayer against his aduersaries.

CAPL XVIII.

This is an other communycation, that
God had with Jeremie, sayinge: Arise,
and go downe in to the potters house,
and there shall I tell the more of my mynde.
Nowe when I came to the potters house

I founde him makinge his whike vpon a
wheel. The vessel that the potters make of
claye, brake among his handes: So he be-
ganne a newe, and made an other vessel, ac-
cordinge to his mynde. Then sayde the Lorde
thus vnto me: Woe not I do with you, as
this potters doth. Ye house of Israel, saye
the Lorde: Weholoe, ye house of Israel: ye
are in my hand, euen as the claye in the pot-
ters hande.

When I take in hande to rote out, to
destroye, or to waste awaye any people or king-
dome: if that people (agaynst whome I
haue thus decessed) conuerthe from their
iniquities: I immediately, I repene of the plage
that I decessed to bringe vpon them. Agayne
when I take in hande, to destroye, or to plante
a people or a kyngdome: if the same people
do euill before me, and heare not my voice:
I immediately, I repene of the good, that I
decessed to do to them.

Speake nowe therefore vnto hole Iuda,
and to them that dwell at Jerusalem: Thus
saye the Lorde: Beholde, I am bringinge
a plage vpon you, and am takinge a thynge
hauy agayn you.

Therefore let euery man turne from his
euill waye, take vpon you the thinge that is
good, and be right. But they say: No more
of this, we will followe our owne wayes,
nacions, and do euery man accordinge to the
wyldeynes of his owne mynde.

Therefore thus saye the Lorde: Aske
mouge the weathers, if any man herde euill
hoirpol. saynges, as the daughter of Syon
hath done. What not the snowe that melted
vpon the howe rocks of Libanus? mouge
the felces? Or maye the springes of waters
be so grauen away, that they runne no more
grue inopellence, as maketh fruitfull? But my
people hath forgotten me, that they shall
make iniquities vnto vayne goodes. And whyle
they toloued their owne wayes, they are
come out of the waye they are in, and gone
to a fore waye not bled to be roben. Where
thowre they haue broughte their lande into
an euill tynge of wyldeynes and iniquities: so
that wyldeynes shall be as a waye, and they
shall be as a waye, and wags they heade. Whyle
saie wynter will I ca. let them, before they
enemies. And when they distruction shall
I will turne my backe vpon them, but not
my face. Then saye they: come, let vs ym-
gyn some tynge agaynst this Jeremie. Yea
this doo euen the prestes, to whom the lawe
was committed: the Senatours, that were
the wyse: an. the Propheces whiche were
not the word of God. Come, saye they:
let vs cut oute his tynge, and let vs not re-
garde his wordes. Conspyre me, O Lorde, I
heare the voyce of myne enemies. Do they
not recompence euill for good, when they
argue a pyt for my soule? Remember, I praye
that I shode before the, to speake for thyng,
and to roune awaye thy wrath from them.

Therefore let their children be of wylde-
nes, and let them be oppresse with the sword.
Let their wyues be robbed of their children.

and become wydowes: let their husbandes
be slayne, let their yonge men be kylled with
the swerde in the felde. Let their wyfe be
broughte out of their houses, when I murder
commeth suddenly vpon them: for they haue
digged a pit to take me, and layed snares for
my feete. Yet Lorde, thou knowest all their
counsell, that they haue decessed to slaye me.
And therefore forgive them not their wycked-
nes, and let not their synne be put out of thy
sight: but let them be iudged before the as
the gyfte: This shalt thou do vnto them
in the tyme of thy indignation.

The prophesyeth the destruction of Jerusalem,
for contempt and despyllinge of the worde of God,

CAPL XIX.

Moreouer, thus saye the Lorde vnto
Jeremie: So the waye, and by the
anthen pitchers, and bringe forth the
Amatours, and these prestes into the valley
of the chyldren of Beniamin, which lyeth before
the port that is made of byrche, and thyme
them there the wordes, that I shall tell the,
and say thus vnto them: Here are the wordes of
the Lorde, re knynges of Iuda, and ye chiefes
of Jerusalem: Thus saye the Lorde of Ido-
his the God of Israel: Beholde, I will bring
suche a plage vpon this place, that the eares
of all that heare it, shall glowe. And that be-
cause they haue forsake me, and vobalowed
this place, and haue offered in it vnto strange
gobbes: whome neither they, thele fathers,
ne the knynges of Iuda haue knowne. They
haue fylled this place also with the bloude
of innocentes, for they haue set by an altar
vnto Baal, to burne their chyldre for a burnt
offeryng vnto Baal, whiche I neither com-
maunded, ne charged them, ne they thought
ours therevpon.

Beholde therefore, the tyme commeth (saith
the Lorde) that this place shall no more be
called Topheth, ne the valley of the chyldren
of Beniamin, but the valley of slaughter. For
in this place will I slaye the Senatours of
Iuda and Jerusalem, and kill them downe
with the swerde in the sight of their enne-
mies, and of them that seeke their lyues. And
their dead carcases will I geue to be meate
for the foules of the ayre, and beastes of the
felde. And I will make this city so desolate,
and despyll: that who so goeth thereby, shall
be affrayed and ielle vpon her, because of al
her plagys.

I will fede them also with the flesh of
their sonnes and their daughters. Yea euery
one shall eate vp an other in the besyginge
of Ierusalem, wherewith their enemies (that
seeke their lyues) shall kepe them in. And the
pryncer shall thou breake in the sight of the
men, that shall be with the, and sape vnto
them: Thus saye the Lorde of Hostes: e-
uen so will I destroye this people and city:
as a potters vessel that can not be
made hole agayne.

In Topheth shall they be buried, for they

shall haue none other place. This will I do
vnto this place also, saye the Lorde, and to
them that dwell therein: Yea I will doo to
this city, as vnto Topheth: for the houses
of Jerusalem and the houses of the knynges
of Iuda are defiled, like as Topheth because
of all the houses, in whose parlours they byd
sacrifice vnto all the hostes of heauen, and
poured out synke offerynges vnto strange
gobbes. And so Jeremie came from Topheth
where the Lorde had sent him to prophesy
to them in the court of the house of the Lorde
and spake to all the people: Thus saye the
Lorde of Hostes the God of Israel: Beholde,
I will bringe vpon this city and vpon eue-
ry towne about it, al the plagys that I haue
decessed agayn them: for they haue bene
obstinate, and wolde not obeye my wordes.

Jeremie is shipten and caste in to prison, for
preachynge of the worde of God. The prophesyeth
the captiuitie of Babylon. He complayneth that he
is a mockynge stocke, for the worde of God. He is
compelled by the pryete to preache the worde, wyl
he wyl he no.

CAPL XX.

When Phasur the preste, the sonne of
Merem, chere in the house of the Lorde,
where Jeremie preache so steadfastly: he
smote Jeremie, and put him in the stocks,
that are by the byrgate of Beniamin, in
the house of the Lorde. The next daye solo-
monysse broughte Jeremie out of the
stocks agayne. Then saye Jeremie vnto
him: The Lorde shall cal the no more Phasur
(that is excellent and increasynge) but Phas-
gor (that is fearefull and affrayed) euen
wynter. For thus saye the Lorde: beholde, I
will make the affrayed, the the selfe, and all
that fauoure the: whiche shall prey the with
the swerde of their enemies, euen before
thy face.

And I will geue hole Iuda vnder the
power of the knyng of Babylon, whiche shall
carpe some vnto Babylon pylons, and slay
some with the swerde. Moreover, all the
substance of this lande, all their petyous
and gorgeous wythes, all collynes, and all
the treasure of the knynges of Iuda: will I
geue into the handes of their enemies whi-
che shall spoyle them, and carpe them vnto
Babylon. But as for the (Phasur) thou
shalt be carryed vnto Babylon with al thine
householde, and to Babylon shalt thou come
where thou shalt dye, and be buried: thou
and al thy fauourers, to whom thou hast pre-
chyd lyes. O Lorde, thou makest me weak,
but thou reftest me, and makest me strong
agayne. All the daye longe am I despyll and
laughed to scoyne of euery man: because I
haue now preached long agaynst malicious
tyranny, and shewed them of destruction. For
the whiche cause they cast the worde of the
Lorde in my tecth, and take me euer to the
word.

woide.

Wherefore, I thought from hence forth
not to speake of him, ne to preache any more
in his name. But the woide of the Lord
was a very burninge fyre in my heart and in
my bones, whiche when I wolde have stop-
ped I myght not. For wher I verbe so many
reproches and blasphemies, yea even of mine
owne companions, and of iude as twice co-
sanguine with me: whiche went aboute, to
make me afraied, sayinge: vpon him, let vs
go vpon him, to teare hym, and make him
holde his tange: that we may ouercom him
and be auenged of him.

Jer. xlii. b

But the Lord stode by my me, lyke a
myghty gaunte: whiche my persecutours fel,
and coude do nothinge. Ther shalbe iore
confused, for they haue done vniuersally, they
shal haue an euerydayng shame. And now, O
Lord of Hostes, thou righteous iudge: whiche
thou knowest all reynes and the very hertes)
let me se them punyshed, for vnto the I com-
myte my cause.

Jeremy. xlii. d

Spynge vnto the Lord and prayse hym,
for he hath deliuered the soule of the opres-
sed, from the hande of the violent. Cursed
be the capte, wherin I was bounde: vnhappye
be the daye wherin my mother brought me
forth. Cursed be the man, that brought me
father & wyfe, to make him glad, sayinge
thou hast gotten a sonne. Let it happen vnto
that man, as to the cities whiche the Lord
turned vpright downe (when he had heare
longe the wicked remouers of them) because
he slewe me not, as lone as I came oute of
my mothers wombe, and because my mother
was not my geaue her selfe, that she byrde
might not haue come out, but remayned vnto
in her. Wherfore came I forth of my mothers
wombe? To haue experience of laboure and
sorowe: and to lede my lyfe with shame?

Job. xlii. a

The prophesyeth that zedekiah shall be taken,
and the cytye ouerthrew.

CAPL

XXI.

These are the wordes that the Lord
spake vnto Jeremy what tyme as king
Zedekiah sent vnto him Ihabazur the
sonne of Belchiah, and Sophoniah the son
of Maaiab preake, sayinge: Aske counsell at
the Lord (we praye the) of oure behalf, for
Nabuchodonosor the kynge of Babylon be-
sieged vs, if the Lord (peradventure) will
heale with vs, according to his mercifull
power, and take hym from vs.

Then spake Jeremy vnto Zedekiah this
anwere. Thus sayth the Lord God of Is-
rael: beholde, I will turne bakke the wea-
pons, that ye haue in youre handes, wher-
with ye fyghte agaynste the kynge of Baby-
lon and the Aloues, whiche besiege you round
about the walles, and I will byrge the re-
mouers into the myddell of this cytye, and I
my selfe will fyghe agaynste you, with an out-
stretched hande, and with a myghty arme, in
great displeasure and terrible iudgement: and

will smyte them, that dwell in this cytye: yea
both men and cattell shall dye of the pesti-
lence.

And after this (sayth the Lord) I will
belyue Zedekiah the kynge of Iuda and his
seruauntes, his people (and such as are fled
into the cytye, from the persyence, swarte,
and hunger) into the power of Nabuchodon-
osor kynge of Babylon: yea in is the han-
des of their enemyes, in to the handes of those
that folowe vpon their lyues, whiche shall
smyte them with the swerde: they shal not
petye them, they shal not spare them, they
shal haue no mercy vpon them.

And vnto this people thou wylt saye:
Thus sayth the Lord: Beholde, I laye
toye you the waye of lyfe and deathe. Whiche
abyscheth in this cytye, shall persyche: cyther
with the swerde, with hunger, or with pesti-
lence. But who so goeth out to haue on the
Chaldees parte, that besiege us, he shall save
his lyfe, and shal wyne his soule for a pray.
For I haue set my face agaynste this cytye
(sayth the Lord) to plage it, and to doe it no
good. It must be gyven in to the handes of
the kynge of Babylon, and be bynt with
fyre.

And vnto the house of the kynge of Iuda,
saye thus: Heare the woide of the Lord: O
thou house of David (for thus sayth the Lord)
Wherfore egyptifye you selfe, and that house, dis-
lyue the oppressed from violent power: as
euer my receyble wyche byrde oute lyke a
fyre, and burne so, that no man maye quench
it, because of the wychednesse of your ymagi-
nations. Beholde, (sayth the Lord) I will
come vpon you, that dwell in the valleys,
tuckes and feldes, and say: Why: woe will
make vs arraped? or who will come in to
our houses? For I will byrge you (sayth the
Lord) because of the wychednesse of your
imagination, and will kyndle fire a fyre in
pouere wood, as shall consume all, that is about
you.

The exhorteth the kynge of Iuda to iudgement
and egyptifyng. wher Ierusalem is brought into
captivitye. The death of Seltan the sonne of Iuda
is prophesied.

CAPL

XXII.

Thus sayth the Lord also: So wylt I
into the house of the kynge of Iuda, &
spake these wordes, and saye:
Heare the woide of the Lord, thou kynge
of Iuda that lyest in the kynge lyte of De-
uid: thou and thy seruantes and thy people
that go in and oute at this gate. Thus sayth
the Lord God of Israel: kepe you selfe and your
conferres, deliuer the oppressed from the po-
wer of the violent: do not geue ne oppre-
the straunger, the fatherlesse ne the widowe
and there no innocent bloude in this place.

And yf ye kepe these wordes faithfully
then shall there come in at the towe of this
house kynge to sit vpon Dauides seate: and
shall be carryed in charrettes and shal be byn-

boyes, both they and their seruantes, and
thy people. But yf ye wyl not be obedient
vnto these commaundementes, I wyl by mine
owne selfe (sayth the Lord) this house shall
be made. For thus haue the Lord spoken
vnto the kynge house of Iuda: Thou arte
the head, as Salaad is in Ierusalem: What
wylt thou laye of it, yf I make the not so
head (and thy cities also) that no man shall
dwell therein? I wyl prepare a destroyer with
his weapons for the, to helpe downe thy
high wall, and to cast them in the
fyre.

And all the people that go by this cytye,
shall speake one to another: wherfore hath
the Lord done thus vnto this noble cytye?
Then shal be answered: because they
haue broken the couenaunt of the Lord they
God, and haue worshipped strange
goddess. Houtne nor oute the deede, and be
not wofull for them, but be soye for him that be
parted away: for he cometh not agayne
and seeth his native countrey no more. For
thus sayth the Lord, as touching Seluan
the sonne of Josiah kynge of Iuda, whiche
was after his father, and is carryed oute
of this place: he shall neuer come hyther a-
gayne, for he shal dye in the place, wherunto
he is led captiue, & shal se this lande no more.
Woe wyche him, that buyrdeth his house
with vnyghthouse, and his parlours with
the good that he hath gotten by violence:
whiche neuer recompensed his neyghbours la-
bour, ne payeth him his hyre. he thynketh
in him selfe: I wyl buyrde me a wyche house
and goryous parlours: he cansteth wynde-
do to be between them, and the selynge &
gaules maketh he of Leode, and payneth
him Zedekiah. Thynkest thou to raigne
vnto that prouoked me to wyche with the
Leodes?

Did not thy father eate and drynke, and
prosper well, as longe as he dwelt with equi-
ty and vnyghthouse? Yea when he helped the
oppressed & payed to the, & right them prosper-
ed he well.

From whence came this, but onely because
he had me before his eyes, sayth the Lord.
Fleethes, as for thynge eyes and thynge
teeth, they loke vpon conscioussesse, to shed in-
nocent bloude, to do wronge and violence.
And therefore thus sayth the Lord agaynste
Ierusalem, the sonne of Josiah kynge of Ju-
da: They shal not mourne for him (as they
were to) alas brother, alas sister: neither shal
they saye vnto him: Alas sy, alas for that
noble prince. But as an alle shal be byr-
ged, corrupt and be caste without the gates of
Ierusalem.

Clymme by the hyl of Ierusalem (O thou
daughter Zion) lyfte vp thy voyce vpon
Balaan, cry from all partes: for al the louners
are distressed. I gaue the warnynge, whyle
thou wast yet in prosperite. But thou say-
est: I wyl not heare. And this manner haue
thou used from thy youth, that thou wouldest
neuer heare my voyce. All thy herdmen shall
be byrden with the wynde, and thy deyn-

ges shall be carryed awaye into captiuite:
Then shalte thou be broughte to shame and
confusyon, because of all thy wyckednesse:
thou that dwellest vpon Ierusalem, and ma-
kest thy nest in the Cedre trees. O how greate
shall thy mourninge be, when thy sorowes
come vpon the, as a woman traueylng with
chylde?

As truelye as I lyue (sayth the Lord)
Though Conaniah the sonne of Iehozabab
kynge of Iuda were the signet of my righte
hande, yet wyl I plucke him of: And I wyl
geue the into the power of them that seke to
slaye the, and into the power of them that
thou fearest: in to the power of Nabuchodon-
osor the kynge of Babylon, and in to the
power of the Calders. Moreover, I wyl
sende the, and thy mother that bare the, in
to a strange lande, where ye were not borne
and there shall ye dye. But as for the lande
that ye wyl desire to retorne vnto, ye shall
neuer come at it agayne. This man Cona-
niah shal be lyke an ymage robbed and toyme
in peces, whiche pleasech no man, for all his
apparell. Wherfore both he and his sere shal
be sent awaye, and cast out into a lande, that
they knowe not.

O thou earthe, earthe, earthe: heare the
woide of the Lord: Wylt thou this man among
the outlawes, for no prosperite shall this
man haue all his lyfe long. Neither shall a-
ny of his sere be so happye, as to set vpon the
seate of David, and to deare rule in Iuda,

The speaketh agaynste euill curates that make ha-
uoke of the shepe of the Lord. Of the connectyon
of the remnant of the Jewes to the sayth. The com-
myng of the true shepherde Chyph is prophesied.
Agaynste false prophetes. When a prophet preachech
the woide of God, God connecteth the heres of the
hearers. Agaynste prophetes that preache lyer un-
der the name of God. The myracles of false pro-
phetes.

CAPL

XXIII.

Woe vnto the shepherdes, that destroye
and scatter my flocke, sayth the Lord.
Wherfore, this is the commaundement
of the Lord God of Israel, vnto a shepher-
des that fede my people: Ye scatter and chace
out my flocke, and loke not vpon them. Ther-
fore now wyl I vylt the wickednesse of
your ymaginations, sayth the Lord: And
wyl gather to gyther the remnant of my
flocke from all landes that I had bygyuen
them vnto, and wyl byrge them agayne to
their pastures, that they maye geowe and in-
crease. I wyl set shepherdes also ouer them,
whiche shall fede them: They shal no more
feare and drede, for there shall none of them
be lost, sayth the Lord. Beholde, the tyme
cometh, sayth the Lord, that I wyl rayse
vp the ryghteous braynche of David, whiche
shal beare rule, and discuss matters with wyse-
dome, and shal set by equyte and rightous-
nesse a gayne in earth.

In

Ezechiel. xlii. b

Ezechiel. xlii. b
Ezechiel. xlii. b
Ezechiel. xlii. b

Ezech. xlii. 1.
Dan. ix. 2.
Deu. xxi. 1.
Zech. x. 1.
Deu. xxi. 1.
I. Cor. x. 1.
Jerem. xli. 1.

In his tyme shall Iuda be saved and Ierusalem shall dwell without feare. And this is the name that they shall call hym: even the Lord our righteous maker. And therefore beholde, the tyme cometh, sayth the Lord, that I shall no more be sayd: the Lord lyeth, which brought the children of Israel out of the lande of Egypt: But the Lord lyeth, which brought forth, and led the seed of the house of Israel, out of the North land, and from all countreys where I had scattered them and they shall dwell in their owne lande agayne.

By herce breaketh in my bodie, because of the false prophetes, all my bones wake: I am become like a broken man (that by the reason of myne can take no rest) for very feare of the Lord, and of his holy wordes: Because the land is full of adulterers, where whoremongers is increased and murtherers, and the pleasant pastures of the field are dried up. Yea the waye that men take, is trodden, and the good maner is notynge like the holy word of the Lord. For the prophetes have perverted their words, as they have loved to lie, and their wickedness have I found in my house, sayth the Lord. Wherefore, their way shall be slippery in the darkness, where in they may sturke and fall. For I will bring a plague upon them, even the plague of the vengeance, sayth the Lord. I have sent forth among the prophetes of Samaria, that they preached to Baal, and out of my people of Israel.

I have sent also among the prophetes of Jerusalem foule adulterers, and presumptuous men. They take the word of the Lord in vain, they have despised his name, so that they can not returne from their wickednes. All these with their cruelties are unto me, as Sodome, and as the inhabitants of Gomorrah.

Therefore thus sayth the Lord of Hostes concerning the prophetes: Beholde, I will send them with foxes, and make them digge the water of gall. For from the prophetes of Jerusalem is the sickness of Egypte come into all the lande.

And therefore the Lord of Hostes giueth you this warning: heare not the wordes of the prophetes, that preach unto you, and deceyve you: for they speake the meaning of their owne heart, and not out of the mouth of the Lord. They saye unto them, that aspeake me: The Lord hath spoken: Thus, ye shall prosper right well. And unto all them, that walke after the lust of their owne heart, they saye: Thus, there shall no misfortune happen you. For who hath gotten in the countreil of the Lord, that he hath herbe and understandeth, what he is about to doo: Who hath marked his tyme, as he doth? Beholde, the Lord my weether of the North (that is, his indignation) shall go forth, and shall fall downe upon the head of the wicked, and the wrath of the Lord shall not turne agayne, till he performe and fulfill the thought of his heart. And in the latter dayes ye shall knowe his

Jerem. xli. 1.
Sophon. xli. 1.

meanynge.

I have not sent these prophetes (sayth the Lord) and yet they ranne. I have not spoken to them, and yet they pitched. But if they hadde continued in my counsell and herde my wordes: they had turned my people from their euill wayes and wretched imaginations. Am I then God that seeth but the chynge, which is nyghe at hande, and not that is farr off? sayth the Lord. Wherefore man wyl he himselfe so, that I shall not se him sayth the Lord. Do not I fulfill heauen and earth? sayth the Lord. I have herde well enough, what the prophetes saye, that preache lyes in my name, sayng: I have dreamed, I have dreamed. How longe will this continue in the prophetes herces, to tell lyes, to preache the crafty subtilty of their owne heart? Whose purpose is (with the dreames that every one tell) to make my people forgette my name, as their fore fathers dyd, when Baal came by. The prophet that hath a dream, let him tell it: and he that understandeth my word, let him speake it sayth the Lord.

For what hath chaffe and wheat to do together? sayth the Lord. Is not my word like a fyre, sayth the Lord, and like an hammer, that breaketh the harde stone? Therefore thus sayth the Lord: Beholde, I will upon the prophetes, that steale my wordes, as they come out of my mouth. Beholde, here am I (sayth the Lord) agaynst the prophetes, that take upon their tongues to speake: The Lord hath sayd. Beholde, here am I (sayth the Lord) agaynst those prophetes, that darre prophesie lyes, and disceyue my people with their vanities, & my iacles, where I neuer sent, ne commaunded them. Therefore shall I do this people greates harme, sayth the Lord.

If this people, either any prophet or pious aske me, and saye: what is the burthen of the Lord? Thou shalt saye unto them: What burthen? Therefore will I call you from me (sayth the Lord) because ye are a burthen. And the prophet, that speaketh of this burthen, shall be called the burthen of the Lord, sayth the Lord.

But thus shall ye saye, carrye out to another: What aduise hath the Lord giuen? what is the Lordes commaundment? And as for the burthen of the Lord: ye shall speake no more of it: for euery mans owne word is his burthen, because ye haue altered the wordes of the hyppocrite God the Lord of Hostes our God.

Thus shall euery man saye to the prophetes: what aduise hath the Lord giuen the Lord? what sayth the Lord? And not ones to name the burthen of the Lord. Therefore thus sayth the Lord: For so moche as ye haue bled this terme (the burthen of the Lord) where as I not withstandinge sent unto you and forbade you to speake of the Lordes burthen.

Beholde therefore I will repute you as a

burthen, and will cast you out of my presence: yea and the city also, that I gaue you a pious fathers: and will bring you to an euilllasting confusion, and in to such a shame as shall neuer be forgotten.

The vision of the two panniers of fygges. The first vision signifieth, that parte of the people should be brought agayne from captiuitie. The seconde, that Gedechias and the rest of the people should be destroyed.

The Lord shewed me a vision: Beholde there were two maundes of fygges before the temple of the Lord, after that Nabuchodonosor kynge of Babylon had led awaye captiue Iechonah the sonne of Iosiah kynge of Iuda, the myghty men also of Iuda, with the woyle maisters, and companye of Ierusalem unto Babylon. In the one maunde were very good fygges, even like as those that be first ripe. In the other maunde were verye naughtye fygges, which myghte not be eaten, they were so euill. Then sayde the Lord unto me: What seest thou Jeremy? I sayde: fygges, wherof some be very good, and some so euill, that no man maye eat them.

Then came the word of the Lord unto me, after this maner: Thus sayth the Lord the God of Israel: I like as thou knowest the good fygges, so shall I knowe the men that are good, whom I haue sent out of this lande to the lande of the Chaldees, for their profyte: and I will set myne eyes upon the same, for I will bringe them agayne into this lande: I will buye them up, and will breake them downe: I will plant them, and will roote them out. And I will geue them a herce, to knowe howe that I am the Lord. They shall be my people, and I will be their God, for they shall returne unto me in their whole herce.

And like as thou knowest the naughtye fygges, which maye not be eaten, they are so euill: Even so will I (sayth the Lord) let Gedechias the kynge of Iuda, (ye and all his wyues, and the residue of Ierusalem that remaine out in this lande, and them also that dwell in Egypt) to be vexed and plagued in all kyngdomes and landes. And will make them to be a reprove, a comon by word, as I haue sayd: I will scattere them. I will sende the sword, hongre, and pestilence amonge them, untill I haue cleane consumed them out of the lande that I gaue unto them and their fathers.

Jeremy propheseth, that they shall be in captiuitie the forty and ten yeres, because they contemned and despised the wordes of God. He sheweth that in the forty and ten yeres, the Babylonians should be destroyed. The destruction of all persons is prophesied. The mouth the preachers of the wordes to waylynge.

A Sermon that was gyuen unto Jeremye, upon all the people of Iuda. In the fourthe yere of Iosiah kynge of Iuda, that was in the fyfthe yere of Nabuchodonosor kynge of Babylon. Whiche sermon Jeremye the prophet made vnto all the people of Iuda, and to all the inhabitants of Ierusalem on this maner.

From the thirtieth yere of Iosiah the son of Amos kynge of Iuda, vnto this presente daye (that is euentye and thirtieth yere) the word of the Lord hath ben committed vnto me. And so I haue spoken to you, I haue ryfen by earlye, I haue gyuen you warninge in season, but ye wolde not heare me. Though the Lord hath sente his seruantes, all the prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not encline youre eares to heare.

We sayd: Iourne agayne euery man frome his euill waye, and from your wicked synagations, and so shall ye dwell to euerye in the lande, that the Lord promysed you and your forefathers: and go not vnto strange goddes, serue them not, worshippe them not, and angre me not with the woikes of youre handes: then will not I punyssh you. Nevertheless, ye wolde not heare me (sayth the Lord) but haue refused me with the woikes of youre handes, to youre owne greates harme.

Wherefore thus sayth the Lord of Hostes: because ye haue not hearkened vnto my word: so, I will sende out and call for all the people that dwell in the North, sayth the Lord, and will prepare Nabuchodonosor the kynge of Babylon my seruante, and will bringe them upon this lande, and upon all that dwell therein, and vpon all the people that are aboute them, and will utterly roote them out. I will make of them a wilderness, a morrhage, and a continuall deserte.

Moreover, I will take frome them the hope of gladnesse and solace, the voyce of the byrdynome and the byrde, the voyce of the anoynted, with the cressettes: and this hole lande shall become a wilderness, and they shall serue the sayd people, and the kynge of Babylon the forty yeres and ten. When the thye score and foure yeres are expyed, I will visite also the wickednesse of the kynge of Babylon and his people, sayth the Lord: yea and the lande of the Chaldees, and will make it a perpetual wilderness, and will fulfill all my wordes vpon that lande, which I haue deuysed agaynst it: yea, all that is wyrtten in this booke, which Jeremye hath prophesied of all people: so that they also shall be subdued vnto diuers nations & great kynges, for I will acquyte eorum according to their deits and woikes of their owne handes.

For thus hath the Lord God of Israel spoken vnto me: Take this wyne cup of indignation

Jerem. xli. 1.
Sophon. xli. 1.

Jerem. xli. 1.
Sophon. xli. 1.

Jerem. xli. 1.

Jerem. xli. 1.

Jer. xlii. b. Ignation from my hand, that thou maid cause all the people to whom I sende the, for to digne of it: that when they have broken thereof, they may be mad and out of their wits, when the sword commeth, that I will sende amonge them. When take I the cuppe from the Lordes hand, and made all the people, digne thereof, unto whom the Lord had sent me.

C But spake the Lord of Jerusalem, and all the cities of Juda, their kinges and princes: to make them desolate, waste, despised and cursed, as it is come to passe this daye. Yea, and Pharas king of Egypte, his seruantes, his princes, and his people all together one with another, and all kinges of the lande of Egipt, all kinges of the Philistines lande, Aitalon: Azab, Accaron and the rest of Aitol, the Edomites, the Moabites, and the Ammonites, all the kinges of Tyus and Sidon: the kinges of the Jites, beyonde the see: Deban, Thema, Koz, and the Maues Imactites: all the kinges of Acabpe, and (generallye) all the kinges that dwell in the wilderness: all the kinges of Zamri, all the kinges of Elam, all the kinges of Medes, all kinges toward the North, farre of nye, curye one with his neyghbours: Yea, all the kingdomes that are vpon the vult earthe. The kinge of Syrach, sayde he, shall digne with them also.

J And say thou vnto them: This is the commandement of the Lord of hostes the God of Israel: Digne and be digne, spewe and fall that ye neuer rise: and that thow the sword, whiche I will sende amonge you. But ye saye ye will not receyue the cuppe of the hande, and digne it, then tell them: Thus saith the Lord of hostes the God of Israel: Digne it ye shall, and that shortly. For lo, I begin to plage the cite that my name is vpon it: I thynke ye then, that I will haue you unpunished? Ye shall not scape. For why, I call for a sword vpon all the inhabitants of the earth, sayth the Lord of hostes.

J Therefore tell them all these wordes, and saye vnto them: The Lord shall crye from aboute, and let his voyce be heard from his holy dwelling place. With a greace noyse shall he crye from his countreygall. He shall be a greace voyce (like the grape gatherers) and the sounde thereof shall be heard vnto the ends of the world. For the Lord hath a iudgement to geue vpon all people, and will holde his court of iudice with all flache and purghe the vngodly, sayth the Lord.

J For thus sayth the Lord of hostes: Se-horde, a mycrable plage shall come frome one people to another, and a greace noyse shall crye frome all the ends of the earthe. And the same daye shall the Lord be iustified, and the same daye shall the Lord be iustified. There shall no lamentation be made for anye of them, none gathered vp, none buried: but shall be as dung vpon the earth.

Remene, o ye shepherdes, and crye: for the flocke: for the time of your slaughter is fulfilled, and ye shall fall like the bestels comynge made for plecture.

The shepherdes shall have no waye to fle, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horribly, and the rammes of the flocke shall mourne: for the Lord shall consume them pasture, and theyr bestel felde shall be desolate, by cause of the horrible wyathe of the Lord. They shall forsake theyr foldes, like as a lion. For theyr landes shall be waste, because of the wyathe of the destroyer, and because of his ferefull indignation.

Jeremye moneth the people to amendement. He is taken of the Prophetes and Praelles, and brought to iudgement. He beinge accused before the Praelles, answereth: that he had preached only the wordes of God. The rulers and the people be-lyue Jeremye, against the wordes of the Praelles and Prophetes: after the example of Esaias, whiche had deuyred Sathias, that had preached the same thynges that Jeremye had preached. Thus the Prophete is tyld of Joakim, contrary to the will of God.

CAPL XXVI.

In the begynnyng of the reygne of Joakim the son of Josias king of Juda, came this worde from the Lord, saying: Thus sayth the Lord: Stande in the countrey of the North, and speake vnto all thym whiche (oute of the cistes of Juda) come to do worshipp in the Norths house, all the wordes that I commaunde the to saye. Take thou hepe not one worde backe, ye (peraduenture) they will barken and turne every man frome his wyched waye: that I maye also expre of the plage, whiche I haue determined to bynge vpon them, because of theyr wyched instructions.

And after this maner shalt thou speake vnto them: Thus sayth the Lord: Ye will not obeye me, to walke in my lawes, whiche I haue geuen you, and to heare the wordes of my seruantes the Prophetes, whome I sende vnto you, sayinge vpon vnto them: Ye will not helowen them (I saye) then will I do to this house, as I haue done to Siloh, and will make this cite to be abhorred of all the people of the earth. And the praelles, the Prophetes, and all the people herde Jeremye preache these wordes in the house of the Lord.

Nowe when he hadde spoken vnto all the wordes, that the Lord commaunded hym to preache vnto all the people, then the praelles, the Prophetes, and all the people held byn vpon hym, and sayde: thou shalt not holowen them: thou shalt be so bold, as to saye in the name of the Lord: it shall happen to this house as it was to Siloh: and thou shalt saye: it shall be so waste, that no man shall dwell therein.

And when all the people had gathered aboute Jeremye in the house of the Lord, the praelles of Juda herde of this rumoure, and they came forth with sure of the kinges palace in to the house of the Lord, and sat the downe before the newe doore of the Lord. Then spake the praelles and the Prophetes vnto the rulers, and to all the people, these wordes: This man is worthy to dye, for he hath preached against this cite, as ye your selues haue herd with your eares.

Then sayde Jeremye vnto the rulers and to all the people: The Lord hath sent me to preache against this house, and against this cite all the wordes that ye haue herd. Therefore amende your wayes, and your aduitements, and be obedyent vnto the voyce of the Lord your God: so shall the Lord relent of the plage, that he hadde deuyed against you. Nowe as for me: I am in your handes, do with me as ye thynke expediente and good.

But this shall ye knowe: ye put me to death, ye shall make your selues, this cite and all the inhabitants thereof, gyle of innocent bloude. For this is of a tuth: that the Lord hath sent me vnto you, to speake al theyr wordes in your eares.

Then sayd the rulers and the people vnto the praelles and Prophetes: This man may not be condemned to death, for he hath preached vnto vs in the name of the Lord our God. The elders also of the lande rose vp, and sayd thus vnto all the people: As the head the Nazabite, whiche was a Prophete vnto Sathias kinge of Juda, spake to all the people of Juda: Thus sayth the Lord of hostes: Syon shall be plowed like a felde, Jerusalem shall be an heape of sturres, and the hill of the Norths house, shall be turned to an hye wodde.

Did Sathias the kinge of Juda and the people of Juda put him to death for this? No truly, but rather feared the Lord, and made thys prayer vnto him. For whiche cause also the Lord repented of the plage that he hadde deuyed against them. Shold we then do such a thinge as shall be agaynst our soules? There was a Prophete also, that preached as I saye in the name of the Lord called Uriah the sonne of Shemiah of Gathatharim: this man preached also agaynst this cite and agaynst this land, according to all as Jeremye sayth. Nowe when Joakim the kinge with all the elders and princes had herd his wordes, the kinge sent about to sle him. When Uriah perceyued that, he was afraide, and fled, and departed in to Egypte.

Then Joakim the king sent seruantes in to the lande of Egypt: namely Sinathan sonne of Achab, and certeyn men with him in to Egypte, whiche fetched Uriah oute of Egypte, and brought him vnto kinge Joakim: that he should be with the kinge, and cast his bodye in to the common peoples graue. But when the son of Sathian helprd Jeremye, that he came not in to the handes of the people to be slayne.

Jeremye, at the commandement of the Lord, sendeth bondes to the kinge of Juda, and to the other kinges that were nyghe, whereby they are monyshed to become subiects vnto Nabuchodonosor. He warneth the people and the kinges and rulers, that they helene not take Prophetes.

CAPL XXVII.

In the begynnyng of the reygne of Joakim the sonne of Josias kinge of Juda, came this worde vnto Jeremye from the Lord, whiche spake thus vnto me: Make the bondes and cheynes, and put them about thy necke, and sende them to the kinge of Edom, the kinge of Moab, the kinge of Ammon, the kinge of Tyus, and to the kinge of Sydon, & that by the messengers whiche shall come to Jerusalem vnto Sedechias the kinge of Juda, & byd them saye vnto their masters: Thus sayth the Lord of hostes, the God of Israel, speake thus vnto your masters: I am he that made the earth, the men, and the cattell that are vpon the grounde, with my greace power and stretched out arme, & haue geuen it vnto whom it pleased me.

And nowe will I deliuer all these landes in to the power of Nabuchodonosor the kinge of Babylon, my seruant. The bestels also of the felde shall I geue hym to doo hym scrupce. And all people shall serue him, and his sonne, and his chyldes chyldren, vntill the tyme of the same lande be come also: yea manye people, and greace kinges shall serue hym.

Affoore, that people and kyngdome whiche will not serue Nabuchodonosor, and that will not put theyr neckes vnder the yoke of the kinge of Babylon: the same people will I byrpe with the sword, with hunger, with pestilence, vntill I haue consumed them in his handes, sayth the Lord. And therefore helowen not your selues, lothslapers, expounders of dyames, that mares and wytyches, whiche saye vnto you: ye shall not serue the kinge of Babylon. For they preache you lyes: to bynge you farre frome your lande, and that I maye caste you out, and destroye you. But the people that put theyr neckes vnder the yoke of the kinge of Babylon and serue hym, those I will let remayne still in their owne lande (sayth the Lord) and they shall occupy it and dwell therein.

All these thynges tolde I Sedechias kinge of Juda, and sayde: Put your neckes vnder the yoke of the kinge of Babylon, and serue him and his people, that ye maye lyue. Why, wilt thou and thy people perish with the sword, with hunger, with pestilence: like as the Lord hath deuyed for all people that will not serue the kinge of Babylon? Therefore geue no care vnto thys Prophete (that tell you: Ye shall not serue the kinge of Babylon) for they preache you lyes, neyther haue I sent them, sayth the Lord: howe be it they are bold, falsely to prophete.

Eccle. i. a
Judith. xli. b
Jer. xxv. a
Daniel. iiii. a
Jeremi. xlii. b
Jer. xlii. b
Jer. xlii. b

Jer. xlii. b
Jer. xlii. b

Jer. xxviii. c
Jer. xxviii. c

Jer. xxviii. c
Jer. xxviii. c
Jer. xxviii. c
Jer. xxviii. c

in my name: that I mighte the sooner drye you out, and that ye myght perishe with your preachers.

I spake to the prestes also, and to all the people: Thus sayeth the Lorde: Heare the wordes of those Prophetes that preache vnto you, and saye: Beholde the vessels of y^e Lorde house, shall surely be brought byther agayne frome Babylon: for they prophete lyas vnto you. Heare them not but serue the kynge of Babylon, that ye may lyue. Wherefore will ye make this cytye to be destroyed? But yf they be true Prophetes in very dede, and yf the worde of the Lorde be commytted vnto them, then lette them praye the Lorde of hostes, that the remnant of the ornaments (which are in the house of the Lorde, and the marne yet in the house of the kynge of Iuda, and at Ierusalem) be not caried to Babylon also.

For thus hath the Lorde of hostes spoken concerning the pylers, the lauer, the scat and the residue of the ornaments that yet remain in this cytye, whiche Nabuchodonosor the kynge of Babylon toke not, when he caried awaye Jehoniah the sonne of Josiah kynge of Iuda, with all the power of Iuda and Ierusalem, frome Ierusalem vnto Babylon captiue.

Yes, thus hath the Lorde of hostes the God of Israel spoken, as touchynge the residue of the ornaments of the Lorde house, of the kynge of Judas house, and of Ierusalem: They shall be caried vnto Babylon, and there they shall remaine vntill I bypse them, sayeth the Lorde. Then will I bypse them byther agayne. And this was done in the same yere: euen in the beginning of the reygne of Sedechias king of Iuda.

The false prophete of Hananiah the Prophete. Jeremie sheweth y^e the Prophete of Hananiah is false, by the example of other Prophetes. He beinge mispryed of the Lorde, reponeth Hananiah, prophesyinge his death.

CAPL. XXVII.

But in the fourth yere of the reygne of Sedechias kynge of Iuda, in the fyfth moneth: It happened that Hananiah the sonne of Asur the Prophete of Sabaon spake to me in the house of the Lorde, in the presence of the prestes and of all the people, and sayd: Thus sayeth the Lorde of hostes the God of Israel: I haue broken the pike of the kynge of Babylon: and after two yere will I bypse agayne in to this place, all the ornaments of the Lorde house, that Nabuchodonosor kynge of Babylon caried awaye from this place vnto Babylon.

Yes, I will bypse agayne Jehoniah y^e sonne of Josiah the kynge of Iuda him selfe, with all the pylers of Iuda (that are caried vnto Babylon) euen in to this place, sayeth the Lorde, for I will bypse the pike of the king

of Babylon.

Then the Prophete Jeremie gaue answer vnto the Prophete Hananiah, before the prestes, and before all the people that were present in the house of the Lorde. And y^e Prophete Jeremie sayd: Amen. The Lorde is that, and graunt the thyng whiche thou hast propheted: that he maye bypse agayne all the ornaments of the Lorde house, and restore all the pylers frome Babylon in to the place. But the lesse hearken thou also what I will saye, that thou and all the people maye heare: The Prophetes that were before vs in times past, whiche propheted of warre or trouble, or penitence, cyther of pear upon manie nations and greates kyngdomes were proued by this, (y^e God had sende them in very dede) whiche thing came to passe, whiche that Prophet tolde before.

And Hananiah the Prophete toke y^e cheyne from the Prophete Jeremies necke, and brake it, and with that sayd Hananiah that all the people might heare: Thus hath the Lorde spoken: Euen so will I bypse the pike of Nabuchodonosor kynge of Babylon, frome the necke of all nations, yea and that within this two yere. And so the Prophete Jeremie went his waye.

Nowe after that Hananiah the Prophete had taken the cheyne from the Prophete Jeremies becke, and broken it: The word of the Lorde came vnto the Prophete Jeremie sayng: Go and tell Hananiah these wordes: Thus sayeth the Lorde: Thou hast broke the cheyne of woe, but in steade of woe thou shalt make eternis of yron. For thus sayeth the Lorde of hostes the God of Israel: I will put a pike of yron vpon the necke of all the people, that they maye serue Nabuchodonosor the kynge of Babylon, yea and so shall they do. And I will geue them the breddes in the felde. Then sayd the Prophete Jeremie vnto that Prophete Hananiah: Heare me (I praye the) Hananiah: The Lorde hath not sente the, but thou bypsest this people in to falshe hope. And therefore thus sayeth the Lorde: Beholde, I will sende the out of the land, and within a yere thou shalt dye, because thou hast falsly spoken agaynst the Lorde. So Hananiah the Prophete died the same yere in the seventh moneth.

The Spirite of Jeremie, sent vnto them that were in captiuitie in Babylon. The prophetes they returned from captiuitie after the space of ten yeres. The prophetes that remained in Ierusalem, and of the people that remained in Ierusalem. The thirtieth two Prophetes that were in the people. The death of Semeliah the Prophet.

CAPL.

XXIX.

This is the copie of the lre, that Jeremie the Prophete sent from Ierusalem vnto the pylers: the Senators prestes, Prophetes, and all the people whom Nabuchodonosor had ledde vnto Babylon after

after that tyme that kynge Zechoniah, and his queene, his chamberlaynes the pynces of Iuda and Ierusalem, the workemakers of Ierusalem were departed thither. Whiche lre Eliaha the sonne of Saphan and Gamariah the sonne of Jehikiah byd heare, whom Sedechias y^e kynge of Iuda sente vnto Babylon to Nabuchodonosor the kynge of Babylon. These were the wordes of Jeremies lre:

Thus hath the Lorde of hostes, the God of Israel spoken vnto all the pylers that were ledde frome Ierusalem vnto Babylon: buyde your houses to dwell therein: plante you gardens, that ye maye enioye the frutes thereof: take you wyues to beare you sonnes and daughters: proude wyues for your sonnes, and husbands for your daughters, that they maye geue sonnes and daughters, and that ye maye multiplye there. Labour not to be serued, but seke after pear, and prosperite of the cytye wherein ye be pylers, & praye vnto God for it. For in the pear therof shall your pear be. For thus sayeth the Lorde of hostes, the God of Israel: Let not those Prophetes and soothsayers that be amonge you, bypse you: and bene not your owne swears, for why, they preache you lyas in my name, and I haue not sente them, sayeth the Lorde.

But thus sayeth the Lorde: When ye haue fulfilled the space of ten yeres at Babylon, I will bypse you home, and of myne owne goodnesse I will carpe you byther agayne vnto this place. For I knowe what I haue sayd for you, sayeth the Lorde. My thoughtes are to geue you pear, and not troublis (whiche I geue you all redye) and that ye maye haue hope agayne. Ye shall crye vnto me, ye shall go and call vpon me, and I shall heare you. Ye shall seke me, and fynde me. Yea so be that ye seke me with your hole hearte, I will be found of you (sayeth the Lorde) and will bringe you out of pylon, and gather you together agayne out of all places wherin I haue scattered you, sayeth the Lorde: and will bypse you agayne to the same place, from whence I caried you to be caried awaye captiue.

But where as ye saye, that God haue sayd you by prophetes at Babylon: thus hath the Lorde spoken (concernyng the kyng that was in the stele of David, and all the people that dwelle in this cytye, your bretheren that are not gone with you in to captiuitie.) Thus, I saye, speaketh the Lorde of hostes: Beholde, I will sende a swerde, dongre, and pestilence vpon them, and will make them lyke vnto figges, that maye not be eaten for vntill they be. And I will persecute them with y^e swerde, with dongre and reb.

I will drye them vp to be beyed of all kyngdomes, to be cursed, aduoyed, laughed to scorn, and put to confusion of all the people amonge whome I haue scattered them: and that because they haue not ben obedient vnto my commandmentes, sayeth the Lorde, whiche I sente vnto them by my seruantes

the Prophetes. I sode by early, and sent vnto them, but they wolde not heare, sayeth the Lorde.

Heare therefore the worde of the Lorde, all ye pylers, whom I sent from Ierusalem vnto Babylon: Thus hath the Lorde of hostes the God of Israel spoken of Zechoniah the sonne of Zolaias, and of Sedechias the sonne of Jehoniah, which prophete lyas vnto you in my name: Beholde, I will deliuer them in to the hand of Nabuchodonosor the kynge of Babylon, that he maye see them before your eyes. And all the pylers of Iuda that are in Babylon, shall take vpon them this terme of cursyng, and saye: How good was vnto the, as he byd vnto Sedechias and Zechoniah, whome the kynge of Babylon tolde in the tyme, because they lyened shamefully in Ierusalem.

For they haue not only falsed their neyghbours wyues, but also preached linge wordes in my name, whiche I haue not commaunded them. Thus I testify and assure, sayeth the Lorde. But as for Semeliah the Rechlamyte thou shalt speake vnto him: Thus sayeth the Lorde of hostes the God of Israel: Whiche thou hast sealed lre vnder thy name, vnto all the people that is at Ierusalem, and to Sopponiah the sonne of Jehoniah the prest: yea, and sent them to all the prestes: wherin thou wyrted thus vnto him: The Lorde hath sayde vnto me to be prest in steade of Josiah the prest, that wolde be the chefe in the house of the Lorde aboue all Prophetes, and prestes euer, and that thou mayest put them in pylon, or in the stocks. Nowe happeneth it yhen, that thou hast not reproued Jeremie of Anathoth, whiche neuer leaueh of his prophesyinge?

And beyde all this, he hath sent vs wordes vnto Babylon, and tolde vs playnly, that our captiuitie shall longe endure: that we shoulde buyde vs houses to dwell therein, and to plante vs gardens that we maye enioye the frutes thereof. Whiche lre Sopponiah the prest byd redde, and let Jeremie the Prophete heare it.

Then came the worde of the Lorde vnto Jeremie, sayng: Sende wordes to all them that are in captiuitie, on this maner: Thus hath the Lorde spoken concerning Semeliah the Rechlamyte: Bycause that Semeliah hath propheted vnto you without my commission, and broughte you in to a falshe hope, therefore thus the Lorde dothe certifie you: Beholde, I will drye Semeliah the Rechlamyte, and his seed: so that none of his shall remaine amonge this people, and none of them shall be the good that I will do for this people, sayeth the Lorde. For he hath preached falsely of the Lorde.

The returne of the people from Babylon. God by his chasterunge sheweth that the people is full. The destruction of the enemies of Israel.

CAPL.

XXX.

The

not be sought out: So will I also not cast out the hole seed of Israel, for that they have committed, sayeth the Lord: Beholde, the dayes come sayeth the Lord, that the city of the Lord shall be enlarged from the tower of Babel, unto the gate of the corner wall. From thence shall the right measure be taken before her unto the byll top, of Gath, and shall come about Gath, and the hole valley of the dead carcasses, and of the albes, shall be brought unto the broke of Lebanon: and from thence unto the corner of the house, towards the East, where as the Sanctuary of the Lord also shall be sette. And when it is now builded and set up of this sayd city, it shall never be broken, nor shall there be any more.

Jeremy is cast in to prison, because he prophesied that the city should be taken of the kynge of Babylon. By the side that Jeremy bought at the commandment of the Lord, is signified, that the people should come agayne to their owne possession. The people of God are his servants, and he is their Lord. To care God is Gods grace, to content that ignites may be rewarded.

CAPL.

XXXII.

These wordes spake the Lord unto Jeremy, in the tenth yere of Sedechias kynge of Juda, whiche was the. xviij. yere of Nabuchodonosor, what tyme as the king of Babilons house layed siege vnto Jerusalem. But Jeremy the prophet lay bound in the court of the prison, which was in the kynge of Judas house: where Sedechias the kynge of Juda caused him to be layed, because he hadde prophesied of this maner: Thus sayeth the Lord: Beholde, I will be lyent this ctye in to the handes of the kynge of Babilon whiche shall take it. As for Sedechias the kynge of Juda, he shall not be habie to escape the Caldees, but surely he shall come in to the handes of the kynge of Babilon: which shall speke with him mouth to mouth, and one of the shall take an other in the face. And Sedechias shall be carryed vnto Babilon, and there shall he be, vntill the tyme that I wylt hym, sayeth the Lord. But if thou take in hande to fighte agaynste the Caldees, thou shalt not prosper.

And Jeremy sayde: Thus hath the Lord spoken vnto me: Beholde, Hananeel the son of Selum thine vnckles sonne shall come vnto the, and requyre the to retorne thel and, that lyeth in Anathoth vnto thy selfe: for by reason of hym it is thy parte to redeme it, and to bye it out.

And so Hananeel myne vnckles son came to me in the court of the prison (accordinge to the wordes of the Lord) and sayde vnto me: Myr my lande (I praye the) that lyeth in Anathoth in the countrey of Beniamin: for by herptage thou hast righte to lose it

out for thy selfe, therefore redeme it. Then I perceyved, that this was the commandment of the Lord, and so I loosed the lande from Hananeel of Anathoth, myne vnckles sonne, and wored him there the money: even seven cycles, and ten spall pens.

I caused him also to make me a wylling, and to seale it, and called recorde therby, and wored him there the money vpon the wayes.

So I toke the euidence with the coppe (when it was bydeslye sealed and red out): I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Hananiah in the byght of Hananeel my cosen, and in the presenche of the wytnesses, that be named in the euidence, and before all the Jewes that were therby in the court of the prison.

I charged Baruch also before them saying: the Lord of Hostes God of Israel commandeth the, to take this sealed euidence with the coppe, and to lay it in an earthen beell, that it maye longe contynue.

For the Lord of Hostes the God of Israel hath decreed, that houses, felde and byncyardes shall be possided agayne in this lande.

Now when I had deliuered the euidence vnto Baruch the son of Neriah, I besought the Lord, saying: O Lord God: It is then that thou hast made heauen and earth with thy great power and bygh arme, and there is nothing to harde for the. Thou thyselfe receyuest vnto thousands, thou recompenseth the workes of the fathers, into the holme of the children that come after them.

Thou arte the great and myghty God, whose name is the Lord of Hostes: I graue in counsell, and in mine in thought: Thine eyes loke vpon all the wayes of men: thou art rewarder of euery one after his waye, and accordinge to the frutes of his inuention.

Thou hast done greates tokens and wonders in the lande of Egypt (as we se this daye) vpon the people of Israel an vpon chole men: to make thy name greates, as it is come to passe this daye.

Thou hast brought thy people of Israel out of the lande of Egypt, with robins, with wonders, with a myghty hand, with a stretched out arme, and with great excellenche: and hast gyuen them this lande, like as thou haddest promysed vnto thy fathers: Namelye that thou wouldest gyue them a lande, that floweth with mylke and honny.

Come when they came thither, and possessed it, they so loved not thy voyces, and walked not in thy lawe: but all that thou commaundest them to do, that haue they not done, and therefore come all these plagis vpon them.

Beholde, there are bulwarkes made now against the city to take it: and it shall be taken of the Caldees that besiege it, which shall hangre and tread, and like what thou hast spoken, that same shall come vpon them.

For so, all thinges are present vnto the: yet sayest thou vnto me (O Lord God) and commaundest me, that I shall lose a pce of lande vnto my selfe, and take wytnesses thereto: and yet in the meane season the ctye is deliuered in to the power of the Caldees.

Then came the word of the Lord vnto me, saying: Beholde, I am the Lord God of all flesh, is there any thyng then to hard for me? Therefore thus sayeth the Lord: Beholde, I shall deliuer this ctye in to the power of the Caldees, and in to the power of Nabuchodonosor the kynge of Babilon, they shall take it. For the Caldees shall come, and wytnesse this ctye, and sette fyre vpon it, and burne it: with the gorgeous houses, in whose parlours they haue made sacrifices vnto Baal, and poured bynchofferings vnto strange goddes to prouoke me vnto wrath.

For I singe the children of Israel, and the children of Juda haue wrought wyckednes before me euer from theyr youth, what haue they elles done, but prouoked me with the workes of their owne handes: sayeth the Lord.

O what hathe this citty bene els, but a prouokynge of my wrath, euer sence the daye that I builded it vnto this houre? Wherin I cast it out of my sight, because of the great blasphemies of the children of Israel and Juda, whiche they haue done to prouoke me: yea they, their kynges, their princes, their prestes, their prophetes, hole Juda, and all the citizens of Jerusalem.

When I rose vpon early, and taught them and inuente them, they turned theyr backs to me, and not their faces. They wolde not heare, to be reformed and correcte. They haue sette their goddes in the house, that is halowed vnto my name, to despyle it. They haue builded bygh places for Baal in the halley of the children of Iennoon, to bringe their sonnes & daughters vnto Moloch: whiche I neuer commaunded them, neither came it into my thought, to make Juda synne suchlike abhominacion.

Therefore thus hathe the Lord God of Israel spoken, concerninge this ctye, which (as ye your selues confesse) shall be deliuered into the hande of the kynge of Babilon, when it is wonne with the swerde, with honny and with pestilence. Beholde, I wylt gather them to gyther from all landes, wherin I haue scatered the in my wrath, in my fearfull and greates displeasure: and wylt bringe them agayne vnto this place, where they shall dwell safely. And they shall be my people, and I wylt be theyr God.

And I wylt gyue them one herte and one voyce, that they maye feare me all the dayes of their lyfe, that they and thre children after them maye prosper. And I wylt sette vpon an euill dayng councail with them: Namelye: that I wylt neuer cease to doo theym good, and that I wylt put my feare in their hertes, so that they shall not run awaye from me.

Yea I wylt haue a lust and pleasure to do theym good, and saychfully to plant them in this lande with my hole herte, and with all my soule.

For thus sayeth the Lord: lyke as I haue brought all this great plage vpon this people: so wylt I also bringe vpon them all the good, that haue I promysed them. And men shall haue their possessions in this lande, wherof ye saye nowe, that it shall neither be inhabited of people ne of cattell, but be deliuered in to the handes of the Caldees: Yea lande shall be bought for money, and euidences made ther vpon and sealed before wytnesses in the countrey of Beniamin, and rounde aboute Jerusalem: in the cities of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth, yea & in the cities that are in the deserte. For I wylt bringe theyr prisoners hither agayne, sayeth the Lord.

The prophete is monished of the Lord, to praye for the deliuerance of the people, whiche the Lord promyseth. God togyueth synners, and dooth graciouslye to the people, for his owne renowne. Of the byrth of Christ. The kyngdome of Christe in the church shall neuer be ended.

CAPL.

XXXIII.

Moreouer the word of the Lord came vnto Jeremy on this maner, when he was yet bounde in the court of the prison: Thus sayeth the Lord, which fulfilleth the thyng that he speaketh, the Lord which performeth the thyng that he taketh in hande: euen he, whose name is the Lord: thou hast cryed vnto me, and I haue herde the: I haue heared grates an bygh thynges, whiche were vnknewen vnto you.

Thus (I saye) spake the Lord God of Israel, concerninge the houses of this citty, & the houses of the kynges of Juda: that they shall be broken thowme the ordynance and weapons, when the Caldees come to besiege them: and they shall be filled with the dead carcasses of men, whome I wylt slaye in my wrath and displeasure: when I turne my face frome this ctye because of all her wyckednesse. Beholde, (sayeth the Lord) I wylt heale theyr wounds and make theym hole, I wylt open them the treasure of pease and truth.

And I wylt retorne the captiue of Juda and Israel: and wylt set them by agayne as they were afore, from all myndes (where in they haue offended agaynste me) I wylt cleane them: And al their blasphemies whiche they haue done agaynste me, when they regarded me not, I wylt forgyue them.

And this shall get me a name, a prayse & honoure, amonge all people of the earth, whiche shall heare all the good, that I wylt shewe vnto them: yea they shall be afraied and adonred at all the good dedes and benefites, that I wylt do for them. Therefore thus sayeth the Lord: in this place, wher-

of ye saye that it shall be a wyldernes, wher
in neither people ne catell shall dwell: in like
manner in the cyties of Iuda and Iherusalem
(which also shall be so voyde, that
neither people ne catell shall dwell there)
shall the voyce of gladnesse be heard againe,
the voyce of the byrdynge and of the byrde
the voyce of them that shall synge: I praye
the Loyde of Hostes, for he is longynge and
his mercye endureth for ever, and the voyce
of them that shall offer up gyftes in the house
of the Loyde. For I will restore the captiue
of this land, as it was afore, saye the Loyde.
Thus saye the Loyde of Hostes Ie
shall come yet thereto, that in this lande,
whiche is voyde from men and catell, and in
all the cyties of the lande, there shall be set
up shepherdes cottages: in the cyties vpon the
mountaynes: and in the cyties that lye vpon
the playne, and in the desert.

In the lande of Ienizamin, in the felde
of Ierusalem, and in the cyties of Iuda shall
the voyce be heard againe, vnder the hand
of him, that telleth them, saye the Loyde.
Beholde, the tyme cometh, saye the Loyde,
that I will persoume that good thyng, whil-
che I haue promysed vnto the house of Iera-
el and to the house of Iuda. In those dayes,
and at the same tyme, I will byrge forth
vnto Dauid, the brachete of ryghteousnes, &
he shall do equyte and righteouslye in the
land. In those dayes shall Iuda be helped, &
Ierusalem shall dwell safe, and he that shall
call her is euen God our treshenous maker.
For thus the Loyde promyseth: Dauid shall
never want one, to lye vpon the stole of the
house of Irael: neither shall the priestes &
Leuytes want one to offe awayne before me
burnt offringes, to kynde the meat offryn-
ges, and to prepare the sacryfices.

And the voyde of the Loyde came vnto
Jeremye after this manner: Thus saye the
Loyde: Make the couenaunt whiche I haue
made with Dauid, and myght be broken, that
thou shalt not be daye and nyght in due sea-
son. Then maye my couenaunt also be broke
whiche I made with Dauid my seruaunte,
and so he not to haue a sonne to reigne in his
steede. So shall also the priestes and Leuytes
never saye, but serue me. For lyke as the
herbes of heauyn maye not be nombred, nei-
ther the fowles of the see measured: so will I
multiplye the seede of Dauid my seruaunt,
and of the Leuytes my mynistrs.

Agayne, the voyde of the Loyde came
to Jeremye, sayinge: Wherfore thou not
what this people sayeth? Two hundredes
(saye they) shall be the dayes, and those
shall be the dayes of the daye. For so farre
as my people come, they haue no hope
to come to Ierusalem, to be one peo-
ple againe. Thus saye the Loyde: I
I haue made no couenaunt with Dauid
& his seede, and gyuen no othe vnto heuen and
earth: I haue sayd also vnto the seede
of Dauid my seruaunt: so that I will take
no pynte out of his seede, to rule the people
of Iuda, Ierusalem, Iacob, and Iacob. But yet I

will turne agayne their captiuitie, & bringe
them vnto them.

Beholdeneth that the cytie, and Ierusalem
also, shall be geyuen vnto the Loyde of the
kinge of Babylon. He shall take them that he
wille of the people, & shall be as a
pardon to goe at the people.

CAPL XXXIII.

These are the wordes whiche the Loyde
spake vnto Jeremye, what tyme as he
hath honore of the kinge of Babylon, and
all his hostes (out of all the kyngdomes that
were vnder his power) and all his people,
soughte agayne Ierusalem, and all the ciues
therof. Thus saye the Loyde God of Irael:
God, and I spake to Sedechias the kinge of
Iuda, and tell him: The Loyde sendeth the
this voyde: Beholde, I will deliuer this
citie in to the hande of the kinge of Baby-
lon, he shall burne it, and thou shalt not es-
cape his handes, but shalt be led awaye pri-
soner, and deliuered in to his power. Then
shalt thou loke the kinge of Babylon in the face,
& he shall speake with the mouth to mouth,
then shalt thou goe to Babylon. Yet haue
the wordes of the Loyde, & Sedechias then
kinge of Iuda: Thus saye the Loyde vnto
me: Thou shalt not be slayne with the
sword, but shalt dye in peace. Lyke as the
foxes fathers the kynges, my progenytours,
were dyente: so shalt thou be dyent also, and
in the mourning they shall saye: Oh Loyde,
for thus haue I deceyued, saye the
Loyde.

Then spake Jeremye the prophete all
these wordes vnto Sedechias kinge of Iuda
in Ierusalem: what tyme as the kinge of
Babylons hoste besieged Ierusalem, and the
remnant of the cyties: Ierusalem, Iacob &
Iacob, whiche yet remained of the strong
defenced cyties of Iuda.

These are the wordes that the Loyde
spake vnto Jeremye the prophete, when Se-
dechias was agreed with all the people at Je-
rusalem, that they shoulde be proclaymed a
libertye: so that euery man shoulde let his
seruaunt and handmaide go free, & he
shoulde, and no Iewe to holde his bythe
as a bonde man. Nowe as they had confest
euen so they were obdurate, and let them go
free. But afterwards they repented, and toke
agayne the seruantes and handmaidens,
whom they had let go free, and so made the
bonde agayne.

For the whiche cause the wordes of the
Loyde came vnto Jeremye from the Loyde
him selfe, sayinge: Thus saye the Loyde
God of Irael: * I made a couenaunt with
your fathers, whan I brought them out of
Egypte (that they shoulde no more be bonde
men, sayinge: When I haue serued you, I
will let you go free, & I haue sayd vnto
the fathers, that they shoulde let you go free,
but your fathers obeyed me not, & they
perchance not vnto me. As for you, ye

nowe turned, and byd tyghte before me, in
ye proclaymed, euery man to let his neigh-
bour go free, & in that ye made a couenaunt
before me, in the temple that beareth my name:
but yet ye haue turned your selues agayne
and blasphemed my name: In this, that eu-
ry man hath requyred his seruante and
handmaiden agayne, whom ye had let goe
free, and compelled them to serue
you agayne, and so be your bonde men. And
therefore thus saye the Loyde: ye haue not
obeyed me, euery man to proclayme liberte
vnto his brother and neighbour: wherfore
I will call you vnto a liberte, saye the
Loyde: euen vnto the swearde, to the pesti-
lence, and to hunger, and will make you to be
plaged in all the kyngdomes of the earth.
For the men that haue broke my couenaunt
and not kepte the wordes of the appoynt-
ment, which they made before me: when they
heard the calse in two, and when there was
calle the two halles therof: The Prin-
ces of Iuda, the princes of Ierusalem, the
gyddes men, the seers, and all the people of
the lande, whiche went thowse to two spyes
of the calse. Those men will I geue in to the
power of their enemyes, and in to the handes
of them that folowe vpon their spyes.

And their deedes shal be meat for
the fowles of the ayre, and beles of the fildes
as for Sedechias the kinge of Iuda and his
princes, I will deliuer them in to the po-
wer of their enemyes, and of them that de-
sire to slaye them, and in to the handes of the
kinge of Babylons hoste, whiche nowe is re-
turned home: you: But the voyde my com-
mandement (saye the Loyde) they shall
come agayne before this cite, they shall
spye agayne it, wynde it, and burne it.
Wherefore I will lye the cyties of Iuda
to waste, that no man shall dwell therein.

Beholdeneth the obedience of the Rechab-
ytes, and the confoundynge of the pyde of the Je-
rites. The commandement of Ionadab, the ca-
pitall of the Rechabytes. He thence punishment
vnto the rebellious Iewes. He promyseth pro-
prie vnto the Rechabytes, for theyr obedience vnto
the saye.

CAPL XXXV.

These wordes whiche the Loyde spake
vnto Jeremye, in the daye of Joa-
him the sonne of Josiah kinge of Iuda
in this: Go vnto the house of the Rechab-
ytes, and call them oute, and byrge them
to the house of the Loyde in to some com-
mon place, and geue them wyne to drynke.
Then toke I Jazaniab the sonne of Jeremye,
the sonne of Habazaniab, & his brethren, and
all his sonnes, and the hole household of
the Rechabytes: and brought them to the
house of the Loyde, in to the closet of the chil-
dren of Hanan the sonne of Jegedallah the
man of God: whiche was by the closet of
the princes, that is aboute the closet of Baal-
the sonne of Selum, whiche is the chiefe

of the treasure. And before the sonnes of the
kinge of the Rechabytes, I set portes full
of wyne, and cuppes, and sayde vnto them:
Drynke wyne. But they sayde: we drynke no
wyne, for Ionadab the sonne of Rechab
oure father commaunded vs sayinge: ye and
your sonnes shall neuer drynke wyne, buyd
no houses, sowe no seede, plante no byrns,
reape ye shall haue no byrns: but for all
your tyme ye shall dwell in tentes, that ye
maye lye longe in the lande wherin ye be
strangers.

Thus haue we obeyed the commandment
of Ionadab the sonne of Rechab our father:
in all that he hath charged vs, and so we
drynke no wyne all oure lyfe longe: we nor
oure wyues, our sonnes, and our daughters.
Neither buyde we any house to dwell ther-
in, we haue also amouges vs neither byn-
pades, ne sowe land to sowe: but we dwell
in tentes, we obey, and do according vnto all
that Ionadab our father commaunded vs.

But nowe when Nabuchodonosor the
kinge of Babylon came vp in to the lande, we
sayde come, let vs goe to Ierusalem, that we
maye escape the hande of the Chaldees and the
Assyrians: & so we dwelt in Ierusalem.
Then came the wordes of the Loyde vnto Je-
remye sayinge: thus saye the Loyde of Ho-
stes the God of Irael: Go and tell hole Ju-
da and al the inhabitants of Ierusalem: Will
ye not be reformed, to obey my wordes? saye
the Loyde. The wordes whiche Ionadab the
sonne of Rechab commaunded his sonnes,
that they shoulde drynke no wyne, are fast and
surely kepte: for vnto this daye they drynke
no wyne, but obey their fathers commande-
ment. But as for me, I haue stande by early,
I haue spoken vnto you, and gyuen you ear-
nest warning: and yet haue ye not bene obedy-
ent vnto me. Yea I haue sent my seruantes
all the prophetes vnto you, I rose up early, I
sent you wordes, sayinge: O euen you, euery
man frome his wicked waye: amende your
spyes, and go not after straunge goddes, to
worshyp them: that ye maye conserue in the
lande, whiche I haue gyuen vnto you & your
fathers, but ye wolde neither heare me, ne fo-
lowe me.

The children of Ionadab Rechabs sonne
haue stedfastly kepte their fathers commaun-
dement, that he gaue them, but this people
is not obedyent vnto me. And therefore thus
saye the Loyde of Hostes the God of Irael:
Beholde, I will byrge vpon Iuda and vpon
euery one that dwelleth in Ierusalem, all the
trouble that I haue deuyd agayne them.
For I haue spoken vnto the, but they wolde
not tolowe: I haue called vnto them, neuer-
theles they wolde geue me no answer. Irec-
my also spake vnto the household of the Re-
chabites: Thus saye the Loyde of Hostes
the God of Irael: For is moche as ye haue
obeyed & commaundment of Ionadab your
father, and kepte all his piercyers, and done
accordinge vnto all that he hath bydded you:
Therefore thus saye the Loyde of Hostes, the
God of Irael: Ionadab the sonne of Rechab
shall

Mal not saye, but have one out of his stocke,
so stande alwaye before me.

Baruch wyrteth (as Jeremie indycteth) the booke
of the curtes agaynst Juda and Israel. He is sent
with the booke unto the people, and rebeth it before
them. He is called before the rulers, and rebeth it
before them also. The rulers thereto unto the kynge
the wordes of the booke. Jeremie taketh the booke,
and readeth a lytle of it, and after casteth it in the
fyr. There is an other wyrteth at the commaundes
men of the Roide.

CAPL XXXVI.

In the thirte yere of Joahim sonne of Josi-
ah kynge of Juda, came the wordes of the
Roide unto Jeremie sayinge: Take a booke
and wyrteth therein al the wordes, that I have
spoken to the, to Israel, to Juda, and to all
the people from the tyme that I begonne
for to speake unto the (in thy saynges of Jo-
siah) unto this daye. That when the house
of Juda heareth of the plage, whiche I have
deuyled for the, they may peradventure come
every man from his wicked way, that I maye
forgive their offences and synnes.

Then dyd Jeremie call Baruch the
sonne of Neriah, & Baruch wrote in the booke
at the mouthe of Jeremie, all the wordes of
the Roide, whiche he had spoken unto him.
And Jeremie commaunded Baruch, sayinge:
I am in pylson, so that I maye not come in
to the house of the Roide: therefore go thou
thyself, and reade the booke, that thou hast
wrytten at my mouthe: Namely, the wordes
of the Roide, & reade them in the Roide house
upon the sabbath daye: & the people, hole Ju-
da, and all they that come out of the cyties
maye heare. Peradventure they will praye
mechely before the face of the Roide, and turne
every one from his wicked waye. For great
is the wrath, and dyckalure, that the Roide
hath taken agaynst this people.

So Baruch the sonne of Neriah dyd ac-
cording unto all that Jeremie the Propete
commaunded him, readeinge the wordes of
the Roide out of the booke in the Roide house.
And this was done in the fyfth yere of Jo-
ahim the sonne of Josiah king of Juda, in the
nyneth moneth when it was commaunded
that all the people of Jerusalem shoulde faste,
before the Roide, and they also that were
come from the cyties of Juda unto Jerusa-
lem.

Then red Baruch the wordes of Jeremie
out of the booke within the house of the
Roide out of the treasurie of Samaria the
sonne of Saphan the Scribe, whiche is be-
fore the hygher lofte of the doore of the Roide
house: that all the people myght heare. Now
when Ezechias the sonne of Samaria the
sonne of Saphan had hearde all the wordes
of the Roide out of the booke, he went downe
to the kynges palace into the Scribes cham-
ber, for there all the prynces were: Elishama
the Scribe, Dalaias the sonne of Semai,

Elnathan the sonne of Acobor, Samarias
sonne of Saphan, Sedechias the sonne of Na-
naniah, with all the prynces. And Ezechias
tolde them all the wordes, that he hadde
Baruch reade out of the booke before the peo-
ple.

Then all the prynces sent Jehudi the son
of Nathaniab, the sonne of Sclimiah, the
sonne of Asub, unto Baruch, sayinge: Take
in thine hande the booke, wherewith thou hast
red before all the people, and come. So Bar-
uch the sonne of Neriah toke the booke in
his hand, and came unto them. And they sayd
unto him: Syr baruch, & reade the booke that
we maye heare also. So Baruch red, that they
myght heare. Now whiche they had heard all the
wordes, they were abashed one byp another,
and sayd unto Baruch: We wyll certeynly
kyng of all the wordes. And they exam-
ined Baruch, sayinge: tell us, how thou hast
wrytten all these wordes out of his mouth?
Then Baruch answered them: I have spoken all
these wordes unto me with his mouthe, and
I alone was wrytten him, and wrote them in
the booke.

Then sayde the Prynces unto Baruch:
So thy waye, and wyde the with Jeremie,
so that no man knowe where ye be. And they
went in to the court. But they kept the
booke in the chambere of Elishama the Scribe,
and tolde the kyng all the wordes that he
myght heare. So the kyng sent Jehudi to
seeke him the booke, whiche he brought out
of Elishama the Scribes chambere. And Jehu-
di red it, that the kyng and all the prynces,
whiche were about him, myght heare. Now
the kyng sat in the wynter house, for it was
in the nyth moneth, and there was a good
fyr before him. And when Jehudi had red all
the wordes, he cut the booke in pec-
es with a pynne knyfe, and caste it into the
fyr upon the hearth, untill the booke was al
bynt in the fyre upon the hearth.

Yet no man was abashed thereof, or rent
his clothes: neither the kyng dem felle, ne
his servauntes, though they hearde all these
wordes. Neuerthelesse Elnathan, Dalaias,
and Samaria desought the kyng, that he
woulde not burne the booke: notwithstanding
the kyng woulde not heare them, but
commaunded Jerahmeel the sonne of Ama-
siech, Saraias the sonne of Eziel and Sclim-
iah the sonne of Abdiel, to laye handes upon
Baruch the Scribe, and upon Jeremie the
Propete, but the Roide kept them out of
syghte. After now that the kyng had burne
the booke, and the Sermons whiche Baruch
wrote at the mouche of Jeremie: The word
of the Roide came unto Jeremie, sayinge:
Take an other booke, and wyrteth in it all the
foresayde sermons: that were wrytten in the
fyre booke, whiche Joahim the king of Juda
hath bynt.

And tell Joahim the kyng of Juda: thus
sayeth the Roide: thou hast bynt the booke,
and thoughtest within thy selfe: Why take
thou wrytten therein, & the kyng of Babylon
shall come, and make this land waste, so that

shall make bethe people and catell to be out
of it: Therefore thus the Roide sayth of Jo-
ahim the king of Juda: There shall none of
his generation lye upon the thron of David.
His seed shall be cutt oute that the heat
of the day, and frost of the night may come
upon him. And I will visite the wickednesse of
him, of his seed, and of his servauntes. More
over all the cruyl that I have promysed them
(though they herd me not) I will bring upon
them, upon the inhabitants of Jerusalem,
and upon all Juda. Then toke Jeremie an
other booke, and gave it Baruch the Scribe,
the sonne of Neriah, whiche wrote therein out
of the mouthe of Jeremie: All the sermons
that were in the fyre booke, whiche Jo-
ahim the kyng of Juda had bynt. And there
were added unto them manye more sermons
then before.

Sedechias succedeth Ezechias. He sendeth un-
to Jeremie to praye for hym. Jeremie goynge in
the lande of Ben Jamin, is taken. He is be-
lieven, and put in pylson. He is deliuered by kynges ser-
vantes.

CAPL XXXVII.

Sedechias the son of Josiah, whiche was
small kynge chorum Nabuchodonosor king
of Babylon reigned in the land of Juda,
in the fift of Ezechias the sonne of Joahim.
But neither he, nor his servauntes, ne the
people in the lande woulde obeye the wordes
of the Roide, whiche he spake by the Propete
Jeremie. Neuerthelesse Sedechias the kyng
sent Jehucal the sonne of Sclimias, and So-
phonias the son of Maasiah priest to the Pro-
pete Jeremie, sayinge: O praye thou unto the
Roide our God for vs. Now Jeremie walked
among the people at that tyme, and was
not put in pylson as yet. Pharaos hode also
was come out of Egypt, whiche whiche the Cal-
dees that besieged Jerusalem perceyved, they
fled from thence.

Then came the wordes of the Roide unto
Jeremie the Propete, sayinge: Thus sayeth
the Roide God of Israel, this answereth Wal-
ter unto the kyng of Juda, that sente you
unto me for counsell: Beholde, Pharaos
hode, whiche is come forth to helpe you, Wal-
ter come to Egypt, in to his owne lande: but
the Caldees shall come agayne, & fight agaynst
this cite, wynn it, & set fyre upon it. For thus
sayeth the Roide: I will dispute not your owne in-
mynde, thynkyng on this maner: truly the Cal-
dees goe now their waye from vs: No, they
shall not go their waye. For though ye had
dugge the hole holl of the Caldees, that be-
siege you, and every one of the sayne laye in
the ent, yet woulde they stande up and set fire
upon this cite.

Now when the holl of the Caldees was
taken by some Jerusalem for feare of the
Egyptians armye, Jeremie went out of Je-
rusalem towards the lande of Ben Jamin to
Muthyas busynesse there amonge the peo-
ple.

And whiche he came thither Ben Jamins port,
there was a poynt called Jeriah the sonne of
Sclimiah, the son of Hananiah, whiche fell
upon him, and toke him, sayinge: thy mynde
is to run to the Caldees.

Then sayd Jeremie: it is not so, I goo not
to the Caldees. Neuerthelesse Jeriah wold not
believe him, but brought Jeremie bound before
the prynces. Wherfore the prynces were an-
gry with Jeremie, causing him to be beaten, &
to be layd in pylson in the house of Jonathan
the scribe, for he was the ruler of the pylson.
Thus was Jeremie put in the dongeon and
pylson, and so laye there a longe tyme. Then
Sedechias the kyng sent for him, and called
him, and asked him quietly in his owne house
sayinge: thynkest thou this busynesse (that
nowe is in hande) cometh of the Roide?
Jeremie answered: yea that it doth, and thou
(said he) shalt be deliuered in to the king of Ba-
bylons power.

Wherfore Jeremie sayde unto kyng Se-
dechias: what have I offended agaynst the,
agaynst thy servauntes, or agaynst this pro-
prie, that ye have caused me to be put in py-
lson? Where are your Propetes whiche have
prophecied unto you, and sayd that the king
of Babylon wold not come agaynst you and
this lande?

And therefore heare now, O my lord the
kyng: let my prayer be accepte before the,
and sende me no more in to the house of Jo-
nathas the scribe, that I be not there. Then
Sedechias the kyng commaunded to put Je-
remie in the fore entrie of the pylson, and day-
ly to be gyven him a cake of bread, and els no
dyght meate, untill all the bread in the cite
was eaten up. Thus Jeremie remayned in the
fore entrie of the pylson.

By the morpon of the rulers, Jeremie is put in
to a dongeon. At the requeste of Nabuchadnezzar the
Chamberlayne, the kyng commaunded Jeremie
to be brought forth of the dongeon. Jeremie shew-
eth the kyng how he myght escape death.

CAPL XXXVIII.

Saphatiah the sonne of Nathan, Godo-
liab the sonne of Phasur, Iucab the son
of Sclimiah, and Phasur the sonne of
Belchiah perceyved the wordes that Jeremie
had spoken unto all the people: namelye on
this maner: Thus sayeth the Roide: Who so
remayneth in this cite, shall perishe, either by
the sword, with hunger, or by the pestilence:
But who so shallerth unto the Caldees, shall
escape wyngynge his soule for a praye, and
shall lyve. For thus sayeth the Roide. It is
cite (no doubt) must be deliuered in to the po-
wer of the king of Babylon, and he also shall
wynn it. Then sayd the prynces unto the kyng:
Syr, we beseeche you lette this man be put so
beth. For thus he discourageth the handes of
the souldiers that be in this cite, and the han-
des of all the people, when he speaketh suche
wordes unto them.

So this

B This man verily labourerth not for fear of the people, but mischief. Sedechias the king answered and said: so, he is in your handes for the hyng may denye you nothing. Then toke they Jeremie, and cast him in to the dongeon of Sedechias the son of Hamlech, that dwelte in the foze entre of the pylson. And they let downe Jeremie with cordes in to a tonged, where there was no water, but myre: so Jeremie lacke fassie in the myre. Howe when Abedmelech the Moian being a cham beclayne in the hynges court, vnderstode that they had cast Jeremie in to the dongeon: he went out of the hynges house, and spake to the hynges, (whiche then sate vnder the poze of Benjamin) these wordes: By lorde the king where as these men meble with Jeremie the Prophete, they doo him wronge: Namelye in that they haue put him in pylson, there to dye of hongre, for there is no moze breed in the cite.

E Then the kyng commaunded Abedmelech the Moian, and sayd: Take from hence xxx. men whom thou wilt, and drawe vp Jeremie the Prophete out of the dongeon before he dye. So Abedmelech toke the men with him, and went to the house of Hamlech, and there vnder an almyr he gat elde ragges, & woine cloutes, and let them downe by a corde in to the dongeon to Jeremie.

D And Abedmelech the Moian said vnto the Prophete Jeremie: I put these ragges and cloutes vnder thyne arme holes, but wote the and the cordes: and Jeremie did so. So they drew vp Jeremie with cordes, and toke him out of the dongeon, and he remayned in the foze entre of the pylson. Then Sedechias the kyng sent and caused Jeremie the Prophete be called vnto him out of the thirde entre that was by the house of the Lorde. And the kyng sayd vnto Jeremie: I wil aske the some what, but hyde nothinge fro me. Then Jeremie answered Sedechias: If I be playne vnto the, thou wilt cause me suffer: for I agree the counsel, thou wilt not follow me. So the king swore an othe secretly vnto Jeremie sayinge: As truly as the Lorde lyueth, that make vs these soules, I wil not see the, ne geue the in to the handes of them that shal aske thy lyfe.

E Then sayd Jeremie vnto Sedechias: thus sayth the Lorde of hostes the God of Israel: If case be that thou wyll go forth vnto the hynges of Babylons pynners, thou shalt saue thy lyfe, and this cite shall not be vnted: yea bothe thou and thy household shall escape with poure lynes. But if thou wyll not go forth to the hynges of Babylons pynners, then shall this cite be deliuered in to the handes of the Caldees whiche shall set fyre vpon it, and thou shalt not be habile to escape them. And Sedechias sayd vnto Jeremie: I am as trayde for the Jewes, that are fled vnto the Caldees: I can come in their handes, and so they to haue me in derision.

A But Jeremie answered: No, they shal not betraye the: O barken vnto the boze of the Lorde (beseeche the) whiche I speke vnto the,

so walke thou be well, and save thy lyfe. But if thou wilt not go forth, the Lorde hath tolde me this playnly: Behold, all the womethat are left in the hyng of Judas house, shall go out to the hynges of Babylons pynners. For they thinke, that thou art disceined: and that the men in whom thou dydest put thy trust, haue mastered the, & let thy feet fall in myre, and gone thre wayes from the. Therefore all thy wyues with their chyldren shall be vnto the Caldees, & thou shalt not escape their handes, but shalt be the king of Babylons pylsoner, and this cite shall be vnted.

E Then sayd Sedechias vnto Jeremie: loke that no body knowe of these wordes, & thou shalt not dye. But if the pynners perceiue that I haue talked with the, and come vnto the, saying: O speake, what sayd the king to the: hyde it not from vs, and we will not put the to death. Tell vs (we praye the) what said the king to the? So thou givest them this answer: I haue humblye besought the king, that he will let me lye no moze in Jonathans house, that I dye not there: Then came all the pynners vnto Jeremie, and asked him. And he tolde them after the manner as the kyng had bid him. Then they helde the, for they perceiued nothinge. So Jeremie abode still in the foze entre of the pylson, vntill the day that Jerusalem was wonne.

E Nabuchodonosor besiegeth Jerusalem. Sedechias fleeth. He is taken of the Caldees. His sonnes are slayne. His eyes are thrust out. Jeremies pynners are prouided for. Sedechias is deliuered from captiuitie, because of the contyngence that he hath in God.

CAPL XXXIX.

Now when the cite of Jerusalem was taken (to in the ninth yere of Sedechias kyng of Juda, in the tenth moneth, came Nabuchodonosor the kyng of Babylonia and all his hoste, and besieged Jerusalem, and in the eleuenth yere of Sedechias, in the fourth moneth, in the ninth daye of the moneth he brake in to the cite.) Then all the pynners of the kynges of Babylonia came in, and sat them downe vnder the port: Serugil, Sarezar, Samegarnabo, Sarfachim, Babilas, Reregel, Sarezar, Rabmag, with all the othe pynners of the kynges of Babylonia. And when Sedechias the kyng of Juda, with his souldyers sawe them, they fled, and departed out of the cite by nyghte throughe the hynges garden, and chose the port that is betwixt the two wallis, and so they wente toward the wilderness.

E But the Caldees hoste followed fast after them, and toke Sedechias in the felde of Jericho, and brought him prisoner to Nabuchodonosor the kyng of Babylonia vnto Babel, that lyeth in the land of Hamath, where he gaue iudgement vpon him. So the king of Babylonia caused the chyldren of Sedechias, and all the nobles of Juda be slayne before

face at Babel. And made Sedechias eyes to be put out, and bound him with chaynes and sent him to Babylon.

E Moreover the Caldees brent by the kynges palace, with the othe houses of the people, and brake downe the wallis of Jerusalem. As for the remnant of the people that were in the cite, and such as were come to dye them (what so euer was left of the common foze) Nabuzardan the chiefe capitayne caried them to Babylon. But Nabuzardan the chiefe capitayne lette the rascall people, (and those that had nothinge) dwell still in the lande of Juda, and gaue them vynter payes and come felde, at the same time. Nabuchodonosor also the kyng of Babylon, gaue Nabuzardan the chiefe capitayne a charge to kepe Jeremie, sayinge: take and kepe him, and make moche of him: se thou do him no harme, but entreate him after his owne desyre.

E So Nabuzardan the chiefe Capitayne, Nabuzardan the chiefe chambrellayne, Serugil the treasurer, and all the kynges of Babylons lordes sent for Jeremie, and caused him be set out of the foze entre of the pylson, and committed him vnto Godoliah the sonne of Ahikam, the sonne of Saphan: that he shoulde carry him home, and so he dwelt amonge the people.

E Now whyle Jeremie laye yet bounde in the foze entre of the pylson, the word of the Lorde came vnto him, sayinge: So and tel Abedmelech the Moian: Thus sayeth the Lorde of hostes the God of Israel: Beholde, the cruell and warpe plage that I haue deuyled for this cite, wyl I bringe vpon them, that thou shalt see it: but I wyl deliuer the (sayd the Lorde) and thou shalt not come in the handes of those men whom thou fearest. For I doubt- lesse I wil saue the so that thou shalt not perishe with the sword: but thy lyfe shal be saued, and that because thou hast put thy trust in me, sayth the Lorde.

E Jeremie hath lycesse to go whither he wyll. He dwelith with the people that remayneth at Jerusalem, ouer whom Godoliah ruleth. Johanan prophesyeth death vnto Godoliah.

CAPL XL.

This is the manner howe the Lorde entreated Jeremie, when Nabuzardan the chiefe capitayne had let him go fro Babylon, whither he had led him bound amonge all the pylsoners, that were caried from Jerusalem and Juda vnto Babylon. The chiefe Capitayne called for Jeremie, and sayd vnto him: The Lorde thy God spake mightily before of the misery vpon this place: Now the Lorde hath sent it, and performed it as he had promysed: for ye haue spurned agaynst the Lorde, and haue not bene obedient vnto his voyce: therefore commeth this plage vpon you. Beholde, I loose the bondes from thy handes: this daye: if thou wyll now goe to me vnto

Babylon: by then, for I wyl se to the, and I prouide for the: But if thou wyll not goe with me to Babylon, then remayne here. Beholde, all the lande is at thy wyll, loke where thou thinkest convenient and good for the to abyde, there dwelle. If thou canst not be content to dwelle alone, then remayne with Godoliah the sonne of Ahikam the sonne of Saphan: whom the king of Babylon hath made gouernour ouer the cities of Juda, and dwelle with him amonge the people, or remayne where so euer it pleaseth the. So the chiefe Capitayne gaue him his expates with a rewarde, and let him go. Then went Jeremie vnto Godoliah the sonne of Ahikam to Babilonia, and dwelle there with him amonge the people that were left in the lande.

E Now when the Capitaynes of the hoste of Juda (whiche with their felowes were scatterred abrode on euery syde in the lande) vnderstode that the kyng of Babylon had made Godoliah the sonne of Ahikam gouernour in the the lande, and that man, wyfe, and child: yea and the poze men in the lande (that were not led captiue to Babylon) shoulde be vnder his iurisdiction: They came to Godoliah vnto Babilonia: Namelye Jimael the sonne of Nathanab, Johanan, and Jonathas the sonnes of Azeah, Sareah the sonne of Nethanemeth, the sonnes of Oppai the Netopharite, Jezaniah the sonne of Maachati with their companions. And Godoliah the sonne of Ahikam, the sonne of Saphan wrote vnto them & their felowes on this manner: Be not afraid to serue the Caldees, dwel in the lande, and wote the kynges of Babylon serue, so shal ye prosper. Beholde, I dwell at Babilonia to be an officer in the Caldees behalfe, and to satisfie suche as come to vs. Therefore gather you wyne, corne and oyle, and hepe them in your ware houses, and dwel in your cities that ye haue in keepinge.

E Yea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea, and in all the countreys, when they herde that the kyng of Babylon had made Godoliah the sonne of Ahikam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned oute of all places where they were fled vnto and came in to the lande of Juda to Godoliah vnto Babilonia, and gathered wyne and othe frutes, and that very moche.

E Moreover Johanan the sonne of Azeah & all the capitaynes of the hostes, that were scattered on euery syde in the land, came to Godoliah in Babilonia, and sayd vnto him: knowest thou not that Baalam king of the Ammonites hath sent Jimael the sonne of Nathanab to see the? But Godoliah the sonne of Ahikam blyssed the not. Then said Johanan the sonne of Azeah vnto Godoliah in Babilonia these wordes secretly: let me go, I praye the, I wil see Jimael the sonne of Nathanab, so that no body shal knowe it. Wherefore wil he kill the, that al the Jewes which resort vnto the might be feared, and the remnant in Juda perishe? Then said Godoliah the sonne of Ahikam to

Godoliah. Johanan

Johanan the sonne of Kareah: Thou shalt not do it, for they are but lies, that men say of Imael.

¶ Imael killeth Gedoliah grieffully, and many others with hym. Johanan followeth after Imael.

CAPL.

XLI.

But in the seventh month it happened that Imael the son of Nathaniah the sonne of Elishama (one of the kingly blood) came with them that were twoyne to hym vnto Gedoliah the son of Ahikam the Masphah, and ate there together. And Imael the son of Nathaniah, with those ten men that were twoyne to hym, flart vp and smote Gedoliah the son of Ahikam the sonne of Saphan in the necke and slewe hym, whom the king of Babylon had made gouernour of the land. Imael also slewe all the Jewes that were with Gedoliah at Masphah, and all the Labors that he founde there waiting vpon hym.

The next day after that he had slayne Gedoliah (the matter was yet unknowne) there came certeyn men from Sichem, from Shiloh, and Samaria, to the nombre of foure score, whiche had shauen their beards, rent their clothes, and were all heuy, b: pugging mearoff: and came in to the house of the Lorde. And Imael the son of Nathaniah went to, to Masphah weeping to mee them. Now when he met them, he saide: So your waye to Gedoliah the son of Ahikam. And when they came in the myddell of the cite, Imael the sonne of Nathaniah (with them that were twoyne vnto hym) slewe them euin at the myddell of the cite.

Among these four score men there were ten that sayd vnto Imael: Thou sleepest not, for we haue yet a great treasure in the reide, of where, bacles, oyle and honye. So he spared them, and slewe them not with their byrdes. Now the ppe wherein Imael did call the dead bodies of the men (whom he slewe because of Gedoliah) had king Asa caused to be made, for feare of Asa the kynge of Israell, and the same ppe by Imael spyl wiche slayne men. For the remnant of the people, the kinges daughters and all the people that were yet left at Masphah, vpon whome Nabuzardan the chiefe Captayne had made Gedoliah the son of Nathaniah carped awaye prisoners to warde the Ammonites.

¶ And when Johanan the sonne of Kareah and all they whiche had ben captaynes ouer the kynge halle with hym herse of al ppe: heednesse that Imael the son of Nathaniah had done, they toke their companions & went out for to fight with Imael the sonne of Nathaniah, and found him by the waters of Sabon. Nowe when all the people whom Imael led captiue saw Johanan the

son of Kareah and all the other captaynes of the host, they were glad. So al p people that Imael had carped awaye from Masphah, were brought agayne.

And when they returned they came to Johanan the sonne of Kareah. But Imael the sonne of Nathaniah fledde to some Zeban with egypte of his twoyne companions, and wente to the Ammonites. Then Johanan the sonne of Kareah, and all the captaynes of the host that were with hym, toke the remnant of the people, whom Imael the sonne of Nathaniah had ledde awaye (when he had slayne Gedoliah the sonne of Ahikam) whom they had also rescued from him: fighting men, women and chyldren, and getted men, whom they brought agayne from Sabon: and wente from thence and late them downe at Gerub Lamaam, which lyeth by the Bethlehem, that they might go in to Egypte for feare of the Calers: of whom they were at rayde, because that Imael the sonne of Nathaniah had slayne Gedoliah the sonne, whom the kynge of Babylon had made gouernour in the lande.

¶ The Captaynes toke counsell of Jeremie what they oughte to do. Jeremie monethly the ad of the people not to go in to Egypte.

CAPL.

XLII.

So all the rulers, and Johanan the sonne of Kareah, Jeroniah the sonne of Eliah came with all the people from the land vnto the moost, and sayde vnto Jeremie the Prophet: heare our preicion, that thou maist praye for vs vnto the Lorde thy God, and for the rest wherof there be here fewe left of many, as thou seest vs: that the Lorde thy God maye shewe vs awaye to go in, and tel vs what we shoulde doo. Then Jeremie the Prophet sayde vnto to them: I haue herde you. Beholde, I will praye vnto the Lorde, as ye haue requyred me: & loke what answer the Lorde geueth you. I shall reuise you therof, and kepe not byng backe of you. And they sayd vnto Jeremie: The Land of feyth and faythfulnesse be our recorde that we wyl do all that the Lorde thy God commaundeth vs, whether it be good or euill. We wil harken vnto the voyce of our Lorde God to whome we sende the, that we maye prosper, when we haue folowed the voyce of the Lorde our God.

And after ten dayes came the worde of the Lorde vnto Jeremie. Then called he Johanan the sonne of Kareah, and all the captaynes of the people that were with hym: yea and all the people from the leed to the moost, and sayd vnto them: Thus sayth the Lorde God of Israell, vnto whom ye sent me, to say for you prayes before hym: If ye wyl dwell in this land, I wil buyde you vp, and not buyde you downe: I wil plant you, and not rote you out: for I am pacified as concernyng the trouble that I haue done to you.

feare not the kynge of Babylon, of whom ye stande in awe: He be not asrayde of hym, sayth the Lorde: for I wyl be with you, to helpe you, and deliuer you from his hande. I wyl pardon you, I wyl haue mercy vpon you, & byngt you agayne in to your owne lande.

¶ Nevertheless, if ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde your God: but wyl saye thus, we wyl not dwell here, but goe in to Egypte: where we shall myther le water, heare the noise of batayle, we suffer hunger, there will we dwell. Wherfore heare now the voyce of the Lorde, o ye remnant of Iuda. Thus sayth the Lorde of hostes the God of Israell: If ye be holly purposed to goe in to Egypte, and to be there as strangers: the scarde that ye feare, shall ouertake you in Egypte, and the hunger wherof ye be here at rayde shall hang vpon you in to Egypte, and there ye shall dye. For all they that of set purpose undertake to goe in to Egypte, there to ease them selues of theyr myserye, shall perishe with the sword, with hunger, and pestilence: not one of them shall remayne, there shall none escape the plage, that I wyl bring vpon them.

For thus sayth the Lorde of hostes the God of Israell: lyke as my wrath and indignacion is come vpon the inhabitants of Ierusalem, so shall my displeasure goo for the byd you also, if ye goe in to Egypte: for there ye shall be cruell, abhorred, brought to shame and confusion: and as for this place, ye shall not dwell there. The Lorde forbydeth you, o ye remnant of Iuda, that ye shal not goe in to Egypte.

And forget not that I haue warned you vnto this daye, elles shall ye begyle your selues. For ye sent me vnto the Lorde your God, and sayd: O praye thou the Lorde our God for vs: and loke what answer the Lorde our God geueth the, that byngt us agayne, and we shall doo thereafter. Nowe here I shewd and declared vnto you the voyce of the Lorde your God, for the which cause he hath sent me to you. If ye wyl not folowe it, be sure that ye shall perishe with the sword, with hunger, and pestilence: euen in the same place, where your iustice was to go and dwell.

¶ Johanan carped the remnant of the people in Egypte, contrary to the mynde of Jeremie. Jeremie prophesyeth the destruction of Egypte.

CAPL.

XLIII.

Nowe when Jeremie had ended all the wordes of the Lorde God vnto the people (for their sakes to whom God had sent hym) Azariah the son of Eliah, and Johanan the sonne of Kareah, with al the prynces, sayd vnto Jeremie: Thou speest, the Lorde our God hath not sent the to speake thus, that we shoulde not goe in to Egypte:

dwell there: But Barnah the sonne of Nerab prouoketh the agaynst vs, that he might bringe vs in to the captiuitie of the Calers: that they might de vs, and saye vs awaye prisoners vnto Babylon.

So Johanan the sonne of Kareah, and al the Captaynes of the hoste, and all the people folowed not the commaundment of the Lorde: Namely to dwell in the lande of Iuda: But Johanan the sonne of Kareah, and all the Captaynes of the hoste, carped awaye all the remnaunte to Iuda, that were come together agayne from the Mesphen, (amonge whome they had ben strayers) to dwell in the lande of Iuda: Euen, women chyldren, the kinges daughters: al those that Nabuzardan the chiefe Captayne had left with Gedoliah the sonne of Ahikam. They carped awaye also the Prophet Jeremie, which the sonne of Nerab, and so came in to Egypte: for they were not obedient vnto the commaundment of God. Thus came they to Eaphris.

And in Eaphris the voyce of the Lorde happened vnto Jeremie, sayenge: Take gerace stones in thine hande, and byde them in the bycke wall, vnder the doore of Pharaos house in Eaphris, that all the men of Iuda maye se, and saye vnto them: Thus sayth the Lorde of hostes the God of Israell: Beholde, I wyl sende and call for Nabuchodonosor the kynge of Babylon my seruant, and wil let his seat vpon the stones that I haue byde, and he shall speede his tent ouer them.

And when he cometh he shall singe the lande of Egypte with dauncer, with pynsonment, and with the sword. He shall let fyre vpon the temples of the Egyptians goddes, and burne them vp, and take them selues prisoners. Moreover he shall asaye him self with the lande of Egypte, lyke as a wyrd putte on his core, and shall departe his waye from thence in peax. The pylers also of the temple of the sunne that is in Egypte: shall be breake in peeces, and burne the temples of the Egyptians goddes.

¶ He reprimeth the people for theyr Idolatrye: They that were trybe by the threathynge of the Lorde, are chastyshed. The destruction of Egypte and the Jewes therein, is prophesied.

CAPL.

XLIII.

This is the worde that was shewed to Jeremie concernyng all the Jewes, whiche dwelte in Egypte: at Migdal, at Eaphris, at Memphis, and in the lande of Patares. Thus sayth the Lorde of hostes the God of Israell: ye haue sent all the myserye that I haue brought vpon Ierusalem, and vpon all the cyties of Iuda, so that this daye they are desolate, and no man dwellynge therein: and that because of the great blasphemies whiche they committed, to prouoke me vnto anger: In that they

Jerem. xxi. 8
and xxi. 9

Wente backe to doo sacrifice and worship
unto strange goddes: whom neither they,
nor ye, your fathers haue knowne. How
be it I sent vnto them my seruantes all the
prophetes: I rose vp earlye, and sente vnto
them, and gaue them warnynge: I doo
no such abominable thynges, and saye
ges that I hate. But they wolde not followe
me harken, to turne from their wyckednesse,
and to doo no more sacrifice vnto strange
goddes.

Wherefore myne indignacion and wrath
was kindled, and brent vp the cyties of Ju-
da, the felles with the streets of Ierusalem,
so that they were made waste and desolate,
as it is come to passe this daye. Nowe there-
fore thus sayth the Lorde of hostes the God
of Israel: How happeneth it that ye do so
grete euill vnto your owne soules, thus
to deuoye the men and women, chyldren
and babes of Iuda: so that none of you is
left, because ye prouoke me vnto wrath
with the wyckednesse of your owne hands: why
ye offe vnto strange goddes in the lande of
Egypte, where as ye begun to dwell: That
ye wyghte bitterly perspyte, and that ye might
be reuiled, and shamefully intreated of all
nations. Ye haue ye nowe forgotten the
wyckednesse of your forefathers, the wyck-
ednesse of the kynge of Iuda, and their
wyntes, the wyckednesse that ye your selues
and your wyntes haue doone in the lande of
Iuda, in the cytye and in the lande of Ieru-
salem?

Yet are ye not saye this daye, ye feare not
neither walke ye in my lawe in my comma-
ndementes that I haue gyven vnto you and
your forefathers.

Amos. ix. 8

Jerem. xlii. 6
and xlii. 7

Wherefore thus sayth the Lorde of hostes
the God of Israel: I am stedfastly aduysed
and determined to punyssh you, and to rote
oute all Iuda. As for the remnant of Iuda
that purpously went in to Egypte, there to sale
them of their misery: I will take them and
they shall all be destroyed. In the lande of E-
gypte shall they perspyte, beinge consumed
with the swerde and with hunger. For from
the leeu vnto the mass, they shall perspyte
with the swerde and with hunger. Wherefore
they shall be reuiled, abhoyed, named, and
confounded.

Jerem. xxxix.

For I will blyss them that dwell in E-
gypte, as I haue blyssed Ierusalem: with the
swerde, with hunger, and with pestilence: so
that none of the remnant of Iuda, whiche
are gone to dwell in Egypte shall be left to
come agayne into the lande of Iuda, although
they thinke to come thither agayne, to dwell
there. For none shall come agayne, but such
as are fled awaye.

Then all the men which knewe that their
wyntes had offered vnto strange goddes, and
a grete sorte of wyntes that stode there, yea
and all the people that dwelte there in E-
gypte in the cytye of Patmes answered Ie-
remie and sayd: as for the wordes that thou
had spoken vnto vs in the name of the Lorde
we will in no wyse heare them: but wyntes

so eny goeth oute of our owne mouth, that
will we doo: We will doo sacrifice, and
offe oblations vnto the queene of heuen, like
as we and our forefathers, our kynge and
our needes haue done in the cyties of Iuda,
and in the streets and felles of Ierusalem.
For then had we plentyfullnesse of victuals,
then were we in prosperitie, & no misfortune
came vpon vs.

But sence we leste to offe and to doo sa-
crifice vnto the Queene of heuen, we haue
had scarcenesse of all thynges, and praye
with the swerde and hunger. Last of all, whi-
le we women by sacrifice and offered vnto the
Queene of heuen, yd we make bricke, and
pouere vnto her dyngedofferynges, to ha-
ue her lesuyce, withoute our husbandes wyntes?

Then sayd Jeremie vnto all the people, to
the men, to the women, and to all the folke
whiche haue gyven hym that answer: Why
not the Lorde remembre the sacrificies that
ye, your forefathers, your kynge and ma-
lers (with all the people) haue offered in the
cyties of Iuda, in the streets and felles of Je-
rusalem? and hath he not considered this in
his mynde? In so moche that the Lorde might
no longer suffice the wyckednesse of your in-
ueniuous, and the abhominable thynges
whiche ye byd? Is not your lande desolate
and wyde, yea and abhoyed so that no man
dwelleth therein anye more, as it is come to
passe this daye?

Why not all this happen vnto you because
ye made large sacrifice, and synnet agaynst
the Lorde? Ye haue not followed his voyce,
to walke in his lawe, in his ordinaunces and
statutes.

Yea this is the cause, that all misfor-
tune happened vnto you, as it is come to
passe this daye. Wherefore, Jeremie spake
vnto all the people, and to all the women:
Heare the wordes of the Lorde all Iuda, ye
that be in the lande of Egypte: thus sayth
the Lorde of hostes the God of Israel: Ye
and your wyntes haue spoken with your
owne mouth the thynges that ye haue ful-
led in deoe.

Yea thus haue ye sayd: We will not saye,
but doo the thynges that please vs: we will
doe sacrifice, and pouere oute dyngedofferyn-
ges to the queene of heuen. Purpously haue
ye set vp your owne good meanynge, and
hath ye haue ye falsified your owne iurament.
And therefore heare the wordes of the Lorde
all Iuda, ye that dwell in the lande of E-
gypte.

Beholde, I haue sworne by my grete
name, sayth the Lorde, that my name shall
not be reuerbered thowso: anye mans mouth
of Iuda, in all the lande of Egypte, to saye
The Lorde God spaketh, for I will waite
to plage them, and not for their weale.
And all the men of Iuda that be in the lande
of Egypte, shall perishe with the swerde,
and with hunger, until they be utterly de-
stroyed.

Wherefore he chose that fled awaye for the
Lorde,

swerde, shall come agayne in to the land of
Iuda, but there shall be very fewe of them.
And all the remnant of Iuda, that are gone
into Egypte, there to dwell, shall knowe
whose wordes shall be found true: thus sayth
the Lorde. Take this for a token, that I will bi-
set you in this place, sayth the Lorde, and I
will saye knowe, howe that I (without doubte)
will performe my purpose vpon you to punyssh
you. Beholde, sayth the Lorde, I will
deliuer Pharaos dyngedofferynges of Egypte
into the handes of his enemyes, that like
after his life: euen as I gaue Sedechias
the kynge of Iuda in to the handes of Nabu-
odonosor kynge of Babilon, which soughte
after his life.

(Baruch is repposed of Jeremie.)

CAP. XLV.

XLV.

These are the wordes that Jeremie the
prophet spake vnto Baruch the sonne
of Nethaniah, after he had written these
wordes into a booke at the mouthe of Je-
remie, in the fourth yere of Iohann the son
of Josiah kynge of Iuda.

Thus sayth the Lorde God of Israel
vnto the, O Baruch: In so moche as thou
thoughtest thus, when thou wast writinge.
Howe me, the Lorde hath gyuen me payne
by my twayne: I haue wepyed my self with
tearynges, and shall I fynde no ease? I de-
liuered hym O Jeremie, that the Lorde sayth
thus: Beholde, the thyng that I haue build-
ed, will I breake downe agayne, and rote
out the thynges, that I haue planted, yea this
holand. And what thou gett promotion? I
take not for it, and desyre it not. For I will
bringe a miserable plage vpon all flesh that
I sayd. But thy life will I gyue the for a praye
whereouer thou goest.

(The propheth the destruction of Egypt. Delphi
Lamiae is promysed to Irael.)

CAP. XLVI.

XLVI.

Here folowe the wordes of the Lorde
to the prophete Jeremie, whiche he
spake vnto the Gentyles. These wordes
were preached he to the Egyptians co-
mynge the host of Pharaos Necho kynge of
Egypt, when he was in Tharcanis betwixt
the water of Euphrates: what tyme as Nabu-
odonosor the kynge of Babilon slewe hym,
in the fourth yere of Iohann the sonne of
Josiah kynge of Iuda.

Ye make rebuckler and shyld, ye goe
forth to fight: Ye haue made your bowes and
your arrows vpon them. Ye set your salets
about you, ye bringe forth the speares, ye scoure
your swordes and put on your breasted pla-
tes.

But alas, howe happeneth it, that I see you
in thys waye: whye shynde ye backe? wher-
fore are your wordes sayne? Yea they run
like a fowle, that none of them loketh be-
hind hym.

hynde hym. Fearefullnesse is fallen vpon e-
uery one of the saythe the Lorde. The light-
ning of fowle shall not be awaye, and the wordes
shall not escape.

Toward the North by the water of Eu-
phrates, they shall dwindle & fall. But what
is he this, that dwelleth up, as it were a fowle,
comynge & ragynge like the Greeces of wa-
ter? It is Egypte that ryseth up like a fowle,
and casteth oute the waters with so grete
noyse.

For they say: We will goe by, and will couer
the earth: we will destroye the cyties, with
them that dwell therein. Set you to work, backe
toule forth the charactes, come forth ye wor-
thynges: ye Assyrians, ye Librans with your
bucklers, ye Librans with your bowes: So
shall this daye be vnto the Lorde God of ho-
stes, a daye of vengeance, that he maye a-
venge him of his enemyes. The swerde shall
denoure, it shall be sacrified & darched in there
bloude: For the Lorde God of hostes shall
haue a daye offeringe towarde the North,
by the water of Euphrates. So sayth the Lorde
God of hostes.

But in thys waye thou go to surgerye
for thy wounde shall not be stopped. The daye
then shall beare of thy name, and the lande
shall be full of thy confusion: for one strong
man shall dwindle vpon an other, howe they
shulde they not fall boith together.

These are the wordes that the Lorde spake
to the prophete Jeremie, concerninge the host
of Nabucodonosor the kynge of Babilon,
which was sent to destroye the lande of Egypte:
Pierce oute thowso the lande of Egypte, &
cause it be proclaimed at Haggadol, Memphis
and Thapnos, and saye: Stande sty, make
the rebuckler, for the swerde shall consume the
sounde aboute.

Howe happeneth it that thy myghte was
thys are fallen: whye shaldest thou not faste?
Euen because the Lorde thynged them downe.
The slaughter was grete, for one felt euer
syl vpon an other. One cryed vpon an other:
Woe, let vs goe agayne to our owne people,
and to our owne naturall countrey, from the
swerde of our enemye.

Euen then there: O Pharaos kynge of E-
gypte, the tyme will bringe sedeyon. As truly
as I lyue (sayth the Lorde), whose name
is the Lorde of hostes) it shall come as the
mount of Thabor, and as Libanus if it stode
in the see. O thou daughter of Egypte make
redy thy gere to flye. For Memphis shall be
boyde and desolat, so that no man shall dwell
therein. The lande of Egypte is like a goodly
fayre calf, but one shall come out of the North
to pynche her forwarde. Her waged soldiers
shall be with her, as like the fat calves.

They also shall lie awaye together, and
not abyde: for the daye of their slaughter
& the tyme of their vyltacion shall come vpon
them.

The crye of their enemyes shall make a
noyse, as the blaue of a trompet. For they
shall entee in with their host, and come with
axes.

ages, as it were between downe of wood. And they shall cut downe the wood, say the Lord, with any discretion. For they shall be no in number then the grasshoppers, so that no man shall be able to tell them. The daughter of Egypt shall be confounded, when she shall be deliuered in to the handes of the people of the North.

Whereouer thus say the Lord of Hostes the God of Israel: Beholde I will visit that restless people of Alexandria, Pharo and Egypt, yea both their goddes and theyr hynges: euen Pharo, and all theym that put their trust in him. Yea I will deliuer them into the handes of those, that like after their lyues: Namely, into the power of Nebuchodonosor the kynge of Babylon, and into the power of his seruantes. And after all these thynges it shall be inhabited as afore tyme say the Lord.

But be not thou afraid, O my seruant Jacob, feare not thou, O Israel. For lo, I will helpe the frome farr, and thy seide frome the lande of thy captiuitie. Jacob also shall come agayne, and be in rest: he shall be rich, and no man shall do him harme. Feare thou not, O Jacob my seruante, say the Lord, for I am with the: and will destroye all nations, amonges whom I haue scattered the, neuertheless I will not consume the but chasten the and correct the: yea and that with discrecion: neuertheless I spare the as one that is reuoluntie.

The wordes of the Lord, agaynst the Philistines.

CAPL XLVII.

These are the wordes, that the Lord spake vnto Ieremie the prophete agaynst the Philistines, before that Pharo smote the cite of Azab. Thus say the Lord: Beholde, there shall waters arise out of the North: and shall growe to a great floude, running ouer, and couerunge the land, the ctyes, and them that dwell therein.

And the men shall crye, and all they that dwell in the lande shall mourne at the noyse, and stampinge of their stronge barbed horses, at the makinge of their charettes, and at the rombling of the wheles. The fathers shall not loke to their children, so feeble and weep that their handes be: at the same tyme when he shall be there, to destroye the hole lande of the Philistines. He shall make waste both Tyus, Sibon and all other that are sworne vnto them.

For the Lord will destroye at Balast na, and the other Iles, that be deuyded from the countrey. Baldness is come vpon Azab, Ailalon with her other halieyes shall kepe her peace.

Howe longe wilt thou stape, O thou stowarde of the Lord? Euen agayne into thy wether, and leaue of. But how can it be, when the Lord him selfe hath giuen him a charge agaynst Ailalon, and sayd

by agaynst the ctyes of the seacoast?

The wordes of the Lord agaynst the Moabites.

CAPL XLVIII.

Thus say the Lord of Hostes the God of Israel agaynst Moab: We be in the cite of Nabo, for it shall be layd waste, brought to confusion and taken. Yea thy stronge cite of Cariathiarim shall be brought to waste, and asseyd: Moab shall no more be had in honour: Which counsell shall be taken vpon Nabo. Come (say they) let vs see them out, that they may be no more amonge the nombre of the Gentyles, for they may no more be thought of. Thus say the Lord: I will make the: Moab shall crye frome Horonaim: With great weeping and destruction, is Moab made waste.

And this crye shall be herde in all her ctyes. At the going vnto Luthem shall arise a lamentation: and downe toward Horonaim, there shall be herde a crie and a beebly crye: Get you away, leaue your liues, and be lyke vnto the herde in the wilderness. For because thou hast trusted in thy strong holdes and treasure, thou shalt be taken, thou shalt be with his prekes and priues shall goe away into captiuitie.

The destroyer shall come vnto the ctyes, none shall escape. The halieyes shall be destroyed, and the tribes shall be layd waste lyke as the Lord hath decreed.

Make a token vnto Moab, that he get her awaye speedily: for her crie shall be made so desolate, that no man shall dwell therein. Cursed be he that doth the worke of the Lord negligently, and cursed be he that kepte backe his sweade frome the wound of bloude.

Moab hath neuer bene ryche and carelesse frome her youth vp, we hath gotten and taken her ease with her treasure. She was neuer yet put out of one desell into another (that is) she neuer went awaye into captiuitie, therefore her sake remayneth, and her name is not yet changed.

But lo, the tyme cometh, say the Lord, that I shall leaue her trusters to truste her, to perpare and seale her vessels: yea herda herdes cattell and make to and fro. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherein he put her trust.

Wherefore do ye thinke thus: we are myghtye, and stronge men of warre? Moab shall be destroyed, and her ctyes burnt vp: her chosen younge men shall be slayne, say the kynge, whose name is the Lord of Hostes. The destruction of Moab cometh, and a pace, and her fall is at hande.

All her neighbours shall moune for her, and all they that knowe her name, shall say: O howe happened it, that the stronge shall be so lowe? And the goodly shall be thus broken? And then daughter Dibon, come downe from the toppe of the house toppes and streets of Moab,

and set in pouertie. For he that destroyeth Moab, shall come vnto the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get thee to the Aroer, and loke aboute the: aske them that are fled and escaped, and say: what thyng is happened? O, Moab is confounded and overcome.

Howe and crye, tell it out at Aroer, that Moab is destroyed. And myghtye shall come vpon the playne lande: Namely, vpon Iahaz, & Iahazay: vpon Gephath & Dibon: vpon Nabo and the house of Debiaraim, vpon Cariathiarim and Bethgamul, vpon Berthmaon and Carioth, vpon Bozrah and all the ctyes in the lande of Moab, where they lyke farr of here.

The house of Moab shall be smitten downe, and her arme broken, say the Lord. Make her dyntken, for the magnifico her sitte aboute the Lord, that men may clappe their handes at her voyce, and that she also may be laughed to scorne. O Israel, walke thou not laugh him to scorne, when he is taken amonge the Gentyles? Yea because of thy wordes that thou hast spoken agaynst him, thou shalt be dyntken awaye. Ye Moabites shall leaue the ctyes, and dwell in rockes of stone, they shall lyke houses, that make their nestes in holes.

As for Moabs pynde, we haue herde of it, it is very high mynted. I knowe her stoutnes, her boldnes, her arrogancy, & the pynde of her stomach, say the Lord. For her stoutnes maye neyther vpholde her in strength nor in dide. Therefore shall there mourninge be made for Moab, and euery man shall crye for Moabs sake: a lamentation shall be made to them that stande vpon the wall. So will I mourne for the also, O Jazer, and for the: O thou vngarde of Sabamah.

Toppe branches shall come ouer the stre, and the branches of Jazer but vnto the stre: the destroyer shall breake into thy harvest and grape gathering: Myrrh and chere shall be taken awaye from the tymberfelde, and from the hole land of Moab.

There shall be no sweete wine in the presse, the treasur shall haue no stomache to receyue, yea there shall be none to receyue vnto him: which afore tyme were herde from Iahaz to Iahaz, & Iahaz, which Isted by their voyce from Zoar vnto Horonaim, that bullocke of the yere olde. The waters also of Ailalon shall be dyed vp.

Whereouer I will make Moab waste (say the Lord) frome the offernges & censurges that he hath made vnto her goddes in high places. Wherefore my herbe mourner for Moab, like a croud playing an heuy song: and for the mens sake of the byche wall my herbe mourner also, euen as a pynde that putteth a dolefull songe: for they shall be very fere, and destroyed.

All heades shall be shauen, and all beards clipped of: all handes bounde, and all lynes gyded about with sackcloth. Vpon all the house toppes and streets of Moab,

there shall be mourninge: For I will byche Moab lyke an vnsupportable vessel say the Lord. O howe fearefull is he? O howe mourneth he? O howe doth Moab hang downe her head, and is ashamed? Thus shall Moab be a laughing stocke, and had in derision of all them, that be rounde aboute her.

For thus say the Lord: Beholde, the enemy shall come spryng as an Eagle, & spreade his wynges vpon Moab. They shall clyme ouer the walles, and wiane the strong holdes. When the myghtye men heres in Moab shall be lyke the hee of a woman trauersing with childe.

And Moab shall be made so desolate, that she shall no more be a people, because we haue set by her selfe agaynst the Lord. Feare, pynde, and snare shall come vpon the (O Moab) say the Lord. Who so escapeth the feare, shall fall in the pynde: and who so getteth out of the pynde, shall be taken in the snare.

For I will byng a peate of bysitation vpon Moab, say the Lord. They that are hable to fyre, shall stande vnder the shadowe of Heleb. For there shall go a fyre out of Heleb, and a flame from Sion, and shall burne by that proude people of Moab, bothe before and behynde.

We be vnto the (O Moab) for thou people of Chamos shalt perishe: Yea thy tonnes and daughters shall be led awaye captiue. Yet at the laste will I byng Moab out of captiuitie agayne, say the Lord. Thus saith the Lord of the plague of Moab.

The wordes of the Lord agaynst the Ammonites, agaynst Idumea, Damascus, Cedar, and Elam.

CAPL XLIX.

As concerninge the Ammonites, thus say the Lord: Hath Israel no chyldren, or is he without an herie? Why hath your henge then taken Gad in? wherefore doth his people dwell in his ctyes? Beholde therefore, the tyme cometh (say the Lord) that I will byng a noyle of warre into Rabah of the Ammonites. Rabah shall be desolate, and her ctyes burnt vp: and the Israelites shall be Lordes ouer those that had them in possession afore, say the Lord. Heleb shall mourne, for it shall be rote out of the grounde, say the Lord. The ctyes of Rabah shall crye out, and gyde the selues with sackcloth: they shall mourne, & runne aboute the walles: for their kynge shall be led awaye pyloner: yea his prekes and pynde with him.

Wherefore trustest thou in the water streames that flowe to and fro, O thou feare daughter: and thinkest thou arte so safe (by reason of thy treasure) that no man shall come to the?

Beholde, I will byng a feare vpon the, say the Lord God of Hostes, from all those that be about the: so that ye shall be feared euery man frome an other, and no man shall gader

Jeremiah. they shall mourne and fall. Though Babylon be destroyed, yet shall I send her destroyers, sayth the Lord.

A piteous crye shall be heard from Babylon, and a great myserie from the lande of the Caldees: when the Lord destroyeth the, and when he drieth out the hye stomache, and ponde bolling, wherewith they haue ben as furious as the waues of great water flowes, and made greates crakes with their woordes. For the destroyers shall come vpon her, (even vpon Babylon) whiche shall take her wofulnes, and breake theyr bowes: for God is disposed to auenge him selfe vpon them, and sufficiently to recompence them. Yea, sayth the Lord, I will make theyr Princes, thei wyle men, theyr chiefe rulers and all theyr wofulnes broken: so that they shall sleepe an euerlastyng sleepe, and neuer wake: Thus sayth the hyge, whose name is the Lord of hostes.

Moyses. thus sayth the Lord of hostes: The thicke wall of Babylon shall be broken, and her ponde gates shall be brente vp. And the thing that the Scythes and the people haue wrought with greates traueple & labour, shall come to nought, and be consumed in the fyre.

This is the charge that Jeremie gaue vnto Saraiab the son of Ieriah, the son of Masaiab, when he went towards Babylon with Sedechias the kyng of Iuda, in the fourth yere of his reigne. Now this Saraiab was a peaceable puer. Jeremie wrote in a booke all the myserie that shoulde come vpon Babylon, yea and all these sermons that he wrytten against Babylon, and gaue Saraiab this charge: When thou comest vnto Babylon, se that thou rede all these wordes and saye: O Lord thou art determined to rote out this place, so that neither people nor castell shall dwelle there any more, but to lye waste for ever: and whiche thou hast red out the booke, bynde a stone to it, and cast it in the wydded of Euphrates and say: Even thus shall Babylon sinke, and be thurst wane with the burthen of trouble that I wil bring vpon her: so that the wal neyther come vp agayne. Thus saith the Lord of hostes, the Lord of Ieremie.

The repreteth the takinge of Sedechias. Jerusalem is taken of the Caldees. Sedechias sonnes are hylled before his face, and his eyes put out. The citye is burned. The temple is spoiled and robbed. They that were left in Jerusalem, are caried to Babylon. Kyng Joahim is brought forth of prison, and sedde in a hyge.

CAPL

LII.

Sedechias was one and twenty yere olde when he was made kyng, and he reigned cleuen yere in Jerusalem. His motheres name was Hamutal, Jeremies daughter of

Lobnah. He lrued wickedly before the Lord, as Joahim dyd. Wherefore the Lord was angrye at Jerusalem and Iuda, so longe tyll he had cast them out of his presence. And Sedechias fel from the hyge of Babylon. But in the nyenth yere of his reigne, in the tenth moneth, the tenth daye of the moneth, it happened that Nabuchodonosor the kyng of Babylon with all his host came before Jerusalem, and besieged it, and made them bulwarkes rounde about it. And this besieginge of the citye endured vnto the eleuenth yere of kyng Sedechias.

And in the fourth moneth, the nyenth daye of the moneth, there was a greates hunger in the city, that there were no more vitayles for the people of the lande. So all the southerners brake away, and fled out of the city by night, whosome the waye of the porte betwene the two walles by the kynges garden. Now the Caldees hadde compassed the citye rounde about, yet went these men their waye toward the wilderness.

And so the Caldees folowed vpon them, and toke Sedechias the kyng in the felde of Jericho, when his horse was run from hym. So they caried the kyng awaye prisoner to Babelath, vnto the kyng of Babylon in the lande of Hemath, where he gaue indgement vpon hym.

The kyng of Babylon also caused Sedechias sonnes to be slayne before his face, yea and put al the princes of Iuda to deeth at Babelath. Moreover he put out the eyes of Sedechias, caused hym to be bounde with cheynes, to be caried vnto Babylon: and let hym lye in prison tyll he dyed.

Now the tenth daye of the fyfth moneth in the nyenth yere of Nabuchodonosor kyng of Babylon, Nabuzardan the chiefe capitayne and the kyng of Babylons seruauntes came vnto Jerusalem, and brente the house of the Lord.

He brent also the kynges palace, all the houses and all the gorgeous buyldynges in Jerusalem.

And the hole booke of the Caldees that were with the chiefe Capitayne, brake downe the walles of Jerusalem rounde aboute.

As for the poore people, and such folke as yet was left in the citye, whiche also were fallen to the kyng of Babylon, yea and what people as yet remayned: Nabuzardan the chiefe Capitayne caried them awaye prisoners.

But the poore people of the countrey dyd Nabuzardan the chiefe Capitayne leave in the lande, to occupye the bynarydes and feldes.

The Caldees also brake the brasen pylles that were in the house of the Lord, yea the seate and the brasen Lawe that was in the house of the Lord: and caried all the mynall of them vnto Babylon.

They toke awaye also the Cauldrons, Shoullies, fleshe hookes, Spyncklers, Spices, and all the brasen vessel that was occupied

in the seruice: with the basens, cole pans, spyncklers, pottes, candellytyches, spoons, and cuppes: wherof some were of golde, and some of silver.

The chiefe Capitayne toke also the two pylles, the lawes, the twelue brasen bulwarkes that were vnder the seate, whiche hyge Salomon made in the house of the Lord: and all the vessel coneyned to moche metal that it might not be weyed. For every pylle was righte cubites hye, and the rope that went about it was twelue cubytes and foure synners thicke and round: Now vpon the rope were brasen knoppes, and every knop was, v. cubites hye: and vpon the knoppes were hope and pomegranettes round about of cleue handes.

After this maner were both the pylles fastened with the pomegranettes, wherof there were an hundred foure score and fixt, and which hanged vpon the hopes round aboute. The chiefe Capitayne also toke Saraiab the puer, and Sophoniah that was chiefe in the house, and the thye keepers of the treasure. He toke out of the citye a chamberlaine whiche was a capitayne of the souldyers, and seuen men that were the kynges seruauntes, whiche were founde in the citye: and Daphet a capitayne that dyd to murther the men of warre that were in the citye. These Nabuzardan the chiefe Capitayne toke, and caried them to the hyge of Babylon vnto Babelath: and the kyng of Babylon caused them to be put to deathe at Babelath in the land of Hemath. And thus Iuda was lede awaye captiue.

out of his owne lande. This is the summe of the people, whom Nabuchodonosor led awaye captiue.

In the tenth yere of his reigne, he caried awaye of the Jewes, the thye thome and xiiij. In the eleventh yere Nabuchodonosor caried awaye from Jerusalem eight hundred and two and foure persons. In the twelfth and thirteenth yere of Nabuchodonosor, Nabuzardan the chiefe Capitayne toke awaye seuen hundred, xlv. Jewes prisoners. The hole summe of all the prisoners, is foure thousande and sixe hundred.

In the xxiij. yere after that Joahim the kyng of Iuda was caried awaye, in the xlv. daye of the xiiij. moneth, Zullimerach kyng of Babylon (the same yere that he reigned) gaue Joahim the kyng of Iuda his pardon, and let hym out of prison, and spake louingly to hym, and set his choyse aboute the choyse of the other kynges that were with hym in Babylon. He chaunged also the clothes of his prisoner, yea he ate with hym all his lyfe long. And he had a continual iuyng given hym of the kyng of Babylon, every daye a certayne iuyng alowed hym al the dayes of his life, vntill he dyed.

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The ende of the booke of the Prophete Jeremie.

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THE LAMENTATIONS
THE LAMENTATIONS. OF
IEREMYE.

These wordes are receaved in the xx. Interpretations, but not in the Hebrew.

It happened after Israel was brought in to captivite and Jerusalem destroyed, that Jeremie the prophet sawe wepyng, and sorrowfully bewailed Jerusalem: and sighing and howling with an heuy and wofull herte, sayd:

of her miserie and disobedience, yea the joye and pleasure that she hath had in tymes past: for she people is brought downe thowm the power of their enemye, and there is no man for to helpe her: her enemyes stande lookinge at her, and laugh her Saboth dayes to scorn.

CAPL.

I.

HETH.

ALEPH.

u. Reg. l. iii. b. u. Reg. p. b. a.



As howe sytteth the city so desolat, that somtyme was full of people? How is she become like a widow whiche was the lady of all nations? How is she brought under tribute? ruled all landes?

Jerusalem synned ever more and more, therefore is she come to decaye. All they that had her in honour, despise her: for they have sene her fylthyng. Yea she is ashamed of her selfe.

TETH.

Her chastites are defiled, she remembred not what word foloweth: therefore is her fall so great and there is no man to comfort her. O Lord console my trouble, for myne enemye hath the upper hande.

IOD.

The enemye hath put his hande to all the precious thynges that we had: yea even before her eyes came the heathen in and out of the Sanctuary whome thou (Jerusalem) hadst forbidden to come within thy congregation.

CAPH.

All her people like their breed with her: and loke what precious thynges every man hath, that giveth he for meat to saue his life. Therefore, O Lord, and se, howe vile I am become.

LAMED.

O ye all that go for by, beholde and se, if ther be any sorrow like unto myne, wherewith the Lord hath troubled me in the daye of myne sorrow.

MEM.

From above hath he sent downe a fyre in to my bones, and chafened me: he hath layd a net for my feet, and thowen me therin: he hath made me desolate, so that I must crye and be mourninge.

NVN.

The yoke of my transgression is come of the laste, with his hande hath he taken it up, and put it aboute my necke. My strength is gone: the Lord hath broken myne arm, and thowen myne hande, from which I can not quyte my selfe.

SAMECH.

Now dothe Jerusalem remembre the tyme

The Lord hath destroyed all his mighty men that were in me. He hath proclaymed a feed, to slaughter all my best men. The Lord hath brought downe the daughter of Juda, lyke as it were a wyne presse.

AIN.

Therefore doe I wepe, and myne eyes gush out water: for the comforter that shoulde quicken me, is farre fro me. My children are drye as a wyne, for why? the enemy hath gotten the upper hande.

PHE.

Syon casteth out her handes, & there is to man to comfort her. The Lord hath layd the enemyes rounde aboute Jacob, and Jerusalem is as it were a menstruous woman in the myddell of them.

ZADE.

The Lord is righteous, for I have provoked him to his countenance unto anger. O take heed all ye people, and confesse my heynousnesse: My maydens and my yonge men are led awaye into captivite.

KOPH.

I called for my lovers (but they begyled me) for my priestes and counsellors, but they perished: even whyle they sought for meat to save their lives.

RES.

Consider (O Lord) howe I am troubled, my kybbe is disquieted, my herte turneth about in me, and I am full of heynousnesse. The sword hath cutt me without, and within I am lyke unto myn.

SIN.

Thou heare my mourning, but there is none that wil comfort me. All myne enemyes have heard of my trouble, & are glad therof, because thou hast done it. But thou shalt bring forth the tyme, whyle they also shal be lyke unto me.

THAV.

From the what come all their adversities, thou shalt plucke them awaye, such as thou haste punished me because of all my wickednesse. For my sorrow is very greave, and my herte is drye.

CAPL.

II.

ALEPH.

As howe hath the Lord darkened the daughter of Sion so sore in his wrath? As for the honour of Israel, he hath

casten it downe from heven: howe happenneth it, that he remembred not his own foete sold, when he was angry?

BETH.

The Lord hath cast downe all the glorye of Jacob without any fauour: all the strong places of the daughter Juda hath he broken in his wrath, and thowen them downe to the ground: her kyngdome and her princes hath he suspended.

GIMEL.

In the wrath of his indignacion he hath broken all the home of Israel: he hath withdrawn his ryghte hande frome the enemye: yea, a flambe of fyre is kindled in Jacob, and hath consumed up all rounde aboute.

For he hath destroyed the strength, power, nobylite and dominion.

DALETH.

He hath bent his bowe lyke an enemye, he hath fastened his ryghte hande as an aduersarye: and ruyne thynges that was pleasaunt to se, he hath smytten it downe. He hath powred oute his wrath lyke a fyre, in to the tabernacle of the daughter of Syon.

HE.

The Lord is become lyke as it were an enemye, he hath caste downe Israel and all his places: yea, all his strong holdes hath he destroyed, and fylled the daughter of Juda with moche sorrowe and heynousnesse.

VAV.

Her tabernacle (whiche was lyke a gardeyn of pleasure) hath he destroyed: her hye solemne feastes hath he put downe. The Lord hath brought it so to passe, that for hye solemne feastes and Saboths in Sion, accorde clyene forgotten. In his heuy displeasure hath he made the kyng and priestes to be despyled.

ZAIN.

The Lord hath forsaken his owne altar, and is wythe with his owne Sanctuary, and hath gyven the walles of their towres in to the handes of the enemye. Their enemyes made a noyse in the house of the Lord, as it had bene in a solemne feast daye.

HETH.

The Lord thoughte to breake downe the walles of the daughter Sion: he spredde oute his lyne, and dyde not in his hande, yll he had destroyed them. Therefore mourning

mounte the currettes and the broken walles
together.

TETH.

Her postes are casten downe to the ground,
her barres are broken and smytten in sonder:
her Rynges and Rynges are carped awaye
to the Gentyles. They haue neyther lawe
ne Prophetes, nor yet any vision frome the
Lorde.

IOD.

The Senatours of the daughter Syon
syt vpon the grounde in silence: they haue
drownded althes vpon theyr heedes, and crye
dred them selues with sackcloth. The maydes
of Ierusalem hange downe theyr heedes to
the grounde.

CAPH.

Myne eyes begyn to faile me thowowt
ping, my body is disquiete, my lyuer is pow-
red vpon the erth, for the great hure of my peo-
ple, seeing the chyldren and babes byd swowne
in the strettes of the city.

LAMED.

Even when they speake to theyr mothers:
where is meat and drinke? for whyle they so
sare, they sel downe in the strettes of the city
lyke as they had ben wounded, and some died
in their mothers bosome.

MEM.

What shall I saie of the, O thou dought-
er Ierusalem, to whome shall I liken
the? To whome shall I compare the, O
thou daughter Syon, to comforte the with-
all? Thy hure is lyke a mayne tree, who may
heale the?

NVN.

The Prophetes haue looked out dayne and
solliue thynges for the, they haue not shewed
the of thy wickednesse, to kepe the from capti-
uete: but haue overlaiden the, & thowowt
heth scattered the abysse.

SAMECH.

All they that go by the, clap their handes at
the: bysling and magging their heedes vpon
the daughter Ierusalem, and saie: is this the
city that men call to sayre, wherein the hole
laboure reioyseth.

AIN.

All thine enemyes gape vpon the, whilpe-
ring and byrting their teth: leping: let vs re-
uenge: for the tyme that we loach for is come:
wee shall haue sound and sene it.

PHE.

The Lorde hath fulfilled the thing that he
was purposed to do: and performed that he
had deuised long ago: he hath destroyed and
not spared. He hath caused thine aduersarye
to triumphe ouer the, and set vp the hope of
thyne enemye.

ZADE.

Let thine herte crye vnto the Lorde, O
thou clype of the daughter of Syon: let thy
teares runne downe lyke a ryuer, daye and
night: rest not, and let not the apple of thine
eye leaue of.

KOPH.

Stand vp and make thy prayer in the first
watch of the night: poure out thine herte like
water before the Lorde: lift vp thine hands
for the lyues of thy yong chyldren that byt of
honger in the strettes.

RES.

Beholde, O Lorde, and confide, why hat
thou gathered me vp so clyne? Shall the wo-
men then eate theyr owne fruite, euen chy-
ldren of a span longe? Shall the virgins and
Prophetes be slayne thus in the Sanctuary
of the Lorde?

SIN.

Yong and olde lye behynde the strettes vpon
the grounde, my maydens and yonge men are
slayne with the sword: whom thou in thy daye
of thy wrathful indignacion hast put to de-
th, euen thou hast put them to deth, and not
spared them.

THAV.

My neighbours that are round about me,
hast thou called, as it were to a feed daye: so
that in the day of the Lordes wrath none re-
mained, neyther was any left behynde. Woe
that I had broughte vp and nourished, hath
myne enemye destroyed.

CAPI.

ALEPH.

I am the man, that (thowowt the rod of his
wrath) haue experience of misery.
He brought me forth, and led me: yea into
darknesse, but not in to light.
Agaynst me onely he turneth his hand, and
lareth it crie vpon me.

BETH.

My kisse and my kyn hath he made an-
ty, and my bones hath he broked.
He hath buryed rounde aboute me, and
closed me in with gall and cranyle.

He hath set me in darknesse, as they that
are dead for euer.

GIMEL.

He hath so hedged me in, I can not get
out, and hath layed heavy lynches vpon me.
Though I crye and call piteously, yet hea-
ren he not my prayer.
He hath stopped vp my wayes with founte-
ained stones, and made my pathes croked.

DALETH.

He lareth wayte for me lyke a Beare, and
as a Lyon in a hole.
He hath matted my wayes, and broken
me in peces, he hath layed me waste al toge-
ther.
He hath bent his bowe, and made me as
thou a marke to shoute at.

HE.

The arrowes of his quyer hath he shot,
euen vnto my reynes.
I am laughed to scoone of all my people,
they make songes vpon me, all the daye
longe.
He hath fylled me with byternesse and ge-
tyme wormwood to drynke.

VAV.

He hath smytten my teth in peces, and col-
lud me in the duste.
He hath put my soule out of rest, I forget
all good thynges.
I thought in my self: I am vndone, there
is no hope for me in the Lorde.

ZAIN.

O remembre yet my misery and my trou-
ble the wormwood and the gall.
Yea thou shalt remembre them, for my
soule melteth awaye in me.
Whyle I cōspire these thynges in my hert
I get a hope agayne.

HETH.

Samely, that the mercies of the Lorde
are not cleane gone, and that his louynge
lynches ceaseth not.
His saychfulnesse is greates, and renueth
his selfe as the moynynge.
The Lorde is my porcion, sayth my soule,
therefore will I hope in him.

TETH.

O howe good is the Lorde vnto them,
that put their truste in him, and to the soule
that seeketh after him.
O howe good is it with slynesse to wayte
and say, for the helth of the Lorde?
O howe good is it for a man, to take the

rocke vpon him from his youth vp.

IOD.

He syteth alone, he holdeth him still, and
dwelleth quietly by hym self.
He lareth his face vpon the earth, yf per-
chance there happen to be any hope.
He offereth his cheke to the smiter, he will
be content with reproches.

CAPH.

For the Lorde will not forsake for euer.
But though he do caste of, yet accordyng
to the multitude of his mercies, he receyuet
to grace agayne.
For he doth not plage, and caste out the
chyldren of men from his herte.

LAMED.

To treade all the pysoners of the earthe
vnder his fete.
To moue the iudgement of man before
the most hyghest.
To condemne a man in his cause: The
Lorde hath no pleasure in suche thynges.

MEM.

What is he then that sayth: there shalbe
somthyng done without the Lorde: des-
maundement?
Out of the mouth of the most hyghest
geeth not euell and good?
Wherefore then murmureth the luyngge
man? lette him murmure at his owne synne.

NVN.

Let vs loke well vpon oure owne wayes,
and remembre oure selues, and turne agayne
to the Lorde.
Let vs lyfte vp oure hertes with our han-
des vnto the Lorde that is in heauen.
We haue bene dissemblers, and haue of-
fended, wyle thou therfore not be incensed?

SAMECH.

Thou hast couered vs in thy wrath, and
persecuted vs, thou hast slayne vs without
any fauoure.
Thou hast hyd thy selfe in a cloude, that
our prayer shulde not go thowowt.
Thou hast made vs out rakes, and to be
despyed amonge the byrthen.

AIN.

All our enemyes gape vpon vs.
Feare and Inare is come vpon vs, yea des-
pyte and destruction.
Hole ruers of water gulle oute of myne
eyes, for the greates hure of my people.

PHE.

Myne eyes runne, and can not cease, for
there is no rest.
O Lorde when wilt thou loke downe
from heauen, and conserue?
Myne eye breaketh my heart, because of all
the daughters of my ctye.

ZADE.

Myne enemies hunted me out sharply,
lyke a hyde, yea and that without a cause.
They haue put downe my lyfe in to a pye,
and layed a stone vpon me.
They poured water vpon my heade, then
thought I: nowe am I done.

KOPH.

I called vpon thy name, O Lorde, oute of
the depe pytte
Thou haste herde my voyce, and haste not
turned awaye thine eares fro my spyngynge
and ceping.
Thou haste enclayned thy selfe vnto me,
when I called vpon the, and hast sayd: feare
not.

RES.

Thou (O Lorde) hast mainteyned the cause
of my soule, and haste redeemed my lyfe.
O Lorde, thou haste sene my blasphemyes
take thou my cause vpon the.
Thou hast well considered howe they go a
bout to do me harme, and that al theyr coun-
sels are agaynst me.

SIN.

Thou hast herde theyr dyspytfull wordes
(O Lorde) yea and all theyr ymaginacions
agaynst me.
The yppes of myne enemies, and their
deuyces that they take agaynst me, all the
daye longe.
Thou seest also their spyngynge downe and
their spyngynge vp, they make their songes of
nothinge but of me.

THAV.

Retwarde them (O Lorde) accordynge to
the works of their handes.
Gyne them the thynge, that their owne
herte is asayed of: euen thy curse.
Persecute them (O Lorde) with thynne in-
signacion, and rote them out frome vnder
the heauen.

CAPL.

IIII.

ALEPH.

Howe is the golde become so dysmyne?
Howe is the goodly coloure of it so fayne
chaunged? and the stones of the San-
ctuary thus scattered in the corner of every
strete.

The chyldren of Syon that were alwaye
in honour, and clothed with the moost pre-
cious gold: howe are they now become like the
erthen vessels whiche be made with the pot-
ters hande.

GYMEL.

The Lannes gyne their young ones like
with bare bysses: But the daughter of my
people is cruel, and dwelleth in the wylder-
nesse: lyke the Estrich es.

DALETH.

The tanges of the suckynge chyldren, clene
for the sake of their mouthes for very thyrst.
The yonger chyldren as the byrd, but there is
no man, that graeth it them.

HE.

They that were wont to fare delicately,
peryshe in the stretes: they that afore were
brought vp in purple, make nowe moche of
hangs.

VAV.

The synne of the daughter of my people is
become greater then the wyckednesse of Sodom,
that sodenly was destroyed, and not
taken with handes.

ZAIN.

Her abhayners (O Nazarenes) were whyle
then the snow of mylke: their coloure was
freshe as the Rosall, their beaute lyke
the Sappir.

HETH.

But nowe their faces are very blacke: In
so moche, that thou shouldest not knowe them
in the stretes. Their skynne cleauid to their
bones, It is wythered, and become lyke a drye
Rocke.

TETH.

They that be fayne with the swerde, ar
happier then suche as dye of hongre, and pe-
rish the awaye famyshing for the tutes of the
felde.

IOD.

The women (whiche of nature are pitie-
full) haue sodden their owne chyldren with
their handes that they myght be their meate
in the miserable destruction of the daughter
of my people.

CAPH.

The Lorde hath persecuted his best
worth: he hath poured out the fury of his
of his displeasure. He hath kyndled a fyre in
Sion, whiche hath consumed the foundations thereof.
Lamed.

LAMED.

Neither the kinges of the earthe, ne all the
habytantes of the world, wolde haue be-
lieved that Ieremye adversary shoulde haue
come at the gates of the cite of Ierusalem.

MEM.

Whiche neuertheles is come to passe for the
handes of her prophetes, and for the wicked-
nes of her prophetes that haue shed innocent
blode within her.

NVN.

So that these bynd men went stombling
in the stretes, and slayned them selues with
blades, whiche els wolde haue no bloudy
deed.

SAMECH.

But they cryed vnto every man: flee the
smyte, awaye, get you hence, touch it not.
Yea (sayde they) ye must be bynt, ye must
dye among the Gentyles, & byde no longer
here.

AIN.

The countenance of the Lorde hath bas-
tardized them, and shall neuer loke more vpon
them: for they the selues neither regarded
the lawes, nor putted their elders.

PHE.

Wherfore yet our eyes sayle vs, while
we lye for payne helpe: seyinge we be cur-
red bynt vpon a people, that can do vs no
good.

ZADE.

They laye so warpe wait for vs, that we
cannot go safe vpon the stretes: for our
meate is come, our dayes are fulfilled, our
meate is hert.

KOPH.

Our persecutours are swifter then the
eyles of the ayre, they folowed vpon vs o-
uer the mountaynes, and layed waite for vs
in the wilderness.

RES.

The very breth of our mouth: euen the
conspyrated Lorde him selfe shall be taken in
our synnes, of whome we saye: Under his
shadowe we shall be preserued amonge the
gentyles.

SIN.

And thou O (daughter Sion) that dwel-
lest in the lande of Egipt, be glad and reioyce:
for the cuppe shall come vnto the also, whiche
when thou suppest of thou shalt be dyscon-
forted.

THAV.

Thy syn is wel punished (O thou dugh-
ter Sion) be shall not suffre the to be carped
at any more. But thy wickednesse (O
daughter Sion) shall be bynt, and for thy
synnes sake, he shall leade the into captiui-
tye.

CAPL.

V.

The prayer of Ieremye.

All to remembraunce (O Lorde) what
we haue suffered, conserue and se our co-
nsolation. Dure inheritance is turned to
the straungers, and oure houses to the alca-
tes, we are become carefull and fatherlesse,
our mothers are as the wydowes. We are
fayne to drynke oure owne water for mony,
and our owne wod must we bye with mony.
Our neckes are vnder persecucion, we are
werpe, and haue no rest.

Afore tyme we yelided oure selues to the
Egyptians, and nowe to the Assyrians, onely
that we myghte haue byed ynough. Dure sa-
thers (whiche now are gone) haue synned, &
we must bare their wyckednes. Seruantes
haue the rule of vs, and no man deliuereth
vs out of their handes. We muste get our ly-
uynge with the perill of oure lyues because
of the mouth of the wilderness.

Dure skynne is as it had bene bynt in an
oven, for verie soze hunger. The wyues are
raupished in Sion, and the maydens in the
citties of Iuda. The princes are hanged vpon
the hand of the enemies, they haue not
spared the old sage men, they haue take yong
mens lyues from them, and the boyes are ha-
ged vpon vpon cress. The elders yet no more vn-
der the gates, and the yong men vse no more
playng of Quicke. The hope of our hert is
gone, our meyt quere is turned in to moue-
nyng. The garlande of oure heed is fallen:
alas, that euer we synned so soze.

Wherfore oure herte is full of heynesse,
and oure eyes dymme: because of the byll of
Sion that is destroyed. In so moche, that the
foxes run vpon it. But thou, O Lorde, that
remayned for euer more, and thy seate wolde
withoute ende: wherfore wilt thou aply for-
get vs, and forsake vs so longe? O Lorde,
turne thou vs vnto the, and so shall we be
turned. Renewe oure dayes as in olde
tymes, for thou hast banysht
vs now long ynough, and
hast bene soze displea-
sed at vs.

The ende of the lamentacyons
of Ieremye.

The time wherein Ezechiel prophesied, and in what place. His vision and office. The vision of the four beastes. The vision of the wheles. The vision of the throne, and of the image about the throne.

CAPL.

I.

I chaunced in the thirthe yere the fyfth daye of the fourth moneth, that I was amonge the prysoners by the ryuer of Eobar: where the heauens opened, and I sawe a vision of God. Nowe the fyfth daye of the moneth made out the fyfth yere of kyng Joas: as the captiuitie. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the pnest, in the lande of the Caldees by the water of Eobar, where the hande of the Lorde came vpon him.

And I looked, and beholde a stormy wynde came out of the Northe with a greate cloude full of fyre, which in his gyfte lyghtened all rounde about. And in the myddell of the fyre it was all cleare, and as it were the lykenesse of four beastes, whiche were fastyned like a man: sauyng, that euer one had foure faces and foure wynges.

Their legges were streyght, but their fete were lyke bullockes fete, and they glydred, as it had bene saye scoured metall. And their wynges vpon all the foure corners they had mens handes. Their faces & their wynges were toward the foure corners: yet were the wynges so, that one euer touched an other. When they went, they turned the not about: but echone went straight forwarde.

Vpon the ryghte syde of these foure, thre faces were lyke the face of a man, and the face of a Lyon: But vpon the left syde, they had the face of an oxe, and the face of an Eagle. Their faces also and their wynges were spred out about: so that two wynges of one touched euer two wynges of an other, and with the other they couered their body. Euerie one when it went, it went straight forwarde. Where as the spirite led them thither they went, and turned not about in theyr goyng.

The fastyon and countenance of the beastes was lyke hote coles of fyre, such as though burninge ressettes had bene amonge the beastes: and the fyre gaue a glyste, and out of the fyre there went lyghtenyng. When the beastes went forwarde and backwarde, one wolde haue thoughte it had lyghtened. Nowe when I had well considered the beastes, I sawe a wythe of wheles vpon the earth with foure faces also lyke the beastes.

The fastyon and wythe of the wheles was lyke the see. The foure wheles were iopned and made to lye vpon as it had bene one whele in an other. When one went forwarde, they went all foure, and turned them

not about in their goyng. They were large, greace and horrible to lye vpon. Their bodies were full of eyes rounde aboute them of foure. When the beastes went, the wheles went also with them: And when the beastes lyft them selues vp from the earth, the wheles were lyfte vp also. Whiche foure the spirite went thither went they also, and the wheles were lyfte vp, and folowed them: for the spirite of lyfe was in the wheles.

When the beastes went forth, now all of lyft them selues vp from the earth: then the wheles also went, nowe apyll, and were lyfte vp, for the vythe of lyfe was in the wheles.

Above ouer the beedes of the beastes there was a firmament, whiche was fastyned as it had bene of the moneth pure Crystal, that was lyft out aboute vpon their heades: vnder the same firmament were their wynges layde abode, one towarde an other, and two wynges couered the body of euerie beest. And when they went forth, I beholde the nysle of their wynges, like the nysle of grete waters, as it had bene the bope of the grete God, a rushing together as it were of an host of men. And when they stode apyll, they let downe their wynges.

Nowe when they stode apyll, and had letten downe their wynges, it shonned in the firmament that was above their heades: above the firmament that was ouer their heades, there was the fastyon of a seate, as it had bene made of Saphir. Vpon it sat one lyke a man. I beheld him, and he was lyke a cleare lyghte, as it had bene all of fyre with in from his loynes upwarde.

And beneath when I looked vpon him, the loynes, me thoughte he was lyke a wynged fyre, that gnyeth lyght on euerie syde. Yea the wyne & glyste that lyghtened rounde aboute, was lyke a raynbow, whiche in a raynye daye appeareth in the cloudes. Such so was the semyllitude, wheris the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and harkened vnto the voyce of him that spake.

The prophete is sente to call agayne the people from theyr errour.

CAPL.

II.

Ad then sayde he vnto me: Stande vpon thy fete (o thou sonne of man) I will talke with thee. And as he was communyng with me, the spirite came in to me, and set me vp vpon my fete: so that I was ked the thynge. He sayd vnto me, And he sayd: Beholde, thou sonne of man: I will sette the to the chylidren of Israel, to those that have gates and obstinate people: for they haue taken parte agayn me, and are runne away from me: both they and their forfathers to this daye.

Yea I will sende the vnto a people that haue rough bylages and styffe stomaches: vnto whom thou shalt saye on this maner: Thus the Lorde God him selfe hath spoken, that whether they be obedynt or no (for it is a stowarde householde) they maye knowe yet that there hath bene a Prophete amonge them.

Therfore (thou sonne of man) feare them not, neither be afrayed of their wordes: for they shall rebell agaynste the, and despyle the.

Yea thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a stowarde householde.

As that thou speake my wordes vnto the, whether they be obedynt or not, for they are chylidren. Therfore thou sonne of man, obey then all thynges, that I saye vnto the, & be not thou despycked, lyke as they are a stowarde householde. Open thy mouth and eate that I giue the.

So as I was lokyng vpon, beholde, there was sent vnto me an hande, wherin was a deked boke: and the hande opened it before me, and it was wyrtten within and without, full of careful moutaynges: alas, and wo.

The Prophete beyng fedde with the worde of God with the constant boldnesse of the spere, is sent vnto the people that were in captiuitie. The purgament of a curate that sheweth not the people thynges.

CAPL.

III.

After this sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yea eate that deked boke and goe thy waye, and speake vnto the chylidren of Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne of man, thy bely shall eate, and thy bowels shall be fylled with the boke, that I giue the. When thou shalt eate the boke, it was in my mouth sweter then honey. And he sayde vnto me: Thou sonne of man, get thee soone vnto the house of Israel, and shewe them the wordes, that I commaunde the: for I sende the not to the people that hath a strange, unknowen, or harde speache, but vnto the house of Israel: not to many nations, whiche haue dyuerse speaches and harde languages, whose wordes thou understandest not. Therfore, if I sent the to those people they wolde folowe the: But the house of Israel will not folowe the, for they will not loue me: yea all the house of Israel haue set their faces and harde hertes. Beholde therefore, I will make thy face preuayle as iron: and thine harden thy foreheade agaynste their foreheades: so that thy foreheade shall be harder then an Adamant or flint stone: that thou mayest feare them the lesse, and be not afrayed of them, for they are a stowarde householde.

He sayde moreover vnto me: Thou sonne of man, take diligent hede with thine eares to the wordes that I speake vnto the, fasten them in thine herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner: Thus the Lorde God hath spoken: whether ye heare, or heare not. With that the spirite toke me vp. And I beholde the nysle of a grete rushinge and remouyng of the moste blessed glorye of the Lorde out of his place.

I beholde also the nysle of the wynges of the beastes, that rushed one agaynst an other yea and the rushing of the wheles, that were by them, whiche rushinge and nysle was very greate.

Nowe when the spirite toke me vp: and carried me awaye, I went with an heu and a sorrowfull mynde, but the hande of the Lorde comforted me right soone.

And so in the begynnyng of the moneth Abib, I came to the prysoners (that dwell by the water of Eobar, and remayned in that place, where they were: And so continued I amonge them seven dayes, beinge verie soye.

And when the seven dayes were expired, the Lorde sayde vnto me: Thou sonne of man, I haue made the a watchman vnto the house of Israel: therfore take good hede to the wordes, and geue them warnyng at my commaundement.

If I saye vnto the, concernyng the vngodlye man, that (withoute doubte) he muste dye, and thou gyuest hym not warnyng, ne speakest vnto him, that he maye tene frome his euyl waye, and so to lyue: Then shall the same vngodlye man dye in his owne vngodlye tounes: but his bloude wyl I requyre of thyne hande. Neuertheles, if thou gyue warnyng vnto the wycked, and he yet forsake not his vngodlynes: then shall he dye in his owne wyckednesse, but thou hast discharged thy soule.

Now if a ryghteous man go from his ryghteousnesse, and do the thynges that is euyl: I wyl laye a stowmynge blocke before him, & he shall dye, because thou hast not gyuen him warnyng: yea he shall be in his owne son, so that the vertue, whiche he had before, shall not be thought vpon: but his bloude wyl I requyre of thyne hande.

Neuertheles, if thou rebousted the ryghteous, that he synne not, and so the ryghteous do not synne: then shall he lyue, because he hath receyued thy warnyng, and thou hast discharged thy soule. And there came the haub of the Lorde vpon me: and he sayde vnto me: Stande vp, and go into the felde, that I maye there talke with the.

So when I had risen vp, and gone forth in to the felde: Beholde, the glorye of the Lorde stode there, lyke as I sawe it afore, by the water of Eobar.

Then fell I downe vpon my face, and the spirite came in to me, whiche set me vp vpon my fete, and sayd thus vnto me: So the waye and spere thy selfe in thine house. Beholde (o thou sonne of man) there shall charynes

be brought for the, to bynde the withall, so that thou shalt not escape out of them. And I will make thy tongue cleave to the rofe of thy mouth, that thou shalt be domme, and not be as a chylder with them: for it is an obynate householde.

But when I speake vnto the, then open thy mouth, and say: Thus sayeth the Lord God: who so heareth, let him heare: who so wyl not, let him leaue: for it is an obynate householde.

The besyge of the cytye of Jerusalem is signified. The longe contynuance of the captiuitie of Israel. An hunger is prophesied to come in the captiuitie.

CAPL.

IIII.

Thou sonne of man: take a tyle stone, and laye it befoze the, and besyge vpon it the cite of Jerusalem, howe it is besyged, howe bulwarkes and stronge dytches are grauen on every syde of it: besyge also sentes, and an house of men rounde about it.

Moresouer, take an yron pan, and sette it betwyxe the and the cite, in the ste of an yron wal. When set thy face toward it, besyge it, and laye obynauces agayn it, to wyne it. This shall be a token vnto the house of Israel.

But thou shalt slepe vpon thy left syde, and laye the synne of the house of Israel vpon the. A certayne dayes appoynted, thou shalt slepe vpon that syde, and beate their synnes. Wherefore, I wyl appoynte the a tyme (to put of their synnes) the nombre of the dayes: Thre hundred and .xx. dayes made thou beate the wyckednesse of the house of Israel. When thou hast fulfilled these dayes, lye downe agayne, and slepe vpon thy ryght syde .xl. dayes, & beate the synnes of the house of Iuda.

Amos. viii.

A daye for a yere, a daye (I saye) for a yere, wyl I euer laye vpon the. Therefore set now thy face agayn the besyged Jerusalem, and besyge thine acme, that thou mayest prophesy agayn it.

Beholde, I wyl laye chaynes vpon the, that thou shalt not turne the frome one syde to an other, tyl thou hast ended the dayes of thy sieg.

Wherefore, take vnto the wheate, barley, beanes, growell seede, spillum and fytches: and put these, togyt yee in a vessel, and make the soues of breade thereof, accordyng to the nombre of the dayes that thou shalt lye vpon thy syde: that thou mayest haue breade to eat, for thre hundred and .xx. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely threty spelles euer daye. This appoynted meate shalt thou eate dayly, from the begynnyng to the ende.

Thou shalt drynke also a certayne measure of water: Namely, the fyfte parte of an hin shalt thou drynke dayly from the be-

gynnyng vnto the ende. Besyge take thou eate, yet shalt thou fynde drake: thou ouer with mans donge, that they maye eate. And with that sayde the Lord: Therefore shall the chyldren of Israel eate their besyged meate in the myddes of the Gentyles, among whome I wyl scattere them.

Then sayd I: O Lord God, Beholde, my soule was yet neuer rayned: for fro my youth vnto this houre, I dyd neuer eate of a dead carcase, or of that which was layd of wyde beastes, neither came there into my bulcane fleshe in my mouth.

Whereunto he answered me, and sayde: Well then, I wyl graunt the to take mans donge, for the dong of man, and to drake the dyed ouer withall befoze the.

And he sayd vnto me: Beholde thou sonne of man, I will minyssh all the prouision of bread in Jerusalem, so that they shall be as they be, and eate it with scarcenesse. But as for water, they shall haue a verye litle measure thereof to drynke. And when they shall haue more dyed ne water, one shall be besyged with an other, and sampe the awaye for theyr wyckednesse.

The ryddle of the heares, by which is signified the destruction of the people. The causes of the rage of God towards the people. The Lord besygeth the ryddle of the heares.

CAPL.

V.

O thou sonne of man, take the thynge wherewith they knyfe, namely a ysaie. Take, and haue the piers of thy beere & beere. Then take the scales and the weight, and besyge the beere stander. And burne the thirte parte thereof in the fyre in the myddes of the cite, and cut the other thirte parte in pieces with a knyfe. As for the thirte parte that remaineth, cast it in the wynde, and then shew the bare knyfe.

Yet afterwarde take a tyle of the leue, and bynde it in thy cote lappe. When take a curtyse of it, and cast it in the myddes of the fyre, and burne it in the fyre. Out of the same fyre shall there go a flame vpon the hole house of Israel.

Moresouer, thus sayd the Lord God: this same is Jerusalem, I set her in the myddes of the heathen and nations that are rounde aboute her: but she hath despised my iugementes more then the Gentyles them selues, and broken my commandementes more then the nations that lye rounde aboute her: for they haue cast out mine obynauces, and not walked in my lawes. Therefore thus sayeth the Lord God: For so muche as ye haue yowre wyckednesse farre excide the heathen, that dwell rounde aboute you: (for ye haue not walked in my lawes, neither haue ye kept myne obynauces.) Therefore thus sayeth the Lord God.

I wyl also come vpon the, for in the myddes of the, wyl I fynde in iudgement, in the syght of the heathen, and wyl handle the of

as a nation as I neuer had befoze, and as I neuer wyl do from that tyme forth, and not because of all thine abhominacions. For in the, fathers shall be sayne to eate their sonnes, and the sonnes theyr owne fathers. Suche a souere wyl I kepe in the, and the hole remnant wyl I scattere in to all the wyndes.

Wherefore as true as I lye (sayeth the Lord God) I seinge thou hast defyled my Sanctuary with all maner abhominacions, and with all thy shamefull offences. For this cause wyl I also destroye the. Whereof shall not ouercome the, neither wyl I spare the.

One thirde part within the, shall dye of the pestilence and of honger: An other thirde part shall be slayne downe round about the, with the sword: The other thirde parte that remaineth wyl I scattere abrode toward all the wyndes, and drawe out the swordes after the. Thus I wyl ptesoume my indignacion, and set my wrath agayn them, and ease my selfe. So that when I haue fulfilled myne anger agayn the, they shall knowe that I am the Lord, whiche with a seuerie geiulouise I haue spoken it.

Moresouer I wyl make the waste and abhominacions all the heathen that dwell aboute the, and in the syghte of all them that see the: so that when I punish the in my wrath, in myne anger, and with the plage of my hote displeasure, thou shalt be a verye abhominacion, & a galyng and woundinge stroke amonge the heathen that lye aboute the.

Then I the Lord haue spoken it, & it shall come to passe, when I wote amonge them the pylous dates of honger, whiche shall be their death: Yea, therefore shall I wote them, bycause I wyl destroye you. I wyl encrease honger, and minyssh all the prouision of bread amonge you.

Plagues and myserye wyl I sende you, pestilence and bloodsheddyng shall come vpon you, and the sword wyl I brynge ouer you. Then I the Lord haue sayd it.

The thirde that the people shall be plagued for the synne of Idolatrye. The prophesyeth the repentance of the remnant of the people, and theyr destruction. The destruction of the fromager is prophesied.

CAPL.

VI.

Ad the woode of the Lord came vnto me, sayinge: Thou son of man, turne thy face to the mountaynes of Israel, that thou mayest prophesy vnto them, and say: These are the woode of the Lord God, o ye mountaynes of Israel: Thus hath the Lord God spoken to the mountaynes, hylls, valleys and dales.

Beholde, I wyl brynge a sterbe ouer you, and destroye yowre hye places: I wyl

cast downe yowre alters, and breake downe your temples. Your hayne men wyl I laye befoze yowre goddes, and the bech caruall of the chyldren of Israel wyl I caste befoze theyr ymages, yowre bones wyl I destroye rounde aboute yowre alters and dwellinge places.

The cities shall be desolate, the hyll cha- pris layde waste: yowre alters destroyed, and broken: yowre goddes caste downe, and taken awaye, your temples layd euen with the grounde, yowre owne wykes cleare rooted oute.

Your hayne men shall lye amonge you, that ye maye leane to knowe howe that I am the Lord. Acce that amonge you haue escaped the sword wyl I leaue amonge the Gentiles, for I wyl scattere you amonge the nations. And they that escape from you shall saye vpon me, howe long the heathen, where they shalbe in captiuitie.

As for that boosyng and vnfaithful herd of theirs, wherewith they run awaye fro me, I wyl breake it: yea and put oute thole eyes of theirs, that commit fornication with theyr ydolles.

Then shall they be ashamed, and displeased with their feltes, for the wickednesse and abhominacions whiche they haue done, and shall leaue to knowe howe that it is not in hayne that I the Lord speake to brynge suche mischance vpon them.

The Lord said moresouer vnto me: Smite thine handes together, and stamp with thy feet, and saye: Wo worthy all the abhominacions and wickednesse of the house of Israel, for because of them they shall perishe with the sword, with honger, & with pestilence. Who so is true of, shall dye of the pestilence: he that is nye at hande, shall perishe with the sword: and the other that be besyged, shall dye of honger.

Thus wyl I satysfy my wrathfull displeasure vpon them. And so shall ye leane to knowe that I am the Lord, when your hayne men lye amonge yowre goddes, and aboute yowre alters: vpon all hye hylls and topes of mountaynes, amonge all grene trees, amonge all thyrke okes: euen in the places where they dyd sacrifice to all theyr ydolles. I wyl stretch myne hande oute vpon them, and wyl make the lande waste: so that it shall lye desolate and voyde, from the wyl- dernesse of Debaiath to the, thowme all their habitacions, to leane them for to knowe that I am the Lord.

The ende of all the lande of Israel shall suddenly come. The cause of the destruction thereof. The prophete is commaunded to shewe the summe of the supplies that are at hande.

CAPL.

VII.

The woode of the Lord came vnto me on this maner: the I call, o thou sonne of man. Thus sayeth the Lord God vnto the

to the lande of Iſrael: The ende cometh, yea truly the ende cometh vpon al the four corners of the erth.

But now ſhal the ende come vpon the: for I will ſende my wrath vpon the, and will puniſhe the: accordinge to thy wayes, and reward the after all thy abhominacions. **Eze. vii. b. 1.** Myne eye ſhall not ſpare the, neyther will I ſpare the, but reward the accordinge to thy wayes, and declare thy abhominacions. Then ſhall ye knowe that I am the Lorde.

Thus ſaythe the Lorde God: Beholde, one myſtery and plague ſhall come after another: the ende is here. The ende (I ſay) that waiteth for the, is come alreadye, the houre is come agayne the, that dwelled in the lande.

The tyme is at hande, the daye of ſedition is hard by, and no glad rynges vpon the me-incarnes. Therefore I will ſhortly poure out my ſore displeaſure vpon the, and fulfill my wrath vpon the. I will iudge the after thy wayes, and recompence the all thy abhominacions.

Eze. vii. b. 2. Myne eye ſhall not ſpare the, neyther will I ſpare the: but reward the after thy wayes, and ſeue thy abhominacions, to lerne you for to knowe howe that I am the Lorde that ſpyeth. Beholde, the daye is here, the daye is come, the houre is runne out, the robbe ſpyeth, my wrath is kindled, and the vngodly waken to a ſlaue. Yet ſhall there no complaite be made for them, nor for the trouble that ſhall come of theſe thynges.

The tyme cometh, the daye diſturbeth nether who ſo bleth, let him not reſpce: he that ſel leth let him not be ſorry, for wher trouble ſhall come in the midde of all reſt: ſo that the ſel-ler ſhall not come agayne to the byer, for nether of them bothe ſhall lyue.

For the viſion ſhall come ſo greatly ouer al that it ſhall not be hyndred: No man alſo with his wickedneſſe ſhall be able to ſaue his owne lyfe. The trompettes ſhall be blowe and make you all crye, but no man ſhall go to the batel, for I am worthy with all the hole multitude.

The ſwerde ſhall be withoute, peſtilence and hunger within: ſo that who ſo is in the felde, ſhall be ſlayne with the ſwerde: and he that is in the cite ſhall periſhe with hunger and peſtilence.

And ſuche as eſcape and flee from amonge them, ſhall be vpon the hylls, lyke as the do-ucs in the felde: every one ſhall be aſrayed be-cause of his owne wickedneſſe.

All handes ſhall be let downe, and al knees ſhall be weak as the water: they ſhall greeue them ſelues with ſacke clothe, ſcare ſhall fall vpon them. Their faces ſhall be confounded, * as they heedes bald: their ſpurre ſhall lye in the ſtreets, and they golde ſhall be deſpyſed: * Yea their ſpurre and golde maye not deliue them, in the daye of the fearful wrath of the Lorde.

They ſhall not ſatifye theyr hungry ſoules, neither till they emptye theyr bowels: for it is become theyr owne decaye, theſe are their wickedneſſe: becauſe they made themſelves not onely coſtlye Jewels for their pompe and pryde, but alſo abhominable ymages and ydols, for this cauſe will I make the to be abhorred.

Wherefore I will geue it in to the handes of the ſtraigers to be ſpoiled, and to the wicked for to be robbed, and they ſhall deſtroye it. My face will I turne from them, my treaſure ſhall be deſpyſed: for the thurs ſhall go in to it and ſpoile it. I will make cleane daunce, for the lande is hole defiled with vni- righteous iudgement of innocent blood, the city is full of abhominacions. Wherefore I will bring the moſt cruel tyrantes from amonge the heathen, to take theyr houſes in poſſeſſion. I will make ſump of the prynces to reſt, and they ſhall take in their ſanctu-arye. When this trouble cometh, they ſhall ſeek praye, but they ſhall haue none. One miſ-chiefe and ſorrow ſhall folowe another, and one rumour ſhall come after another. Then ſhall they ſeek viſions in vayne at theyr pro-phetes.

The lawe ſhall be gone from the preſtres, and wiſdome frome the eldes. The byrge ſhall mourne, the prynces ſhall be clothed in heuynelle, and the handes of the people in the lande ſhall tremble for feare. I will bea- to them after their owne wayes, and accordyng to theyr owne iudgements will I iudge them: to lerne them for to knowe that I am the Lorde.

An appearance of the ſimilitude of God. Eze- chiel is brought vnto Jeruſalem in the ſpyte. The Lorde ſheweth the prophecie the ſimilitude of the houſe of Iſrael, and cheſely of the preſtres.

CAPL VIII

It happened that in the ſixte yere, the ſixte daye of the ſixte moneth I ſat in my houſe, and the Lordes of the counſel of Iuda with me: and the hande of the Lorde God fell vpon me.

And as I ſlept, I ſaw as it were a lyghtneſſe of fire from his loynes downward, and from his loynes upwarde it ſhined mar-ueylous cleere. This ſimilitude ſtretched out an hande, and toke me by the heere lockes of my heere, and the ſpyrite lyfte me vp betwixt heuen and earthe: and God brought me in a byſhon to Jeruſalem, in to the entre of the inner porte that lyeth toward the north: there ſode an ymage, with whome he that hath all thynges in his power, was ſet vpon the.

And beholde, the gloſſe of the God of Iſrael was in the ſame place: even as I had ſene it afore in the felde. And he ſaid vnto me: Thou ſonne of man, ſiſte by thine eres, and loke toward the north. Then lyfte I up myne eyes toward the north: and beholde,

before the poſt northward, there was an aul-ter, made vnto the ymage of prouocation in the very entreng in. And he ſaid furthermore vnto me: Thou ſonne of man, ſiſte thou what ſiſteſt thou? Behold thou the great abhominacions that the houſe of Iſrael commit in this place which ought not to be done in my ſanctuary: but turne the aboute, and thou ſhalt ſee per greater abhominacions. And with ſ he brought me to the counter gate: and when I looked beholde, there was an hole in the wal. Then ſaid he vnto me: thou ſonne of man, pryge thou the wal. And when I pryged the-roue the wal: beholde, there was a woze. And he ſaid vnto me: Go thy waye in, and loke what wicked abhominacions they do there. So I went in and ſawe: and beholde, there were all maner ymages of womes and beaſtes, al ydols and abhominacions of the houſe of Iſrael paynted euery one rounde aboute the wal.

There ſode alſo before the ymages thre wynde and ten lordes of the counſel of ſonue of Iſrael: and in the myddell of them ſode Jaſanah the ſonne of Saphan: And euery one of them had a cenſoure in his hande, and out of the iacenie there wente a ſmoke, as it had been a cloude. Then ſaid he vnto me: Thou ſonne of man, haſt thou ſene what the ſonnes of the houſe of Iſrael do ſecretly, euery one in his chambere: for they ſay: cuſh the Lorde ſiſt vs not, the Lorde regardeth not the wyſe. And he ſaid vnto me: Turne theyr agayne, and thou ſhalt ſee the great abhominacions that they do. And with that he brought me to the doze of the poſte of the Lordes houſe toward the north. And beholde there ſode women mournyng for Eſauus. Then ſayde he vnto me: haſt thou ſene this thouſonne of man? Turne the aboute, & thou ſhalt ſee greater abhominacions.

And ſo he brought me in to the inward court of the Lordes houſe: & beholde at the poſt of the Lordes houſe, butwixt the ſore entre and the aulter, there were ſpurs and twenty men, that tourned theyr backs vnto the temple of the Lorde, and they ſat toward the Eaſt, and theſe woſhypped the ſonne.

And he ſaid vnto me: haſt thou ſene this thouſonne of man? Wherkeſt the houſe of Iſrael that it is but a cypre, to do the ſe abhominacions here? Shoulde they ſell the lande full of wickedneſſe, and undertake to prouoke me vnto anger? Yea and purpoſely to caſte by the noſes vpon me? Wherefore will I do ſome thyng in my wrathfull displeaſure, ſo that myne eye ſhall not ouerſee them, neyther will I ſpare them. Yea and though they ſe in myne ears with loud voyce, yet will I not heare them.

The deſtruction of Idoaters, and the conuerſion of the righteous. They that ſhall be ſaued are marked. They that are vnmarched are ſlayne. A complaiſent of the prophecie for the deſtruction of the people.

He cryed alſo with a loud voyce in myne eares, ſaying: Come here ye rulers of the city, euery man with his weaponed hande to the ſlaughter. Then came there ſix men out of the ſtrete of the upper poſte toward the north, and euery man a wea-pon in his hande to the ſlaughter. There was one amongeſt them that had on him a linnen rayment, and a wyrters ynckhoſne by his ſpoe.

They went in & ſode beſide the braſen al-ter: for the gloſſe of the Lorde was gone away from the aulter, and was come down to the chiefholde of the houſe, and he called the man that had the linnen rayment vpon him: and the wyrters ynckhoſne by his ſpoe, and the Lorde ſaid vnto him: Go thy waye thouw the city of Jeruſalem, & ſet this marke vpon the foreheades of them that mouent and are ſorry for all the abhominacions that be done therein. And to the other he ſaid that I might heare: So ye after him thouw the city, ſee, ouerſee none, ſpare none, ſpyl and deſtroye both olde men and yong maydens, chyl- dyen and wyues.

But as for thoſe that haue this marke vpon them, ſe that ye touch them not, and begyn at my ſanctuarye. Then they be- gan at the eldes whiche were in the temple, for he had ſayd vnto them: when ye haue de- filed the temple, and fylled the courts with the ſlayne, then go your waye forth. So they went out, and ſlew downe choſow the city. Now when they had done the ſlaughter, and I ſet eſcaped, I ſet downe vpon my face, and cryed, ſaying: O Lorde, wilt thou ſee de- ſtroye all the ſiſtode of Iſrael in thy ſore diſ-pleaſure, that thou haſt paynted vpon Jeruſa-lem? Then ſaid he vnto me: the wickednes of the houſe of Iſrael and Iuda is deere great, ſo that the lande is full of blood, and the city full of vnſaythfulneſſe. For they ſay: Wilt the Lorde regardeth not the earth, he ſeeth vs not.

Wherefore will I vpon them, myne eye ſhall not ouerſee them, neyther will I ſpare them, but will recompence their wicked- neſſe vpon theyr heedes. And beholde, the man that had the linnen rayment vpon him and the wyrters ynckhoſne by his ſpoe, tolde all the matter howe it happened, and ſayde: Lorde, as thou haſt commanded me, ſo haue I done.

Of the man that toke hote burninge coles out of the middle of the wheles and of the Cherubyns, in token of the burninge of Jeruſalem. A reherſall of the viſion of the wheles, of the beaſtes, and of the Cherubyns.

CAPL X

As I looked beholde in the ſkima-ment that was aboute the cherubyns, there appered the ſimilitude of a ſoule of Sapphires vpon them: Then ſayde he that

state therein to him that had the linnen raiment upon him: Crepe in between the wheles that are vnder the Cherubins, and take thine hand full of hote coles out from between the Cherubins, and cast them ouer the cite. And he crept in that I might se.

II. Para. vii. a

Now the Cherubins stode vpon the right syde of the house, when the man went in, and the cloude fylled the innermost court. But the gloire of the Lorde remoued from the Cherubins, and came vpon the thershold of the house, so that the temple was full of cloudes, and the court was full of the spyn of the Lordes gloire. Yea and the sounde of the Cherubins wynges was heere in to the fore court, lyke as it had ben the voyce of the almighty God when he speaketh.

Now when he hadde bydden the man that was clothed in linnen, to go and take the hote coles from the myddell of the wheles, which were vnder the Cherubins: he wente and stode besyde the wheles. Then the one Cherub reached forth his hande from vnder the Cherubins, vnto the fire that was betwene the Cherubins, and toke therof, and gaue it vnto him that hadde on the linnen raiment in his hande: whiche toke it, and went oute.

And vnder the wynges of the Cherubins, there appered the lphenesse of a mans hande: I sawe also foure wheles besyde the Cherubins, so that by euery Cherub there stode a whele. And the wheles were (to loke vpon) after the facyon of the pyrrons steele of chariots: yet (vnto the syght) they were facyoned and lyke as yf one whele had ben in an other.

Ezechiel. lii.

When they wente forth, they wente all foure together, not turnynge aboute in theyr goynge: But where the spyn wente wyther wente they after also, so that they tourned not aboute in theyr goynge. Theyr hote bodies, theyr backes, theyr handes and wynges, yea and the wheles also were all full of eyes rounde aboute them all foure. And I herde him call the wheles Galsgal (that is) a rounde house. Euerie one of them had foure faces: so that the one face was the face of a Cherub, the seconde of man, the thirde of a lyon, the fourth of an Eagle, and they were lifted vp a boue. This is the beest that I sawe at the water of Cobar. Now when the Cherubins went the wheles went with them, and when the Cherubins stode the wheles stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, for the spyn of lyfe was in the wheles.

Ezechiel. lii. a.

Then the gloire of the Lorde was lyfte vp from the thershold of the temple, and remayned vpon the Cherubins: And the Cherubins shacked with their wynges, and lifte them selfes vp frome the earth: so that I sawe when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the gloire of

the Lorde was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceyued, that it was the Cherubins. Euerie one had foure faces, and euery one foure wynges, and vnder the wynges, as it were mennes handes. Nowe the figure of their faces was, euen as I had seene them, by the water of Cobar, and so was the countenance of them: Euerie one in his gorge wente straight forwarde.

Who they were that made the people of Israel to stray. Agaynst the prophetes, whiche shewed them how they shal be dysparpled abode. The ruynges of the herte cometh of God, otherwyse can we not walke in his commandmentes. He therseteth them that leane vnto theyr owne counselles.

CAP. XI.

XI.

Mouere the spyn of the Lorde by me vp, and brought me vnto the thershold of the Lordes house. And behold there were .xxv. men vnder the wynges amonge whom I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah the rulers of the people. Then sayd the Lorde vnto me: thou son of man, these men ymaginemyche, and a wicked counsell take they in this cite, sayinge: with, there is no distressment hand, let vs buyde houses: this Jerusalem the caudzon, we be the steele. Therefore shalt thou prophesy vnto them, yea prophesy shalt thou vnto them, o sonne of man. And with that fell the spyn of the Lorde vpon me, and sayde vnto me: Speake, thus saythe the Lorde:

On this maner haue ye spoken (o ye house of Israel) and I knowe the ymaginacions of your hertes. Many one haue ye murdered in this cite, and fylled the streets full of the slayne. Therefore thus saythe the Lorde God: The slayne men that ye haue layden on the grounde in this cite, are the fleshe, and this cite is the caudzon: But I will byynge you oute of it: ye haue drawen out the swerde, euen so will I also byynge you oute, saythe the Lorde God: I will byynge you oute of this cite and deliuer you in to your enemyes hande, and will condemne you. Ye shall be slayne in all the coles of Israel, I will be aunged of you: to learne you for to knowe, that I am the Lorde.

This cite shall not be your caudzon, neither shall ye be the fleshe therein: but in the coles of Israel will I punishe you, that ye maye knowe, that I am the Lorde: in whole commandmentes, ye haue not walkid: kepte his lawes: but haue doone after the customes of the Heathen that ye rounde aboute you.

Now when I preached, Pheltiah the son of Bananiah dyed, then fell I downe vpon my face, and crept with a loud voyce: O Lorde God, wilt thou then bettely destroye all the

manant in Israel? And so the worde of the Lorde came to me on this maner: thou sonne of man: thy byethren, thy kynfolke, and the hole house of Iuda, whiche dwel at Jerusalem, saye: they be gone farre from the Lorde, and the land is gauen vs in possession. Therefore tell them, thus saythe the Lorde God: I will sende you farre of amonge the Gentyles, and scatter you amonge the nations, and I will halow you but a litle in the landes wher ye shall come.

Then also thus saythe the Lorde God: I will gather you agayne out of the nations, and byynge you from the countreys wher ye be scattered, and wil giue you the land of Israel agayne: and thither shall ye come. And as for al impedimentes, and all your abhominacions I will take them awaye.

And I will giue you one herte, and I will plante a newe spyn within your bowels. That none heret will I take out of your bowels, and giue you a fleshy herte: that ye maye walke in my commandmentes, & kepe mine lawes, and I your God. But loke whiche becs are disposed to folowe their abhominacions, and wicked lyuynge: those mens bodies will I byynge vpon their owne becs, saythe the Lorde God.

After this dyd the Cherubins lifte by their wynges, and the wheles went with them, & the gloire of the Lorde was vpon them. So the gloire of the Lorde went by fro the myddell of the cite, and stode vpon the mounte of the cite toward the east. But the winde rose easte, and in a vision (whiche came by the spyn of the Lorde) it brought me agayne in to Calaba amonge the pyrrons. Then the vision of Iudas stode, banished awaye from me. So I spake vnto the pyrrons al the wordes of the Lorde whiche he had shewed me.

The parable of the bestelles of the captiuitie. In the parable of the parable, by whiche the taryng of henge Sedechias is signified. In other parables wherby the dyscreit of hunger and thyrst is signified.

CAP. XII.

XII.

The worde of the Lorde came vnto me, sayinge: Thou son of man, thou dwel in the myddell of a stowarde house: whiche haue eyes to se, and yet se not: ears haue they to heare, and yet heare they not: for they are a stubborn householde. Therefore thou son of man, make thy gire redy to go, and go forth by saye day light, that they maye see: Yea euen in their sight shalt thou go from thy place to an other place: yf peraduenture they will confesse that they be an stubborn householde.

By gire that thou hast made redy to go, thou shalt see that thou hast made redy to go by saye day light, that they maye se: and thou thy selfe shalt go forth also at euen in their sight, as I haue doone when he spaketh. Dresse thee

rounde the wall, that they maye se, and heare thou shalt see the same thing that thou shalt see by in their sight. As for thy selfe, thou shalt go forth in the darke, lynde thy face that thou se not the erth, for I haue made the a wren to: hen vnto the house of Israel. Now as the Lorde commaunded me, so I dyd: the gire that I had made redy, brought I out by saye. As euen I brake downe an hole thowm the wall with my hande: and whē it was darke I toke the gire vpon my shoulders, and bare them out in their sight.

And in the morning came the worde of the Lorde vnto me, sayinge: Thou son of man, yf Israel that stowarde householde aske the, and saye: what doest thou there? Then tel them, thus saythe the Lorde God: This punishment toucheth the chiefe rulers at Jerusalem, and all the house of Israel that dwel amonge the. Tell them, I am your swete token: lyke as I haue done, so shall it happen vnto you. fite that ye also, and go in to captiuitie. The chiefe ruler that is amonge you, shall lade his shoulders in the darke, & get him awaye. He shall breake downe the wall to carye suffer chere thowm. He shall couer his face that he se not the ground with his eyes.

Whiche lyne will I speche oute vpon hym, and cathe him in my nette and carpe him to Babilon, in the lande of the Chaldees, whiche he shall not se, and yet shall he dye there. As for all his helpers, and all his holles, that be aboute hym, I will scatter them toward all the wyndes, and drawe oute a swearde after them. So when I haue scattered them amonge the Heathen, and strowed them in the landes, they shall knowe that I am the Lorde.

But I wil leane a litle nombre of the from the swerde, hunger, & pestilence, to tel all these abhominacions amonge the Heathen, where they come, that they may knowe how that I am the Lorde.

Wherouer the worde of the Lorde came vnto me, sayinge: Thou sonne of man, with a fearefull tremblinge shalt thou eat the bread, with carefulnesse and sorow shalt thou drynke the water. And vnto the people of the lande speake thou on this maner. Thus saythe the Lorde God, to them that dwell in Jerusalem, and to the lande of Israel: Ye shall eat your bread with sorow, and drynke your water with heynesse: Yea, the lande with the fulnesse thereof shall be lapped waite, for the wickednesse of them that dwell therein. And the cities that now be wel occupied, shall be voyde, and the lande desolate, that ye maye knowe, how that I am the Lorde.

Yet came the worde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of byworde is that, whiche ye vse in the lande of Israel, sayinge: Thus seinge that the dayes are so slacke in comynge, all the tysons are of none effect. Tell them therefore, thus saythe the Lorde God: I will make that byworde to cease, so that it shall no more be comonly used in Israel.

But

But say this vnto them: The dayes are at hande, that euery thing whiche hath ben prophesied, shall be fulfilled. There shall no vision be in daye, neyther any prophesye sayle among the children of Israel: for it is I the Lord that speake it: and what so euer I the Lord speake shall be performed, and not be slacke in commynge.

G Yea euen in your dayes (O ye forwarde householde) will I deuise somthing, and bring it to passe sayth the Lord God. And the word of the Lord came vnto me, saying: Beholde thou sonne of man: the house of Israel saye in this maner: Euen as for the vision that he hath sene, it wil be many a daye or it come to passe: It is farre of yet, the thing that he prophesie. Therefore saye vnto them: Thus sayth the Lord God. All my wordes shall no more be slacke: loke what I speake, that same shall come to passe, sayth the Lord.

The word of the Lord agaynst false prophetes, whiche teache the people the counsell of their owne hertes.

CAPL. XIII.

The word of the Lord came vnto me, saying: Thou sonne of man. Speake prophesye agaynst those prophetes, that preache in Israel: and saye thou vnto them that prophesye oute of their owne hertes: Heare the word of the Lord: Thus sayth the Lord God: Wo be vnto those falsche prophetes that followe their owne spirit, and speake where they se nothyng. O Israel, thy prophetes are lyke the foxes vpon the hye felde: for they stande not in the gappes, neither make they an hedge for the house of Israel, that men might abide the perill in the daye of the Lord. They thynge they se: and tell lyes to magnifye their preachynges withall. The Lord (saye they) hath spoken it, when in very dede the Lord hath not sent them. Theye visions haue ye sene, and spoken false prophetes, when ye saye: the Lord hath spoken it, where as I neuer sayd it.

B Therefore thus sayth the Lord God: Because your wordes be vayne, and ye seke oute lyes: Beholde, I will vpon you, sayth the Lord. Myne handes shall come vpon the prophetes that loke out vayne thynges, and preache lyes: they shall not be in the counsell of my people, nor wyrtten in the booke of the house of Israel, neyther shall they come in the lande of Israel: that ye maye knowe, howe that I am the Lord God. And that for this cause: they haue deceyved my people, and tolde them of fear, where no fear was. One setteth vp a walle, and they dawbe it with loose claye. Therefore tell them which dawbe it with vntempered moxer, that it shall fall. For there shall come a great storme of rayne, great stones shall fall vpon it, and a sore storme of wynde shall breake it, so shall the wall come downe.

Path. b. l. c.

Shall it not then be said vnto you: where is now the moxer, that ye dawbed it with? Therefore thus sayth the Lord God: I will breake oute in my wrathfull displeasure with a storme of wynde, so that in my anger, there shall come a myghty storme of rayne and hapy stones in my wrath, to breake wythall.

As for the wall that ye haue dawbed with vntempered moxer, I will breake it downe, make it eauen with the ground: so that the foundation thereof shall remoue, and it shall fall: yea and ye your selues shall perishe in the myddell thereof: to lerne you for to knowe I am the Lord.

Thus will I perforce myne wynde vpon this wall, and vpon them that haue dawbed it with vntempered moxer, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, whiche prophesye vnto the cite of Ierusalem, and loke oute visions of pear for them, where as no pear is, sayth the Lord God.

Wherefore (O thou sonne of man) set thy face agaynst the daughters of thy people, whiche prophesye oute of their owne hertes: and speake thou prophesye agaynst them, and saye: Thus sayth the Lord God: Wo be vnto you that ye lyttowes vnder all arme boles, and holders vnder the breedes bothe of ponge and olde, to catche soules withall. For when ye haue gotten the soules of my people in your captiuitie, ye promysse them lyfe, and dishonoure me to my people, for ye handfull of barlye, and for a peece of brytt: when ye kil the soules of them, they dye not, and promysse lyfe to them that lyue not: thus ye dissemble with my people that blysseth your lyes.

Wherefore thus sayth the Lord God: Beholde, I will also vpon the pillows, wherewith ye catche the soules in sleig: them will I take from your armes, and let the soules go, that ye catche in sleig.

Your soldiers also will I teare in peeces, and deliuer my people oute of your hande: so that they shall come no more in your handes to be spoyled, and ye shall knowe that I am the Lord.

Seinge that with your lyes ye discomforthe the herte of the rightous whom I haue not discomforred. Agayne: for so moche as ye courage the hand of the wycked, so that he maye not turne from his wycked waye and lyne: therefore shall ye speere oute no more baryng, nor prophesye your owne gyltynges: for I will deliuer my people oute of your hande, that ye maye knowe howe that I am the Lord.

The Lord denyth his word to the people for theye synne sake. The dryffers of the word denye the Lord somtyme deceyue by false prophetes. A comfort of them that thre vnto Babylon.

CAPL. XIII.

Th

There reioyced vnto me certayne of the elders of Israel, & late downe by me. Then came the word of the Lord vnto me, saying: Thou sonne of man, these men be thy Iddoles in their hertes, and go purposely vpon the somblyng blocke of thy owne wyckednesse: how dare they the aske counsell at me? Therefore speake vnto them, and saye: thus sayth the Lord God: Every man of the house of Israel that beareth his Iddoles in his herte, purposinge to somblye in his owne wyckednesse, and cometh to a prophet, to enquire any thyng at me by hym: vnto that man will I the Lord my selfe geue answere, accordyng to the multitude of his Iddoles. For the house of Israel maye be feared in their owne hertes, because theye dreane gone fro me, for theye Iddoles sike.

Wherefore, tell the house of Israel: thus sayth the Lord God: Ye conuerted, for sake your Iddoles, and turne your faces from all your abominations. For euery man, (whether he be of the house of Israel or a stranger, that sojourneth in Israel) whiche departed fro me, and caepeth Iddoles in his herte purposyng to go still somblyng in his owne wickednesse, and cometh to a prophet, to aske counsell at me: I will geue answere, by mine owne selfe. I will set my face agaynst that man, and will make him to be: an example for othe, yea and a comen by word: and will teare him oute of my people. Ye be made knowen that I am the Lord, and yet that I prophete deceyved, when he telleth him a word: then I the Lord my selfe haue deceyved that prophete, and will seeke the fourth myne hand vpon him, to reue him oute of my people of Israel: and theye that shall be punished for their wickednesse. Accordyng to the synne of him that sleeth, shall the synne of the prophete be: that the house of Israel be led no more fro me thowow errouer, & be no more deceyved in their wyckednesse: but that they maye be my people, and I their God, sayth the Lord God. And the word of the Lord came vnto me, saying: Thou sonne of man, when the land I haue agaynst me, and goeth forth in wyckednesse: I will seeke oute myne hand vpon it, and destroye all the prynces of that byrd, and sende death vpon them to destroye men and best in the lande.

And though I see, Daniel, and Job, these men were amonge the, yet that they in their rightousnesse deliuer but their owne soules: sayth the Lord God. If I bringe noysome beasts vnto the lande, to waste it vp, and it be desolate, that no man may go therein for beasts: yet these men also were in the lande, as truly as I lyue (sayth the Lord God) they shall saue neither sonnes ne daughters, but be onely deliuered them selues: and as for the lande, it shall be waste.

Will I bringe a swearde into the lande, to charge it to go thorow the land: so that I shall wone man & beast in it, and yet these men were therein: As truly as I lyue

(sayth the Lord God) they shall deliuer nei ther sonnes ne daughters, but onely be saued them selues. If I sende a pestilence into the land, and poure out my soze indignacion vpon it in bloud, so that I rote out of it both man and beast, and yet I see, Daniel, and Job, were therein: as truly as I lyue (sayth the Lord God) they shall deliuer neither sonnes ne daughters, but saue their owne soules in their rightousnesse. Moreover thus sayth the Lord God: Though I send my soze from blous plagues vpon Ierusalem: the swearde hunger, perelous brautes and pestilence, to destroye man and beast oute of it: yet shall there be a remnant saued therein, which shall bringe forth their sonnes and daughters. Beholde they shall come forth vnto you, and ye shall see their trape, and what they take in hande, and ye shall be comforted, as touchyng all the plagues that I haue brought vpon Ierusalem.

They shall comforte you, when ye se their trape and woikes: and ye shall knowe, howe that it is not without a cause, that I haue done so agaynst Ierusalem, as I byd, sayth the Lord God.

As the vnpromysable word of the hyne tree is cut in to the fyre, so (sayeth he) that Ierusalem shall be byent.

CAPL. XV.

The word of the Lord came vnto me, saying: Thou sonne of man: What cometh of the hyne amonge al other trees? and of the hyne stock amonge al other tymbre of the groue? Do men take of it, to make any worke withall? Or maye there a naple be made of it, to hang any thyng vpon? Beholde, it is caste in the fyre to be byent, the fyre consumeth both the endes of it, the myddell is byente to almes. Is it mete then for a ny worke? No.

Seinge then, that it was mete for no worke bringe vnto me: moche lesse maye there any thing be made of it, when the fyre hath consumed and bynt it. And therefore thus sayth the Lord God: Lyke as I caste the hyne into the fyre for to be byent, as othe trees of the wod: Euen so will I do with them that dwell in Ierusalem, and set my face agaynst them: they shall go out frome the fyre, and yet the fyre shall consume them. When shall ye knowe that I am the Lord, when I set my face agaynst them, and make the hab waste: because they haue so sore offended, sayth the Lord God.

The prophete intendyng to speake of the abominacions of Ierusalem: both fyre shewe the benefytes of God towards it. Ierusalem is reprobous of vniuersity, for her fornication with Iddoles. He iustifieth the wyckednesse of othe people in comparison of the synnes of Ierusalem. The cause of the abominacions is to whiche the Sodomytes fell. Wherby is promysed, o the repentant.

CAPL.

A Sayne, the worde of the Lorde spake vnto me, saying: Thou sonne of man, shewe the cytye of Ierusalem thei homynations, and saye: thus sayeth the Lorde God vnto Ierusalem: Thy progeny and kyned came out of the lande of Canaan, thy father was an Amorite, thy mother a Cethite. In the daye of thy birth when thou wast borne, the sterne of thy nauell was not cutte: of thou wast not bared in water to make the clene: thou wast neither rubbed with salte, ne swabbed in cloutes: No man regarded the so moche, as to do any of these thynges for the, or to shewe the lute fauour, but thou wast vtterly cast out vpon the lorde, yea a dyspised wast thou in the daye of thy birth.

Then came I by the, and sawe the troben downe in thine owne bloude, and sayd vnto the: thou shalt be purged from thyne owne bloude, from thine owne bloude: (sayd) Thus thou be clensed. So I platted the, as the blossome of the feilde: thou arte growen vp, and waxen greene: thou hast gotten a maruelous pleasant beautye, thy brests are come vp, thy beare is goodly growen, where as thou wast naked and bare afore.

Nowe when I went by the, and looked vpon the: beholde, thy tyme was come yea euen the tyme to come the. Then sayd I vnto the: shewe out the, to counte thy conquests: yea I made an othe vnto the, and marked my ielle with the (sayd the Lorde God) and so thou breamest myne owne. Then washed I the with water, and poured the bloude frome the. I annointed the with oyle, I gave the change of garments, I made the shoes of Taurus leather: I girded the aboute with white spike, I clothed the with hercheres: I decked the with costly apparell, I put ringes vpon thy fyngers: a chayne about thy necke, spanges vpon thy shoulders, earne ringes vpon thine eares, and set a beautiful crowne vpon thine head. Thus wast thou decked with spylt and golde, and thy raiment was of fyne white spike, of noble work and of dyuerse colours.

Thou diddest eate nothyng but symnels, banys and oyle: maruelous goodly wast thou, and beautifull, yea euen a very Quene wast thou. In so moche, that thy beauty was spokel of amonge the heithen, for thou wast excellent in my beauty, which I put vpon the sayd the Lorde God.

But thou hast put confydence in thine owne beauty, and played the harlot, when thou haddest gotten the a name. Thou hast committed fornication, with all that went by the, and hast fulfilled thine desires: yea thou hast taken thy garments of dyuerse colours, and decked thyne selfe therewith, whereupon thou mightest fulfill thine fornication, of such a rasyon, as neuer was done ne shall be. The goodly ornaments & Jewels whiche I gave the of myne owne golde and syluer, hast thou taken, and made the maner

pages therof, and committed fornication with all.

Thy garments of dyuerse colours hast thou taken, and decked them thyselfe with oyle and incense: hast thou sette thyselfe theron.

Thy meate which I gave the, as symnels, oyle, and honey (to rede the withall) hast thou set before thyselfe, for a sweete savoure. And thus came also to passe, sayd the Lorde God: Thou hast taken thine owne tomes and daughters, whom thou haddest begotten vnto me: and these hast thou offered vnto the, so as to be their meat. Is this but a small fornication of thine (sayd the Lorde) that thou sayest my children, and givest them other, to be bount vnto them? And yet in all thy abominations and fornication, thou hast not remembered the dayes of thy youth, how naked and bare thou wast at that tyme, and how thou didst come in thine owne bloude. After all these thy wickednes, (sayd the Lorde) sayd the Lorde: Thou hast bupied thy clothes and byddel houses in euery place: yea at the house of thy mother hast thou bupied the as a harlot: Thou hast made thy beauty to be abhorred, thou hast laped out thy legges to euery one that came by, and multiplied thine fornication. Thou hast committed fornication with the Egyptians thy neighbours, where hast thou more fleete and thus hast thou bid thy fornication, to anger me.

Beholde, I will stretch out myne hande ouer the, and wyl multiply the flowe of we and drye the ouer into the wyllis of the Philistines thine enemies, which see the: and of thy abominable wape. Thou hast played the harlot also with the Assyrians, as the myghte not faste the: yea thou hast played the harlot, as not had enough. Thus hast thou spyl committed thy fornication from the lande of Canaan vnto the Caldees, and yet thy luste not satisfied. Nowe sayd I vnto the: thus sayeth the Lorde God: I remember thine best (sayd the Lorde God) for thou dost all these thynges, thou multiplyest desire: bupiedst the floures at the brade of euery Acte, and thy byddel houses in all places.

Thou hast not ben as an other harlot, that maketh bodie of her wyngynge, but as a wife that byratheth webloche, and taketh other in steed of her husbande. Gyltes are gynn to all other harlots, but thou spyldest rewardes vnto all thy louers, and offered them gyltes, to come vnto the oute of all places, and to commit fornication with the. It is come to passe with the in thy fornication: contrary to the vse of other women: yea there hath been such fornication ben committed after the, for thou hast professed thyselfe vnto euery one, and rewardes is gynn the: this is a contrary thyng.

Therefore heare the worde of the Lorde, sayd the Lorde: thus sayeth the Lorde God: For so moche as thou hast spent thy money, and discovered thy shame, thou shalt be brought with all thy louers, and with all the people of thy abominations in the lande of

thy children, whom thou hast gynn them: Beholde therefore I wyl gather together all thy louers, vnto whom thou hast made thyselfe common: yea, and all them whom thou hast loved, and euery one that thou hast hated: & will discover thy shame before the, that they all maye see thy felthynesse.

Moreover, I wyl iudge the as a breaker of webloche and a murderere, and recompense the thine owne bloude in wrath and gelousy: I wyl gynn the oute into their power, that they shall breake downe thy stetes, and deliue the byddel houses: they shall strep the oute of thy clothes, all thy saye and beautifull Jewells shall they take from the, and so let the be naked and bare: yea they shall bypynge the common people vpon the, which thou hast made, and slape the with their swordes. They shall burne up thy houses, and punyssh the in the sight of many women. Thus wyl I make thy fornication to cease, so that thou shalt gynn out no more rewardes.

Shaldest thou make thy meate to be sylt, take thy gelousie from the, be content, & no more to be displeased: for thou rememberest not the dayes of thy youth, but hast prouoked me to wrath in all these thynges? Beholde therefore, I wyl bringe thine owne wapes vpon thine head, sayd the Lorde God: howbeit, I neuer dyd vnto the, according to thy wickednesse and all thy abominations. Beholde, all they that vse common proverbes, shal vse this proverbe also agaynst the: such a mother, such a daughter.

Thou arte euen thy mothers omne doughter, in that hath caste of her husbande and her children: yea thou arte the sister of thy sisters, which forsake their husbandes and their children. Your mother is a Cethite, and your father an Amorite. Thine eldest sister is Samaria, she and her daughters that dwell vpon thy left hande.

But thy right sister that dwelleth on thy right hande, is Sodom and her daughters. Yet hast thou not walked after their wapes, nor done after their abominations: but in all thy wapes thou hast bene more corrupte than they. As truly as I lyue, sayd the Lorde God: Sodom thy sister, with her daughters, hath not done so euyl, as thou thy doughter. Beholde, the synnes of thy sister Sodom were these: Pyrie, fulnes of meate, abouder and felmes: these thynges had she and her daughters. Besides that, they reared not their hand to the poore & needy, but were proude, and dyd abominable thynges before me: therefore them I toke away, when I had sene it. Neither hath Samaria done half of thy synnes, yea thou hast exceeded them in wickednes: In so moche that in comparison of all the abominations whiche thou hast done, thou hast made thy sisters good women.

As for these captiuitie, namely the captiuitie of Sodom and her daughters: the captiuitie of Samaria and her daughters: I wyl bringe them agayne, so wyl I also bringe agayne thy captiuitie amonge the:

that thou mayest take thine owne confusyon vpon the, and be ashamed of all that thou hast done, and to comforte them. Thus say I vnto thee (namely) Sodom and her daughters, Samaria and her daughters, with thy selfe and thy daughters, shall be brought agayne to your olde estate.

When thou wast in thy pyrie, and before thy wickednes came to the light: thou woldst not heare speake of thy synne Sodom, vntill the tyme that the Syrians with all their townes, & the Philistines with all that lye round about them, brought the to shame and confusyon: thou myghtest heare thine owne felthynnes and abominacion, sayd the Lorde.

For thus sayeth the Lorde God: I shaldest (by right) deale with the, as thou hast done. Thou hast despised the othe, and broken the couenaunte. Nevertheless, I wyl remember the couenaunte that I made with the in thy youth, in so moche that it shall be an euerydaye couenaunt: so that thou also remember thy wapes, and be ashamed of them: the shalt thou requyte of me thy elder & longer sisters, whom I wyl make thy daughters, & that beise thy couenaunt. And so I wyl renew my couenaunt with the, that thou mayest knowe that I am the Lorde: that thou mayest vntake vpon it, be ashamed, and excuse thine owne confusyon no more: when I haue forgiven the, all that thou hast done, sayd the Lorde God.

The parable of the two Eagles signifieth that Sedech, as which contrarye to his othe had forsaken the frendshipp of Nabuchodonosor, turned hym selfe to the kynge of Egypt, and therfore perished. In explication of the parable. A prophete of Egypte.

The worde of the Lorde came vnto me, saying: Thou sonne of man: put forth a darcke speakinge and a parable, vnto the house of Israel, and saye: Thus sayeth the Lorde God: There came a greete Eagle with greete wynges, yea with myghty long wynges, & full of feathers of dyuerse colours, vpon the mount of Libanus, & toke an abrich from a Cedre tree, and brake of the toppe of his twygge, and carped it in to the lande of Canaan, and set it in a cytre of marchauntes. He toke also a braunche of the lande, & planted it in a feutefull grounde, he brought it vnto greete waters, and set it as a willow tree thereby.

Then dyd it growe, and was a greete vine stocke, but lowe by the grounde: thus there came of it a byne, and it brought forth blossomes, and spied out braunches.

But there was an other Eagle, a greete one which had greete wynges and many feathers, and beholde, the rotes of this byne hadde an hunger after him, and spied oute his braunches towardes him, to water his frutes. Nevertheless it was planted vpon a good grounde beside

beside greete waters: so that (by reason) it
woulde haue brought out braunches & frute, &
haue bene a goodly vine. Speake thou there-
fore, thus sayeth the Lorde God: Shall this
vine prosper? Shall not his rotes be plucked
out, his frute be broken of, his grene braun-
ches wither and fade away? yea without ri-
der stronge arme or many people, shall it be
plucked by the rotes. Behold, it was pla-
ced: shall it prosper therfore. Shall it not
be dyed by and withered, yea cut in the ou-
tynge out of his blossomes, as soone as the
east wynde bloweth?

Forer, the wynde of the Lorde came
vnto me saying: Speake to that fromwarde
householde: knowe ye not, what these thyn-
ges do signifye? Tell them: Beholde, the
kinge of Babylon came to Ierusalem, and
toke the kyng and his prynces, & led them to
Babylon.

He toke of the kynges seir, and made a
counaunt with him, and toke an oth of him:
The Prynces of the lande toke he with him
also, that the lande myght be holden in sub-
jection, and not to rebel, but kepe the coun-
taunt, and fulfyll it. But he fell from him,
and sent his Embassadors in to Egypt that
he myght haue boyces, and moche people.
Should he that prosper? Should he be depre-
ssed, that doth suche thynges? Should he
escape, that breaketh his counaunt? As tru-
ly as I lyue sayth the Lorde God: he shall
dye at Babylon, in the place where the king
dwelleth, that made him kinge: whose othe
he hath dyspyed, and whose counaunt he
hath broken. Neither shall Phara with his
greate host and multitude of people, maye
rescue him in the warre: when they take up
wyches, and set by bulwokes to decheape
moche people. For seinge he hath dyspyed
the othe, and broken the counaunt, where
as he yet gaue his hande therupon, and done
all these thynges, he shall not escape.

Counaunt
breaketh.

Therefore thus sayeth the Lorde God: As
fruite as I lyue, I will byrge myne othe
that he hath dyspyed, and my counaunt that
he hath broken, vpon his owne heade. I
will cast my net about him, and catche him
in my paret. To Babylon will I carpe hym,
there will I punyssh hym, because of the
great offence that he made me.

Ezechiel. xlii.
24. 4.

As for those that he frome him out of the
host, they shall be slayne with the swerde.
The rest, which shall be scattered towardes al the
wyndes: and ye shall knowe, that I the Lorde
haue spoken it.

Thus sayth the Lorde God: I will also
take a braunche frome an hyge Cedre tree,
and wyl set it, & take the bestemost twigge,
that yet is but tendre, and plante it vpon an
hye hill: Namely, vpon the hye hill of Ierusalem.
I will plant it: that it may byrge forth
wynges, and grue frute, and be a greete & e-
bze tree: so that all maner of foules maye
hyde in it: and make theyr nestes vnder the
shadowe of his braunches.

And all the trees of the felde shall knowe
that I the Lorde haue broughte downe the

hyge tree, and set the lowe tree vpon that
haue byred vpon the grene tree, and made the
dye tree to be a hyge tree: Turne I the Lorde the
spake it, haue also broughte it to passe.

The thirde that every man shall haue his owne
spare. To hym that amendeth is saluacion promys-
sed. Deathe is prophesied to the ryghteous which
turneth backe from the ryght waye.

CAPL XVII.

The worde of the Lorde came vnto me
on this maner: what meane ye by this
comon prouerbe, that ye vse in the land
of Israel, sayinge: The fathers haue eaten
sour grapes, and the chyld; & the teeth are set on
edge? As truly as I lyue sayth the Lorde
God, ye shall vse this by worde no more in
Israel.

Beholde, all soules are myne. Aske as the
father is myne, so is the sonne myne also.
The soule that synneth, shall dye. If a man
be godly, and do the thyng that is equal to
the ryght, he catcheth not vpon the byll: he
reeth not his eyes vpon the Idols of Israel:
he dyspyeth not his neighbours wyfe: he
leth with no menstrous woman: he ge-
ueth no body: he giveth his detter his pledge
agayne: he taketh none other mans good by
violence: he parteth his meate with the po-
ore, he clotheth the naked: he lendeth re-
grye, he clotheth the naked: he taketh nothinge
vpon vsurye, he taketh nothinge vpon
hande: he hath his hande from doinge wyche
and he walketh in my commandmentes, and
keperth my lawes, & persoumeth hym self
fully: This is a ryghteous man, he shall
lyue sayth the Lorde God.

If he now get a sonne, that is a manly
er, a freer of bloude: if he do one of these
thynges (though he do not al) he catcheth vpon
the byll, he dyspyeth his neighbours wyfe,
he geueth the poore and needy, he robbeth
the spotted, he geueth not the detter his pledge
agayne, he lyeth vpon his eyes vnto Idols,
medleth with abhominable thynges, he le-
deth vpon vsurye, & taketh more oute: shall
this man lyue? He shall not lyue. Seinge he
hath done all these abhominacions, he shall
dye his bloude shall be vpon hym.

Nowe if this man get a sonne also, that
seeth all his fathers synnes, which he hath
done: and seareth, neyther doth such lyche
done: and seareth, he catcheth not vpon the byll.
Namely, he catcheth not vpon the byll: he
lyeth not his eyes vpon the Idols of Israel:
he dyspyeth not his neighbours wyfe,
he leth with no man, he geueth no mans pledge
he neyther spyleth, ne robbeth any man, he
dealerh his meate with the hungrye, he
letheth the naked, he opposeth not the poore,
he receyvethe no vsurye, ne any thyng oute,
he keperth my lawes, and walketh in my
commandmentes, this man shall not dye
his fathers synne, but shall lyue. I haue
sayle. As for his father: because he synned
and spyled his brother, and he hath

among his people: so, he is deed in his owne
synne. And yet say ye: Wherefore then shal
not this sonne beare his fathers synne? Ther-
fore: because the sonne hath done equyte &
right, hath kept all my commandmentes,
and done them: therfore shall he lyue in hys.
The same soule that synneth, shall dye. The
sonne shall not beare the fathers offence,
ne yet shall the father beare the sonnes offence.

The rightousnesse of the ryghteous shall be
vpon hym, and the wyckednesse of the wicked
shall be vpon hym selfe also. But if the un-
godly wyl turne awaye frome all his synnes
that he hath done, and kepe all my comman-
dementes, and do the thyng that is equal to
right: doubtes he shall lyue, and not dye. As
for al his synnes that he did before, they shall
not be thought vpon: but in his rightousnesse
he shall beare the death of a synner, sayth the
Lorde God: but rather that he conuert, and
lyue.

Agayne: if the ryghteous turne awaye
frome his rightousnesse, and do iniquyte, &
coringe to all the abhominacions, that the
wicked man doth: shall he lyue? All the rygh-
tousnesse that he hath done, shall not be thought
vpon, but in the faulte that he hath comitted
withall, and in the synne that he hath done,
he shall dye.

And yet ye saye: Truly, the waye of the
Lorde is not indifferet. Where therfore ye house
of Israel: Is not my waye righte? & ye
not your wayes rather wicked? Whye a rygh-
tous man turneth awaye frome his rightous-
nesse, and medleth with vngodlynesse: he shall
dye therein: yea for the vngodlynesse that
he hath done, must he dye. Agayne: when
the wicked man turneth awaye frome his
wickednesse, that he hath done, and doth the
thyng which is equal and right: he shall
saue his soule alpye. For in so much as he re-
membere hym selfe, and turneth him frome
all the vngodlynesse that he hath dyed, he shall
lyue and not dye.

And yet sayth the house of Israel: Truly,
the waye of the Lorde is not equal. Are my
wayes vngodly, & ye house of Israel: Are
not your wayes rather vngodly? As for me
I will iudge euerye man, accordyng to his
wayes, & ye house of Israel, sayth the Lorde
God.

Wherefore be conuerted, and turne you
frome all your wyckednesse, so shall
there no synne do you harme. Cast awaye
frome you al your vngodlynesse, that ye haue
done: make you newe hertes and a newe spi-
rite. Wherefore wyl ye dye, & ye house of Is-
rael? Seinge I haue no pleasure in the death
of hym that dyeth, sayth the Lorde God. Turne
you then, and ye shall lyue.

The captiuyte of Iochaz and Iochan is signi-
fied by the Lyons whelpes, and by the Lyon. He
teacheth the prophete of the cype of Ierusalem
quyis past, and the myserie therof. Is. lxviii.

At moune thou for the pyntes of Is-
rael, and saye: Wherefore laye the mo-
ther that lyonelle amonge the Lyons, &
noy shee her pange amonge the Lyons whel-
pes? One of her whelpes she brought vp, & it
became a Lyon: it leened to spoylle, and to de-
uoure folke. The berthen berde of him, and
toke him in their nettes, and brought him in
chaynes vnto the lande of Egypte.

Now when the damme sawe that, al her
hope and comforte was awaye, she toke an o-
ther of her whelpes, and made a Lyon of him:
whiche went amonge the Lyons, and became
a ferece Lyon: leened to spoylle & to deuoure
folke: he destroyed their palaces, and made
their cypes waste. In so moche that the hole
lande was cury thyng therin, were vnto
desolate, thowhe the very voyce of his co-
ryng.

Then came the welthen together on cue-
ry syde out of all countreys agaynst hym,
layed their vntes for hym, and toke hym in
their pite. So they bounde him with chay-
nes, and brought him to the kinge of Baby-
lon: which put him in pypson, that his voyce
shoulde no more be herde vpon the mountay-
nes of Israel. As for thy mother, she is like
a vine in hy bloude, planted by the water
syde: her frutes and braunches are growen
out of many waters, her stalkes were so strong
that men myght haue made staves therof
for officers: she growe so hyge in her stal-
kes.

So when men sawe that she exceded the
height and multitude of her braunches, she
was roted out in displeasure and cast do wne
to the grounde.

Ye eall wynde dyed by her frute, her strong
stalkes were broken of, wythered and byente
in the fyre. But now she is placed in the mil-
drenelle, in a dype and thurly grounde. And
there is a fyre gone out of her stalkes, which
hath byent vpon her braunches and her frute: so
that she hath no more strong stalkes, to be sta-
ues for officers. This is a pitous and mis-
erable thyng.

Ezech. xlii.
24. 4.

The Lorde denieth that he wyl answere them
when they praye, for the offence of vngodlynesse
which he here obiecteth. He promyseth that his
people shall returne from captiuyte. By the mode
that shoulde be byent is signified the burnyng of
Ierusalem.

In the xlii. yere the tenth daye of the v.
moneth, it happened, that certayne of the
elders of Israel came vnto me, for to aske
counsell at the Lorde, and sat them downe
by me. Then came the waye of the Lorde
vnto me on this maner: Thou sonne of ma-
n: speake vnto the elders of Israel, and say vnto
them: Thus sayth the Lorde God: Are
ye come to aske any thyng of me? As truly
as I lyue (sayth the Lorde) I will giue you

Ezech. xlii.
24. 4.

Ezech. vi.

no answer. Will then not reprove them? Some of man will then not reprove them? Shall I reprove them the abominations of their forefathers, and tell them: Thus saith the Lord God: In the day when I chose Israel, and spake by myne hand upon the side of the house of Jacob, and showed my selfe unto them in the land of Egypt: Yea when I spake by myne hand over them, and sayde I am the Lord your God, and in the day that I spake by myne hand over them, to bring them out of the land of Egypt, in to a land that I had promised for them, which floweth with milke and honey, and is a pleasant land among all other: Then sayd I unto them: Let away euery man the abominations that he hath before him, and desyle not your selues with the Idols of Egypt, for I am the Lord your God.

Deut. x.

But they rebelled agaynst me, and wolde not folowe me: to cast away euery man the abominations of his eyes, and to forsake the Idols of Egypt. Then I made me to pour my indignation ouer them, and to cast off my wrath upon them: yea even in the myddell of the land of Egypt. But I wolde not do it for my names sake: that it shoulde not be vnhalowed before the heathen, amonges whome they dwelt, and amonges whome I showed my selfe vnto them that I wolde bringe them out of the land of Egypt. Some when I had carped them out of the land of Egypt, and brought them into the wilderness: I gaue them my commandmentes, and showed them my lawes: which to be so kept shall lyue in them. I gaue them also to my holy dayes, to be a token betwixte me and them, and thereby to knowe, that I am the Lord, whiche haloweth them.

Ezech. xii. 1-16.

Ezech. xii. 1-16.

And yet the house of Israel rebelled agaynst me in the wilderness, they haue not walk in my commandmentes, they haue cast away my lawes (which who so keepeth shoulde lyue in them) and my Sabbath dayes haue they greatly vnhalowed.

Then I made me to power out my indignation upon them, and to consume them in the wilderness. Yet I wolde not do it, for my names sake: lest it shoulde be dishonoured before the heathen, from the whiche I had carped them away. But I swore vnto them in the wilderness, that I wolde not bringe them into the land, whiche I gaue them: a land that floweth with milke and honey, and is a pleasure of all landes: and that because they refused my lawes, and walked not in my commandmentes, but had vnhalowed my Sabbathes, for they were gone after their Idols.

Ezech. xii.

Ezech. xii.

Querelesse myne eye spared the, so that I wolde not utterly slay them, and consume them in the wilderness. Moreover, I sayde vnto their sonnes in the wilderness: walke not in the statutes of your forefathers, kepe not their ordynances, and desyle not your selues with their Idols, for I am the Lord your God. But walke in my statutes, kepe my lawes, and do them, halowe my Sabbathes

for they are a token betwixte me and you, that ye maye knowe howe that I am the Lord.

Notwithstandinge, their sonnes rebelled agaynst me also: they walked not in my statutes, they kept not my lawes to fullyfyll them (whiche he that doth shall lyue in them) neither halowed they my Sabbath dayes. Yet I made me agayne to poure out my indignation ouer them, and to satisfy my wrath vpon them in the wilderness. Nevertheless, I with dydwe my hande so: my names sake, lest it shoulde be vnhalowed amonges the heathen, before whome I had brought them forth. I spake by myne hande over them also in the wilderness, that I wolde scatter them among the heathen, and shewe them among the nations: because they had not kept my lawes, but had alpe my commandmentes, vnhalowed my Sabbathes, and spake by their eyes to their fathers Idols.

Wherefore I gaue them also commandmentes, that they shoulde not lyue, and I vnhalowed them in their owne gyftes (when I appointed for my selfe all their gyftes) to make them desolate: that they myght knowe, howe that I am the Lord.

Therefore (O thou sonne of man) tell the house of Israel, thus sayde the Lord God: Beside all this, your forefathers haue yet blasphemed me more, and gottene offered agaynst me: for after I had brought them in to the land, that I promised to graunte them, when they came out of Egypt, and all the thicke trees: they made there their oblations, and pronounced me with their oblations, makinge sweete saouours there, and poured out their drinkoffringes. Then I asked them: what haue ye to do withal, that ye goe thus? And therefore is it called the high place vnto this daye.

Wherefore, speake vnto the house of Israel: Thus sayde the Lord God: Ye are as vncleane as your forefathers, and comitte heuyls also with their abominations. In all your Idols, wherunto ye bringe your oblations, and to whose honour ye burne your children: ye desyle your selues, run vnto this daye: howe darre ye then come, aske any question at me? O ye householde of Israel! As true as I lyue (sayde the Lord God) ye get no answer of me: and as for the thinge that ye goe aboute, it shall not come to passe, where as ye say: we will be as the heathen, and do as other people in the land, wed and none will we worshyp.

As true as I lyue, sayde the Lord God, I my selfe will rule you with a mighty hand, with a stretched out arme: and with my indignation poured out ouer you: I will bringe you out of the nations and landes, wherunto ye are scattered: I gather you together with a mighty hande, with a stretched out arme, and with indignation poured out vpon you: I will bringe you into the wilderness of the people. And there I will reuelation vnto you face to face: as I punished your forefathers

in the wilderness, so will I punish you also, sayde the Lord God.

I will bringe you vnder my iurisdiction, I will bringe you vnder the bondage of the conuenaunt. The fathers also and the transgressours will I take from amonge you, and bringe them out of the land of your habitation: as for the land of Israel, they shall not come in: neither maye they knowe howe that I am the Lord.

Consume then (sayde the Lord God) ye house of Israel, caste away and destroye euery man his idols: then shall ye heare me, and no more blaspheme my holy name with your offerings and ydols. But vpon my helpe shall I fauour them, and there will I purge your heauy offerings, and the synfullnes of your oblations, with all your heuyls.

I will accepte your sweete saouour, when I bringe you from the nations, and gather you together out of the landes, wherunto ye be scattered: that I maye be halowed in you before the heathen, and they maye knowe, that I am the Lord, whiche haue broughte you in to the land of Israel: yea, in to the same land that I swore vnto your forefathers. Therefore shall ye call to remembrance your stony heapes, and all your ymaginacions, wherunto ye haue bene desyled: and I will be displeased with your owne selues, for all your wickednesse which ye haue done.

And ye shall knowe that I am the Lord, when I entreat you after my name, not after your wicked wayes. Ye accordynge to your corrupte wayes: O ye house of Israel, sayde the Lord.

Moreover, the word of the Lord came vnto me, sayinge: Thou sonne of man, sette thy face toward the southe, and speake to the southe wynde, and saye to the wynde that bloweth from the southe: Heare the word of the Lord, thus sayde the Lord God: Behold, I will kindle a fyre in the, that shall consume the grene trees with the drye. No man shall be able to quenche his flame, but it shall take from the south to the north: and all fleshe shall see that I the Lord haue kindled it, so that no man may quenche it. Then sayd I: O Lord, they will saye of me: Tush, they are but tales that he telleth.

Therefore saith the Lord, that is to saye, because to the type of Jerusalem. He sheweth the hill of Synagoga. He is commaunded to purge the destruction of the children of Ammon, and the slaughter of other, at the least the Lord sheweth death vnto Nabathodonozor hym selfe.

CAP.

XXI.

The word of the Lord came to me, sayinge: Thou sonne of man, set thy face toward Jerusalem, speake agaynst the Sanctuary, and prophesye agaynst the land of Israel, saye to the land of Israel: Thus sayde the Lord God. Behold, I will vpon the, and will drawe my sworde out of the sheathe, and rote out of the both the righteous and the wicked. Seeing then that I will rote out of the both the righteous and wicked, therefore shall my sworde goe out of his sheathe agaynst all flesh from the north to the south: that all flesh may knowe howe that I the Lord haue drawen my sworde out of the sheathe, and it shall not be put in agayne.

Wherefore (O thou sonne of man) that thy loynes cracke withall / yea mourne bitterly for them: And yet they saye, wherefore mourne thou? Then tell them: for the typpes that cometh, at the whiche all hertes shall melle, all handes shall be licten downe, all stomaches shall faunte, and all knees shall waxe feeble. Behold, it cometh, and shall be fulfilled, sayde the Lord God.

Agayne, the word of the Lord came vnto me, sayinge: Thou sonne of man, prophesye and speake: Thus sayde the Lord God: speake, the sworde is sharpened and well scoured. Sharpened is it for the slaughter, and scoured that it maye be bright. O the destroyinge blade of my sonne, shall bringe downe all woodde. He hath put his sworde to the pyghtynge, that good hylt may be taken of it. This sworde is sharpened and bright, that it maye be given in to the hande of the manslayer.

Type (O thou son of man) and howe, for this sworde shall smyte my people, and at the rulers in Israel, whiche with my people shall be slayne homne to the grounde toward this sword. Smyte thou vpon the pyghte, for wherfore shouldest thou the plage and masse of indgement come? Prophesye thou son of man, and smyte thyne handes together: make the sworde two edged, yea make it thre edged, I manifiers sworde, that sword of the greete slaughter, whiche shall smyte them, euen in theyr pryue chambres: to make them abashed and faunte at the hertes, and in all gates to make some of them fall. O how bright and sharpe is it / how well pyghte, and mete for the slaughter. Get the to some place alone either vpon the right hande or vpon the left, whither so euer thy face counteth. I will smyte my handes together also, and satisfye my iustfull indignation. Then I the Lord haue sayd it.

The word of the Lord came yet vnto me agayne, sayinge: Thou sonne of man, make the two stetes, that the sword of the kynge of Babylon maye come. Both these stetes shall goo oute of one lande. He shall set him by a place, at the heade of the stete shall he chuse him out a corner. Make the a stete, that the sword may come toward Rabath of the Ammonites, and to the stronge cite of Jerusalem.

Ezech. xii.

E For the kynge of Babylon shall stande in the courtynge of the wape, at the heed of the two drettes to aske counsell at the sothe- sayers, castynge the lottes with his arrowes to aske counsell at the ydolles, and to loke in the lyner.

But the sothelapynge shall poynte to the ryght syde vpon Ierusalem, that he maye set men of warre to impete it, with a great noyse to crye out alarum, to set battellarmes agaynst the gates, to graue vp ditches, and to make bulwarkes.

Neuerthelesse, as for the sothelapynge, they shall holde it but for vanitie, such as though a leet were told them: yea, and they thep selues remembre they wyckednesse, so that by tpyghte they muste be taken and moone. Therefore saythe the Lorde God: For so moche as ye pout selues thewe poure liuence, and haue opened your wyckednesse, so that in all your wythes men maye se your synnes: yea in so moche (I saye) that ye poure selues haue made mention thereof, ye shall be taken by violence.

O thou wamefull wycked guyde of Israel whose day is come, euen the tyme that wickednesse shall haue an ende. Thus saythe the Lorde God: take awaye the crowne, and so is it awaye: the humble is exalted, and the proude brought lowe. Thus saythe the Lorde God: I will punyssh the, and ouerthrowe them: and that shall not be tyned vntill ye come, to wome the iudgement belongeth, and to whome I haue ge- uen it.

G And thou (O sonne of man) prophete and speake: Thus saythe the Lorde God to the cytyzenes of Samon, and to their blasphemers speake vpon: For the sword, the sword is drawen for the alder to the slaughter, and scourd that it glysteth (because thou hast loked the out vanities, and prophesied lies) that it maye come vpon thy necke, like as vpon the other vngodlye, whiche be slayne: whose daye came, when they wyckednesse was full.

Thoughe it were put by agayne in to the sheath: yett will I punyssh the in the land where thou wast nourysshed and borne, and powre my indignacion vpon the, and will blow vpon the in the fyre of my wrath, and deliuer the vnto cruel people, whiche are learned to destroye. Thou walte fede the fyre, and thy blood shall be shed in the lande, that thou mayest be put oute of remembrance. Euen I the Lorde haue spoken it.

The wycke of the Lorde agaynst Ierusalem for man slaughter, and denynge due honour to thep fathers and mothers, and other wyckednesse. Of the wycked doctrine of the false prophetes and prestes, and of theyr vnclapable couetousnesse. The crueltie of rulers. The vnghytnesse of the peo- ple.

Moreouer the wycke of the Lorde came vnto me and sayd: thou sonne of man, wilt thou not reprove this bloudynesse? Shewe them their abhominacion, and tell them: Thus sayth the Lorde God. O thou tyme that sheddest blood in the myddes of the, that thy tyme maye come also, and make the ydolles to defyle the towne. Then had made the selfe gyltye in the blood that thou haddest: & defyled the in the ydolles, whiche thou haddest made.

Thou haddest caused thy dayes to drawe nye, and made thy tyme of thy yeres to come. Therefore will I make the to be confounded among the heathen, and to be despyled in all the landes, whether they be nye or farr from the: they shall laugh the to scorn, thou that haddest gotten the so foule a name, and art full of myshete. Beholde, the rulers of Israel haue brought euery man his power, to shed blood in the. In the haue they despyled father and mother, in the haue they oppressed the stranger, in the haue they bred the wyddome and the fatherlesse. Thou haddest despyled my sanctuary, and vngodlyd my Saboth. Therefore are there in the, that shed blood, and eate vp the hylls, and in the they sle vngodlydnesse.

In the haue they discovered they fathers shame, in the haue they byed women in their synnesse. Euen man hath deale wamefully with his neighbours wife, and abhominable defiled his daughter in law. In the haue euery man forced his owne sister, and his fathers daughter: yea gyftes haue ben receyued in to shed blood. Thou haddest taken vsware and encrease, thou haddest oppressed thy neighbours by extortion, and forgotten me, saythe the Lorde God.

Beholde, I haue smplessen my handes vpon thy couetousnesse that thou haddest used, and vpon the bloud whiche hadde ben shed in the. In the haue haddest to endure it, as were thy handes defende them selues in the tyme that I shall bringe vpon the? Euen I the Lorde that speake it, will bypunge it to passe. I will scatter the selfe among the heathen, and drawe the about in the landes, and will cause thy synnesse to come out of the: yea and I will haue the in possession in the light of the heathen, that thou mayest knowe that I am the Lorde.

And the wycke of the Lorde came vnto me sayynge: Thou sonne of man, the house of Israel is turned to dross. All they that haue be dross, ynnue, pzon, and leade are in the fyre become dross. Therefore thus saythe the Lorde God: for so moche as ye all are turned in to dross: beholde, I will bypunge you together vnto Ierusalem like as synner, dross, pzon, ynnue, and leade are put together in the furnace, and the fyre blowen there vnder to melte them: Euen so will I gather you, put you in together, and melte you in my wrath and indignacion. I will bypunge you together, and kynde the fyre of my cruell displeasure vnder you, that ye maye be melted therein.

As the synner is melted in the fyre, so shall ye also be melted therein: that ye maye knowe that I the Lorde haue poured my wrath vpon you.

And the wycke of the Lorde came vnto me sayynge: Thou sonne of man, tell her: Thou art in an vniuersall lande, whiche is not earned vpon in the day of thy cruel wrath: the pzo- pletes that are in the, are comyn together to haue looke, like as a toyinge vpon that ly- nge by his pray.

They receyue synners and good, and make many wyddomes in the. They prestes dyke the law, and defyle my Sanctuary. They put no difference betwene holp & vngodly, betwene the cleane and vncleane: they make their eyes to my Saboths, and I am impaled amonge them. Thy rulers in the, they haue synne vnto me to shed blood, and to destroye ioules for theyr vngodlye couetousnesse: as for thy prophetes, they drawe tyn- der to the clape, they se vanities, and pro- phesies vnto them, sayynge: the Lorde God sayth so, wher as the Lorde hath not spoken. For people in the lause blythlye theyked mynion and cobberge. They beate the peere vnto, and oppresse the stranger agaynst right.

And I soughte in the lande for a man that shoulde make up the hedge, and set a fin selfe in the gap betwene me, in the landes vnto, that I shoulde not vicerly destroye it, but I coulde fynde none. Therefore will I pour out my cru- ell displeasure vpon them, and burne them in the fyre of my wrath: that shal weapes wil I comence vpon theyr heades, saythe the Lorde God.

The synnyng, meanynge the Idolatry of Samaria and Ierusalem: vnder the names of Doholab and Doholab. In comparison of Samaria he sayeth that the fornicacion of Ierusalem is synnyng. The destruction of Ierusalem is pro- phesied. The auountye of both the hoys is found in theyr destruction.

The wycke of the Lorde came vnto me, sayynge: thou sonne of man, there were two women that had one mother: these two women were yonge (began to playe the harp) in Egypte. There were they: by- ed, and the payres of theyr mayden- hood destroyed. The eldest of them was cal- led Doholab, and her yonger sister Dohol- lah. These two were myne, and here son- nes and daughters, they names were Sa- maria, and that was Doholab: and Jerusa- lem that was Doholab. As for Doholab, she began to goe a fornyng, when I had taken her to me. She was set on fyre vpon her so- uers the Philistines, which had to do with her: men the princes and Loides that were de- ceitfullye araye: saye yonge men, lusty yd- dres.

Thus saythe the Lorde, she cleued

vnto all the yonge men of Philistia: yea, she was mad vpon them, and killed her selfe with all their ydolles. Neether ceased she from the fornicacion that she dyed with the Philistines: for in her pouth she laye with her, they bryded the best of her maydenhood, & pou- red their blood vnto her. Wherefore I deliuered her in to the hands of her louers, euen the Philistines whom she so loued. Their discouered her shame, toke her sonnes and daughters, and slawe her with the sword. An- cyp name gat she of all people, and they pa- nished her.

Her sister Doholab sawe this, and be- stroked her selfe with inordinate loue, more then she, and exceded her synne in vngodlye, she loured the Philistines (whiche also lay with her) namely the princes and great lordes, that were clothed with a manner of gorgeous ap- parell, all lusty hoysmen, and saye yonge per- sonnes. When I sawe that they bothe were despyled alke.

But she increased still in vngodlye: for when she sawe men paynted vpon the walles, the ymages of the Caldees set forth with frethe colours, with saye gyddes aboute them, and goodly bonettes vpon theyr hea- des, lounge all like pzo- pletes (after the manner of the Babylonians and Caldees in theyr owne lande, wher they be borne) immediatlye as soone as she sawe them, she byence in loue vpon them, and sent mes- sengers for them into the lande of the Cal- dees.

Now when the Babylonians came to her they laye with her, and killed her with theyr vngodlye, and so was she polluerd with them. And when her lute was adarced frome them, yett vngodlye and shame was disco- uered and sene, then my herte forsoke her, like as my herte was gone frome her syn- nes.

Neuerthelesse, she dyed her vngodlye euen the longer the more, and remembred the dayes of her youth, wher she had played the har- lot in the land of Egypt: she byent in lust vpon them, whose synne was like the syn of Philis- tia, their seed like the seed of hoys. Thus thou hast enueled the filthynesse of thy youth, when thy louers bryded thy payres, & married the bydes in Egypte.

Therefore (O Doholab) thus saythe the Lorde God. I will rapse vp thy louers (with whom thou hast satisfied thy lust) agaynst the and gather them together rounde about the: namely the Babylonians, and all the Caldees: Perod, Schoa and Aoa, with all the Philistines, all yonge and saye louers, princes and loy- des, knyghtes, and gentylmen, whiche be all good hoys men: these shall come vpon the with hoyses, charrettes, and a great multitude of people, which shall be harnessed aboute the on euery syde, with brellspates, helmes and helmettes, I will punyssh the before them, yea they them selues shall punyssh the, accord- yng to their owne iudgement. I will put me gelously vpon the, so that they shall deale cru- elly with the.

They shall cut of thy nose and thine eares, and the remnant shall fall choise the sword. They shall carry away thy sonnes and daughters, and the residue shall be hient in the fire. They shall strippe the oute of thy clothes, and carry thy coslye clothes away with them.

E Thus will I make an ende of thy synnes, and of thyne iniquities, which thou hast brought out of the lande of Egypt: that thou shalt come thence no more after them, and cast thy mynde no more vpon Egypt. For thus sayeth the Lord: beholde, I will deliuer thee in to the hands of them whom thou hast hated: yea, even in to the hands of them, with whom thou hast fulfilled thy lusts, which shall dele cruelly with thee. All thy labours shall they take with them, and leue thee naked and bare: and thus the name of thy synnes shall come to light. At these things shall thou be confounded, because of thy doings, in which thou hast vied among the Gentiles, with whole yoles thou hast defiled thy selfe. Thou hast walked in the wayes of thy synne, therefore will I geue thee the cup in thy hand.

Thus sayeth the Lord God: Thou shalt be as a cuppe of the synners, howe deepe and large so euer it be to the botome. Thou shalt be laughed to scorn, and hadde as great a derision, as is possible. Thou shalt be full of drunkenness and sorrow, for the cup of thy synnes Samaria, is a cuppe of destruction and wastage: the same shalt thou drinke and suppe it oute, turn to the dregges: yea thou shalt eate by the broken peeces of it, and to teare thyne owne breastes: for when I haue spoken it sayeth the Lord God.

Therefore thus sayeth the Lord God: for so moche as thou hast forgotten me, and cast me ashyde, so shalt thou be thyne owne synners, and of thyne doings.

The Lord sayd more vnto me: thou sonne of man, write thou not rejoyce of Shalab, and Sholabab: shewe them their abominations: namely that they haue broken their wedlocke, and stained their hands with blood: yea euen with their yoles haue they committed adoultory, and offered them their owne chyldren (to be deuoured) whome they had borne vnto me.

Yea, and this haue they done vnto me also: they haue defiled my Sanctuary, in that same daye, and haue vndulowed my Sabbath. For when they hadde slayne their chyldren for their yoles, they came the same daye in to my Sanctuary to defyle it. Lo, this haue they done in my house.

Wylde all this, thou hast sente thy messengers for men oute of farre countreys: and when they came, thou hast bathed, symmed and set for the selfe of the best facion: thou satest vpon a goodly bed, and a table layd before thee, wher vpon thou hast set myne incense and myne of le.

Then was there great chere with thee, and the men that were sent from farre countreys

ouer the deserte, vnto thee they gaue hymnes, lectures vpon thy hands, and set glayous crownes vpon thy heedes: then thought I no doubte, these wyl be theys barlotry alle with yonder olde booye. And they went in to thee, as one vnto a common harlot. Euen so wyl they also to Sholab and Sholabab that is thy women.

O ye all that some vertue and rightnesse haue in you, and punyssh them: as aduocates, testes and iudges ought to be iudged and punysshed. For they are breakers of wedlocke and the bloude is in their hands. Wherefore thus sayeth the Lord God: Wylge a greates multitude of people vpon them, and make them be scattered and spoyled: there shall none of them, and geue them with their swordes. They shall see their sonnes and daughters, and burne up their houses with fire.

Thus wyl I destroye all such synners oute of the lande, that all women may learne, not to doo after your uncleannes. And so they shall lape your synnes vpon your owne selues, and ye shall be punysshed for the synnes that ye haue committed with your yoles: and ye shall knowe that I am the Lord.

The yoneth the synne of Jerusalem by a parable of a synners poore. The parable of Ezechiel wyl beynge dead, which he after expoundeth.

CAPL XXIII.

In the ninth yere, in the tenth month, the tenth daye of the month, came the word of the Lord vnto me, saying: O thou sonne of man, write vpon the name of this daye, yea euen the house of this present daye, when the kynge of Babilon let him selfe agayne Jerusalem. Shewe that that synners house shall be a parable, and speake vnto them. Thus sayeth the Lord God. Get the a pot, set it on, and poure water in to it: put all the peeces together, all the good peeces, the lorne, the shoulde, and fill it with the best bones. Take one of the best wyse, and an heape of bones with all: let it boyle well, and let the bones seethe well therein.

With that sayeth the Lord God on the ymaner: Wo be vnto the bloudy synners of the pot, wher vpon the synners haue, and is not yet scoured away. Take oute the peeces that are in it, one after an other: there neede no lottes be cast therefore, for the blocke is yet in it. Upon a playne dyke haue they poured it, and not vpon the grounde, that it myghte be couered with dust. And thus haue I leiten her poure her blood vpon a playne dyke amonge rocks, because it shal not be hydd, and that I myghte bynge my wylful indignation and vengeance vpon her.

Wherefore, thus sayeth the Lord God: Wo be vnto that bloude synners, for whome I wyl prepare a heape of wydder.

heare thou the dooms together, kynble thou the fire, let the selfe, let all be well looken, that the bones maye be luche oute. Wherefore let the potte empye vpon the colles, that it maye be warme, and the metall hole, that the synche and rudynesse maye be consumed.

But it wyl not goo of, there is so moche of it: the rudynesse muste be hient oute. Thy synners are to abhominable, for I wold haue clenched the, but then woldst not be clenched. Thou canst not be poured frame thyne vncleannes, till I haue poured my wylful indignation vpon the. Euen I the Lord haue so drupled: Yea, it is come therto already that I wyl do it. I wyl not go backe I wyl not spare, I wyl not be intreated: but according to thy wayes and ymaginations, thou shalt be punysshed sayeth the Lord God.

And the word of the Lord came vnto me saying: Thou sonne of man, beholde, I will take awaye the pleasure of thyne eyes with a plague: yet shalt thou neyther moune nor wepe, ne water thy chekes therfore: I maye maune by thy selfe alone: but use no treddy lamentation. holde on thy bones, and put on thy shous vpon thy feete, couer not thy face, and eate no mourners bredd.

So I spake vnto the people by mymes in the morninge, and at euen my wyse dyed: then vpon the next morninge I dyd as I was commanded. And the people said vnto me: wilt thou not tell vs what that signifieth whiche thou doest?

I answered them, the word of the Lord came vnto me, saying: Tell the house of Israel, thus sayeth the Lord God: beholde, I wyl suspende my Sanctuary: euen the glory of your power, the pleasure of your eyes, and the thing that ye loue: your sonnes and daughters whom ye haue left, shall fall thowet the sword.

Like as I haue done, so shall ye doo also: ye shall not hyde your face, ye shall eate no mourners bredd: your bonnettes shall ye haue vpon your heedes, and shoes vpon your feete.

Ye shall neyther moune nor wepe, but in your synnes ye shall be sorrowfull, and one repente with an other. Thus Ezechiel is your word taken. For loke as he hath done to (when this cometh) ye shall doo also: that ye maye learne to knowe, that I am the Lord God.

But beholde, O thou sonne of man: In the daye when I take frome them their power, their ioye and honoure, the luste of their eyes, the burthen of their bodies: namely their sonnes and daughters. When shall there one escape, and come vnto the / lo to shewe the. In that daye shall thy mouth be opened to him whiche is escaped, that thou mayest speake, and be no more dumb: yea, and thou shalt be theys Germe taken, that they may knowe howe that I am the Lord.

The word of the Lord vpon the sonnes of Ammon, whiche reioyced at the fall of Jerusalem. Agaynst Moab and Agaynst Idumea. Agaynst the Philistynes.

CAPL

XXV.

The word of the Lord came vnto me, saying: Thou sonne of man, set thy face agaynst the Ammonites: prophesye vpon them, and saye vnto the Ammonites: heare the word of the Lord God. Thus sayeth the Lord God. For so moche as thou speakest ouer my Sanctuary, I ha, I rowe it be nowe suspended: and ouer the lande of Israel / I rowe it be nowe desolate, yea and ouer the house of Iuda, I rowe they be nowe ledde awaye prisoners. Beholde, I wyl deliuer thee to the people of the East, that they maye haue thee in possession: there shall sette theys castles and houses in the. They shall eate thy frute, and drynke by thy mylke. As for Moab, I wyl make of it a stall for camelles, and of Ammon a shepe folde: and ye shall knowe, that I am the Lord.

For thus sayeth the Lord God: In so moche as thou hast clapped with thyne handes, and stamped with thy feete / yea reioyced in thyne herte ouer the lande of Israel with despyte: beholde, I wyl stretche oute myne hand ouer the alfo, and deliuer the to be spoyled of the heathen, and rote the oute from amonge the people, and cause the to be destroyed oute of all landes: yea I wyl make the be layd waste, that thou mayest knowe that I am the Lord.

Thus sayeth the Lord God: for so moche as Moab and Seir do saye: As for the house of Iuda, it is but lyke as all other Gentiles be. Therefore beholde, I wyl make the cities of Moab weaponlesse, and shall take awaye their strength: their cities and chiefe cosses of their lande, which are the pleasures of the countrey: As namely Bethusimoth, Balaam, and Cariathaim: these wyl I open vnto them of the East, that they maye fall vpon the Ammonites: and wil geue it euen in possession / so that the Ammonites shal no more be had in remembrance amonge the heathen. Euen thus wyl I punyssh Moab also, that they maye knowe howe that I am the Lord.

Moreover, thus sayeth the Lord God: Wylge that Edom hath auenged and eased him selfe vpon the house of Iuda / therefore thus sayeth the Lord: I wil reache oute mine hand vpon Edom, and take awaye man and beaust out of it.

From Theman vnto Dedan wyl I make it desolate: they shal be slayne with the sword. Whow my people of Israel wyl I auenge me agayn vpon Edom: they shal handle him according to my wrath and indignation, so that they shall knowe my vengeance, sayeth the Lord God.

Thus sayeth the Lord God: for so moche as the Philistines haue done this: namely taken

Ezechiel. ch. xxv. Jer. xlv. a.

B

Ezech. ch. xxv. Jer. xlv. a. Sophon. i. b.

Ezech. xxv. a. Jer. xlv. a. Ezech. xxv. a. Jer. xlv. a.

Ezech. xxv. a.

They shall be taken vengeance with despitefull stomaches, and of an else will let them sel-
 use to destroye. Therefore thus sayeth the
 Lord God: Beholde, I will stretch oute
 my hande oute the Chaldeans, and destroye
 the destroyer, and cause all the remnant of
 the seed to perishe. A greates vengeance
 will I take vpon them, and punish the
 cruellie: that they maye knowe howe that
 I am the Lord, which haue auenged me of
 them.

The prophete sayeth that Tyus shall be overthrowen, because it is reared at the destruction of Ierusalem. The wonderpfull and astonishment of the marchantes, for the destruction of Tyus.

CAPL. XXVI.

It happened that in the xi. yere, the xij. daye of the moneth, the woide of the Lord came vnto me, saying: Thou sonne of man, because that Tyus hath spoken vpon Ierusalem: A ha, now I knowe the portes of the people be broken, and the turne vnto me, for I haue destroyed my helye tull.

Yea, thus sayeth the Lord God: Beholde, I will vpon the, I will bringe a great multitude of people agaynst the, lyke as when the see ariseth with his waues: They shall breake the walles of Tyus, and caue downe her towres: I will scape the grounde frome her, and make her a bare shone: yea as the dryng place where the fishes hange vpon the nettes by the ice syde. When I haue spoken it, sayeth the Lord God, the Gentiles shall spoyle her: herough tress vpon the felde, shall preysse with the sword, that they may knowe howe that I am the Lord.

For thus sayeth the Lord God: Beholde, I will bringe vnto her Nabuchodonosor, which is the kynge of Babylon, and a kynge of kynges from the North vpon Tyus, with horse, chariots, horsemen, and with a greates multitude of people. Thy daughteres that are in the land, shall see with the sword: but agaynst the he shall make bulwarkes, and shall be as a rocke aboute the, and lyke vpon his wythe agaynst the. His kynges and battell raimmes shall be prepare for the walles, and with his weapons breake downe the towres. The bulke of his horses shall couer the, they shall be as manye, the walles shall make at the myght of the horsemen, chariottes, and whelles, when he cometh to the portes, as men doe in to an open cite. With the hoes of his horse fete, shall he treade downe at the streetes.

He shall see the people with the sword, and breake downe the pylles of the strength. They shall make a mape the ychelle, and spoyle the marchandise. The walles shall they breake downe, and destroye the houses of pleasure. The houses, the tymber and foundations shall they caue in the water. Thus will I bringe the melodye of thy songes, and the voice of thy mirthfullnes to an ende, so

that they shall no more be herde. I will make a bare shone of the sea, a dryng place for nettles, and shall neuer be buylded agayne: For when I the Lord haue spoken it, sayeth the Lord God: thus hath the Lord God spoken concerninge Tyus. The Jles shall be moued at the voyse of thy fall, and at the cry of the dayne that shall be murdered in the. All kynges of the see shall come downe from their seates regail: they shall laye awaye theyr robes, and put of their costly clothinge. Yea with tremblinge shall they be clothed, they shall lye vpon the grounde: they shall be ashyde at thy fodeyn fall, and be abashed at the.

They shall mourne for the, and saye vnto the: O thou noble cite that hast ben so greatly occupied of olde, thou that hast ben the strongest vpon the see with thyne inhabitantes, of whom all men shode in feare: how art thou now so utterly destroyed? Nowe at the tyme of thy fall the inhabitants of the yles, yea and the yles them selues shall stand in feare at thyne ende.

For thus sayeth the Lord God: when I make the a desolate cite (as other cities be, that no man dwell in) and when I bringe the depe vpon the, that greates waters maye caue the: Then will I call the downe vnto them that descende in to the pytte: vnto a people that hath ben longe dred, and let the in a lande that is benethe, lyke the olde wyldrenesse, with them which go downe to the graues, so that no man shall dwell more in the. And I will make the to be no more in honoure in the lande of the lpyng. I will make an ende of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, sayeth the Lord God.

The prophete is moued to bewaile the destruction of Tyus. He reuereth out the people of Tyus for the haunting of marchantes therto.

CAPL. XXVII.

The woide of the Lord came vnto me, saying: O thou sonne of man, make a lamentable complaint vpon Tyus, and saye vpon Tyus, which is a poete of the see, that occupieth with moche people and many yles: Thus speaketh the Lord God. O Tyus, thou hast sayde: What, I am a noble cite: Thy borders are in the myddel of the see, and thy bulwarkes haue made the merue-
 lous goodlye, all thy tablis haue they made of Cypre trees of the mount of Samir. From Libanus haue they takē Cedre trees to make the mases: and the oaks of Libanus to make the rowers.

Thy boardes haue they made of pynny, and of costly wood out of the yle of Aethiopia. Thy pyle was of Cypre smal mase made out of the lande of Egypt, to hange vpon thy mase: and thy hangings of felowe lyke purple, oue of the yles of Cilicia.

They of Sidon and Anad were thy marchantes, and the wisest in Tyus were thy wyf-
 makers. The eldest & wyfdest at Gebai were thy, that mended and stopped thy wyppes. All wyppes of the see with their wyppen stopped their marchandise in the. The Per-
 sians, Libians, and Libians, were in thine host, & helped to fight: these haged by their helde and helmettes with the, these sette forth the brayte. They of Anad were with thyne best round aboute thy walles, and were thy watchmen vpon thy towres, these hanged by their wyldes round aboute thy walles, and made the merueous goodly. Tharhis occupied hith the in all manner of wares, in syl-
 ver, pynny, and leade, and made thy mar-
 ket greates. Iuan, Eubal, and Aethiopia were thy marchantes, which broughte the men & emmentes of metall for thy occupyng. They of the house of Thogarma broughte vnto the at the tyme of thy marte, horse, horse men and mules.

They of Dedan were thy marchantes: & manye other Jles that occupied with the, broughte the wyethes, Elephant bones and poroches for a present. The Sinitans occu-
 pied with the, because of thy diuers wozkes, and increased thy marchandise, with Suma-
 ragdes, with scarlet, with noble wozke, with white pynny cloth, with spicke & with Chy-
 baill.

Juda and the land of Israel occupied with the, and brought vnto thy markettes, wheat, balm, honey, oyle, and cryatic, Damascens al-
 so bled marchandise with the, in the best hyne and white wool: because thy occupa-
 cyng was so great, and thy wares so manye. Dan, Iuan, & Deusal haue broughte vnto thy markettes, pynny made, with Cassia & Calamus, accordyng to thyne occupyng. Dedan occupied with the, in farye tapestreye wozke and quippons. Arabis and al the yles of Edear haue occupied with the, in wyne, wyethes and geotes.

The marchantes of Seba and Kema haue occupied also with the, in al costly spores in all precious stones and golde, which they broughte vnto thy markettes. Haran, Che-
 ne and Eden, the marchantes of Saba, Afi-
 na and Belmad, were all doers with the, & occupied with the, in costly rayment, of pe-
 loue syke and noble wozke (verye precious & therefore pake and bounde together with sy-
 ppe), yea and in Cedre wood, at the tyme of thy markettes. The wyppes of Tharhis were the chiefe of thy occupyng.

Thus thus thou art full, and in moche wyne in the myddel of the see. Thy marchantes were enre dryngyng vnto the oute of many wares. But the east wynde shall ouerblow the vnto the myddel of the see: so that the wares, thy marchandise, thy wythes, thy raim-
 ments thy wyppes, thy helpers, thy oc-
 cupyng (that broughte the thynges necessarye) the men of marte that are in the sea and all thy comens shall preysse in the myddel of the see in the daye of thy fall.

The suburbs shall make at the loud crye

of thy wyppen. All thy wyppen men, and all marchantes vpon the see, shall leape oute of their bootes, and set them selues vpon the lande. They shall lyke vpon their wyppes because of the, and make a lamentable crye. They shall caue downe vpon their heades, and lye wyne in the ashes. They shall haue them selues, and put sacke cloth vpon them for thy sake.

They shall mourne for the with heartfull sorow, and heare lamentation, yea their chil-
 dren also shall wepe for the. Alas, what crye hath to bene destroyed in the see, as Tyus is? When thy wares and marchandise came from the sees, thou gauest al people ynough. The kynges of the earth haue thou made rich, thou the multitude of thy wares and oc-
 cupyng.

But thou arte now cast downe into the depe of the see, all thy resort of people is pe-
 shed with the. All they that dwell in the Jles are abashed at the, and all their kynges are ashyde, yea their faces haue chaun-
 ged coloure. The marchantes of the naciōs wondre at the. In that thou art so cleane brought to nought, and comest no more by.

The woide of God agaynst the kynge of Tyus for his pyrry. Daniel. The prophete is moued to bewaile the kynge of Tyus. The woide of the Lord agaynst Tyus. The Lord promyseth to gather together the chyldren of Israel.

CAPL. XXVIII.

The woide of the Lord came vnto me, saying: Thou sonne of man, tell the prince of Tyus. Thus sayeth the Lord God: because thou hast a proude herte and sayest: I am a God, I haue my seate in the myddel of the see like a God: where as thou art but a man and not God, and yet thou dost in thine owne conceit, & thou art God: Behold, thou thinkest thy selfe wyse then Daniel, that there is no secretes hyde frome the.

With thy wysdome and thy vnderstan-
 dyng, thou hast gotten the great welchines and gathered treasure of syluer and golde: With thy greates wysdome and occupynge haue thou increased thy power, and because of thy greates wythes, thy herte is proude.

Therefore thus sayeth the Lord God: For so much as thou hast lyfte vp thine herte, as though thou were God behold, I will bringe enemies vpon the, euen the tyrauntes of the Jles: they shall drawe out their swar-
 des vpon thy beautye and wysdome, and shall despoyle thy glory.

They shall cast the downe to the pytte, so that thou shalt dye in the myddel of the see as they that be slayne.

Let it, & thou wilt say then (before them that slay the) I am God: inhere as thou art but a man & not God, in the handes of them that slay the.

Dye shalt thou, euen as the vndermyne-
 sed in the handes of the enemies: for I myselfe haue spoken it: sayeth the Lord God.

Agaync

Moreover, the word of the Lord came unto me saying: Thou sonne of man, make a lamentable complainte once the kyng of Tyre, and tell him: Thus sayeth the Lord God: Thou art a scale of a Iphene, full of wisdom and excellent beaute. Thou hast bene in the pleasant garden of God: thou art here with all manner of precious stones: with Ruby, Topas, Chrysolite, Jacynth, Onix, Sapphir, Smaragde, Carbuncle, and golde. Thy beaute and the holes that be in the were set forth in the daye of thy creation. Thou art a fayre Cherub, stretched out to the court.

I have set thee upon the holy mounte of God, there hast thou bene, & walked amonge the sayre glisteringe stones. From the tyme of thy creation thou hast ben right exalted, tyll wickednesse, was founde in the. Because of thy grete marchaundise, thy heere is full of wickednesse, and thou hast offended. Therefore will I take thee from the mount of God (O thou covering Cherub) and destroye the amonge the glisteringe stones. Thy heere was proude in thy sayre beaute, and thou wast thy beaute thou hast destroyed thy wisdom, I will take thee downe to the ground, & that in the sight of kinglys.

Thou hast despised thy Sanctuary, with the grete wickednesse of thy vnyghteous covetysse. I will bynne a fyre from the mid-bell of the, to consume the: and will make the to ashes, in the sight of all the that loke upon the. All the that have bene acquainted with the amonge the heathen, shall be abashed at the: for they shall see in cleane broughte to nought, and commeth no more up.

And the word of the Lord came unto me saying: Thou sonne of man, see thy face agayne Sidon.

Prophecy upon it, and speake. Thus sayeth the Lord God: Beholde O Sidon, I will upon the, and get me honoure in the: that it maye be knowne, howe that I am the Lord when I punyssh her, and get me honoure in her. For I will sende pestilence and bloude weeping into her streets, so that those which shee shalpe with the swerde, shall see aboute in the myddell of her: and they shall knowe, that I am the Lord. She shall no more be a pryncesse thome, and an buyryng place: unto the house of Israel, ne unto them that live rounde about her and hate her: and they shall knowe, that I am the Lord.

Thus sayeth the Lord God: when I gather the householde of Israel together agayne from the nations amonge whom they be scattered: then shall I be sanctified in them, in the sight of the Gentyles, and they shall dwell in I land, that I gave to my servaunte Jacob. They shall dwell safely therein, by the handes and plantes by the handes: yea safely shall they dwell therein, when I have punysshed all those that despise them rounde aboute: and then shall they knowe, that I am the Lord God.

The prophecy upon Pharaos. The prophecy of the destruction of Egypt, and the sparinge of the of the Egyptians. The Lord promyseth that he will restore Egypt agayne after forty years. Egypt in the swerde of the kyng Nabuchodonosor for the labour whiche he toke agayne Tyre.

CAPL.

XXIX.

In the tenth yere upon the thirteenth daye of the first moneth, the word of the Lord came unto me saying: O thou sonne of man, set nowe thy face agayne Pharaos the kyng of Egypt, prophecy agayne him, agayne the hole lande of Egypt: Speake and tell him, thus sayeth the Lord God: Beholde, O Pharaos thou kyng of Egypt, I will upon the, thou grete dragon, that lyest in the waters: thou that sayest: the water is mine. I have made it my selfe. I will put an hook in thy chawes, and hange all the fyshes in thy waters upon thy scales: after that I will drawe the oute of thy waters: Yea and all the fyshes of thy waters that hange upon thy scales. I will take the oute upon the dry land with the fyshes of the waters, so that thou shalt lye upon the felde. Thou shalt not be gathered ne taken up: but shalt be meate for the beastes of the felde, and for the foules of the ayre: that all they whiche dwell in Egypt, maye knowe, that I am the Lord: because thou hast bene a floure of reede to the house of Israel. When they shal be holde of the with their hande thou shalt be pycked them on every syde: and they shall be upon the, thou shalt be buried in the reynes of their baches. Therefore, thus sayeth the Lord God: beholde, I will bynne a swerde upon the, and rote out of the bette man and beaste. Yea the lande of Egypt shall be desolate and waste, and they shall knowe, that I am the Lord: Because he sayeth: I water is myne, I my selfe have made it: Beholde therefore, I will upon the, and bynne the waters: I will make the lande of Egypte waste and desolate, from the towne of Syene, unto the borders of the Egyptian lande so that in xl. yeres there shall no more of man walke there, neither fote of cattell goe there, neither shall it be inhabited. I will make the lande of Egypte to be desolate, & amonges other wylde countreyes, and I will give it to the byrds of the ayre, and to the bestiall eyes: And I will scatte the Egyptians amonge the heathen and nations.

Agayne, thus sayeth the Lord God: When the xl. yeres are expired, I will gather the Egyptians to synne agayne, out of the nations, amonges whom they were scattered. I will bynne the prisoners of Egypt agayne into the lande of Pharaos their owne true countrey, that they maye be there a litle tyme: for they shall be the smallest amonge other kyngdomes lest they make them selves aboute the heathen: for I will so menasse them that they shall no more tene the heathen.

They shall no more be an hope unto the house of Israel, neither shall they be any more unto the heathen.

unto wickednes, to cause the turne backe and to solowe them: and they shall knowe that I am the Lord God.

In the xxv. yere, the first daye of the first moneth, came the word of the Lord unto me saying: Thou sonne of man, Nabuchodonosor the kyng of Babylon hath made his hoste, with grete travayle and labour to come before Tyre: that every deed maye be halde, and every shoulder bare. Yet hath hee grete neede neither him ne his hoste any more, for the grete travayle that he hath taken there.

Therefore thus sayeth the Lord God: Beholde, I will give the lande of Egypt vnto Nabuchodonosor the kyng of Babylon, that he maye take away all her substance, rob her chibberes, and spoyle her spoiles, to pay his hoste wages withal. I will give him the land of Egypt for his labour, that he toke for me before Tyre.

At the same tyme will I cause the home of the house of Israel to growe forth, and open my mouth agayne amonge them: that they maye knowe, how that I am the Lord.

The destruction of Egypt and of his cyties is brought.

CAPL.

XXX.

The word of the Lord came more once unto me, saying: O thou sonne of man, prophecy and speake: thus sayeth the Lord God: Beholde, this daye is here, the daye of the Lord is come: the darke daye of the heathen, the daye is at hande, the swerde cometh upon Egypte.

When I have made me sal downe in Egypte, when her people are taken away, & when her foundations are destroyed, the Egyptians shall be as they were the moyses lande, as the land of Ibia, all these common people, and shall all that be confederate vnto them, shall fall with them thowme the swerde.

Thus sayeth the Lord: the maynteyners of the lande of Egypte shall fall, the pyde of her power shall come downe: even unto the towne of Syene shall they be layne downe with the swerde, sayeth the Lord God: & amonge other desolate countreyes they shall be made desolate, and amonge other waste cyties they shall be wasted. And they shall knowe, that I am the Lord, when I bynde a fyre in Egypte, and when all her helpers are destroyed.

At that tyme, shall their messengers goe forth to me in Egypte, to make the carelesse Egyptians as they were, and so they shall come vnto me in the daye of Egypte for doublet it shall come.

Thus sayeth the Lord God: I will make an ende of the people of Egypte thowme the lande of Nabuchodonosor kyng of Babylon. And his people with him, yea and the cru-

el tyrantes of the heathen shall be broughte to despoyle the lande.

They shall drawe out their swerdes vnto Egypte and sell the lande full of sayne me I will bye by the handes of water, and sell the lande into the handes of wicked people. The lande and all that is therein, will I destroye thowme the enemyes. Even I the Lord have sayde it.

And thus sayeth the Lord God: I will destroye the Idollers, and bynne the images of Apych to an ende. There shall no more be a pryncesse of Egypte, and a fearfullnesse will I sende in to the Egyptians land. As for Pharaos, I will make it desolate, and bynde a fyre in Zoan. Alexandria will I punyssh, and poure my wrathfull indignacion upon Sin whiche is the strength of Egypte. All the substance of Alexandria will I destroye, and bynde a fyre in Egypte.

Sin shall be in grece bynne, Alexandria shall be rote out, and Noph shall have despoyle for ever. The best men of Heliopolis and Bubasta shall be layne with the swerde, and carryed away captives. At Raphis the daye shall be darke, when I bynne there the scepter of the lande of Egypte, and when the pompe of her power shall have an ende. A cloude shall cover her and her daughters shall be led away into captivitye. Thus will I punyssh the Egypte, that they may knowe, how that I am the Lord.

It happened in the xl. yere, vnto the seventh daye of the first moneth, that the Lordes word came unto me, saying: Beholde thou sonne of man, I will bynne the arme of Pharaos kyng of Egypte: and so it shall not be bound up to be healed, neither shall any playe be layne upon it, so to ease it, or to make it so strong, as to void a swerde. Therefore, thus sayeth the Lord God: Beholde, I will upon Pharaos the kyng of Egypte, and bynne his stronge arme (yet is it but a broken one) and will smyte the swerde out of his hand.

As for the Egyptians, I will scatte them amonge the heathen, and strowe them in I landes aboute. Agayne I will strength the arme of the kyng of Babylon, & give him my sword in his hand: but I will bynne Pharaos arme so that he shall holde it before him pitously like a wounded man.

Yea I will bynne the kyng of Babylon's arme: and the armes of Pharaos shall fall downe: that it maye be knowne, that I am the Lord, whiche give the kyng of Babylon my swerde in his hande, that he maye drawe it oute upon the lande of Egypte: & that when I scatte the Egyptians amonge the Gentyles, and strowe them in the landes aboute, they maye knowe, that I am the Lord.

A comparison of the prosperite of Pharaos, with the prosperite of the Egyptians. The prophecy of a lyke destruction vnto them both.

CAPL.

XXXI.

EZECHIEL

Ezech. xlii.
ff. 111.

Moreover, it happened in the xi. yeare the fyfte daye of the thirde moneth that the worde of the Lorde came vnto me sayinge: Thou sonne of man speake vnto Pharao the kynge of Egypte, and to al his people: Who art thou lyke in thy greatesse? Beholde Assur was lyke a Cedre tree vpon the moor of Libanus with fayre braunches: so thicke, that he gaue shadowes and shor out brye hygge. His toppes reached vnto the cloudes. The waters made him greatesse, and the depe set him vp an hygge. Rounde about the roots of him ranne there floudes of water: he sente oute his lytle ryuers vnto all the trees of the felde. Therefore was he hygge then all the trees of the felde, and thowme the multitude of waters that he sent from him he cōpryned many longe braunches. All foules of the ayre made their nestes in his braunches, vnder his bowes genyded all their beades of the felde, and vnder his shadow dwelt all people. Fayre and beautifull was he in his greatesse and in the length of his braunches, for his rote stode by the greatesse waters. No Cedre tre myghte hyge him. In the pleasant garden of God, there was no fyre tre lyke his braunches, the playne trees were not like the bowes of him. All the trees in the garden of God might not be compared vnto him in his beautie: he was fayre and goodlye had I made him with the multitude of his braunches: In so moche that all the trees in the pleasant garden of God, had enuy at him.

Therefore thus sayth the Lorde God: For so moche as he hath lyfte vp him selfe so hygge and stretched his top into the cloudes, and seinge his heete is proude in his hyghnesse: I wyll deliuer him in to the handes of the myghtyest amonges the hepten, whiche shall rote him out. Accordinge to his wyckednesse will I cast him awaye, the enemyes shall destroye him, and the myghty men of the hepten shall so scattere him that his braunches shall lye vpon all mountaynes and in al valleyes, his bowes shall be broken downe to the grounde thowm out the lande. Then all the people of the lande shall goe from his shadow and forsake him. When he is fallen, all the foules of the ayre shall lye vpon him, and all wyld beastes of the felde shall goe about amonges his braunches: so that some hiee for the, no tree in the water shall attayne to his hyghnesse, nor reache his toppes vnto the cloudes, neither shall any tree of the water stande so hygge, as he hath done. For vnto death shall they all be deliuered vnder the earth, and goe downe to the graue, lyke other men.

Moreover, thus sayth the Lorde God: In the daye when he goeth downe to the graue I wyll cause a lamentacion to be made. I wyll couer the dyce vpon him, I will shauche his floudes, and the greatesse waters shall be cōstrayned. I will cause Libanus to be sorowfull for his sake, and all the trees of the felde shall be smytten.

I wyll make the hepten shake at the sound of his fall, when I cast him downe to hell,

Ezech. xlii.
ff. 111.

with them that descende in to the pytt. All the trees of Eden, withal the chosen and best trees of Libanus, yea and all they that are planted vpon the waters, shall moue with him also in the lower habytacions: for they shall goe downe to hell with him, vnto them that be slayne with the sword, which dwelt afore vnder the shadowe of his arme among the hepten. To whom shall they be lyke, that are so gloriously and great, among the trees of Eden? Per art thou cast downe vnder the earth (amonges the trees of Eden) where thou must lye amonges vncircumcised, with them that be slayne with the sword. Thus is it with Pharao and all his people, sayth the Lorde God.

The Prophete is cōmāded to bewyle Pharao. He prophesyeth that destruction shall come to Egypte thynge the hygge or Libanus.

CAPL. XXXII.

In the xii. yeare, the fyfte daye of the xi. moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, take vp a lamentacion vpon Pharao kynge of Egypte, and saye vnto him: Thou art cōmāded as a lion of the hygge, and as a whole sheepe in the see.

Thou caldest thy waters aboute the, thou troudest the waters with thy feet, and stampst in their floudes. Thus sayth the Lorde God: I wyll lynd my net ouer the, namely, a greatesse multitude of people: these shall dyspue the in to my pytt, for I will cast the vpon the lande, and let the lye vpon the felde that all the foules of the ayre maye lye vpon the: I wyll geue all the beastes of the felde prouynge of the.

For aske wyll I caste vpon the hilles, I will fill the valleyes with thy hyghnesse. I will make the lande with the abundance of thy bloude euen to the mountaynes, and the valleyes shall be full of the. When thou art put out, I wyll couer the heauen, and make his harte dymme. I will speede a cloude ouer the Sunne, and the Moone shall not geue her lght.

All the lghtes of heuen wyll I put out ouer the, and bynge darkenesse vpon the. Thus sayth the Lorde God. I wyll trouble the hartes of many people, when I bynge the destruction amonges the hepten: I cōstrayne whom thou knowest not. Yea I wyll make many people with their hynges so aske the, that they were shall stand by. When I shall my swerde at thy face, and deadly shall they be assayed, every man in him selfe, at the daye of thy fall.

For thus sayth the Lorde God: the kynge of Babylons swerde shall come vpon the, with the swerdes of the moyses wyll I smyte downe the people.

All they that be myghty amonges the hepten, shall make the prouynge of Egypte and byng downe al her people. All the

of Egypte wyll I destroye, that they shall come no more vpon the waters: so that neither mans foot ne beastes clawe, shall there any more. Then wyll I make their waters cleare, and cause their floudes to runne the oyle, sayth the Lorde God: when I make the lande of Egypte desolate, and when the mountaynes with all that is therein, shall be layde waste: and when I smyte all them which dwell in it, that they maye knowe, that I am the Lorde. This is the mourning, that I brought of the hepten: shall make: Yea a sorrow and lamentacion shall they take vpon Egypte and all her people, sayth the Lorde God.

In the xii. yeare, the xi. daye of the moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, take vp a lamentacion vpon the people of Egypte, and saye vnto them, yea and the myghty people of the hepten also euen with the that dwell therein: and with them that goe downe in to the graue. Downe (howe saye so euer thou be) and laye the with the vncircumcised, amonges those that be slayne with the sword, shall they lye.

The swerde is geuen alreadye, he shall be hewen forth and al his people. The myghty men and his helpers, that be gone to dwene and lye with the vncircumcised & with them that be slayne with the sword: shall speake to him out of the myddest of hell.

There is there also with his company, and there graues round about, which were slayne with the sword, whose graues lye before him in the lowe pytt. His companions are layed rounde about his graue: all togither bounded and slayne with the sword, which afore tyme brought feare into the land of the lyuynge.

There is I am also with all his people, & their graues rounde about: which all being bounded and slayne with the sword, are gone downe vncircumcised vnder the earth, whiche neuertheles somtyme brought feare into the lande of the lyuynge: for the whiche they bare their shame, with the other that be gone downe to the graue.

Their buriall is geuen them and all their people, amonges them that be slayne. Their graues are round about all them which be vncircumcised, and with them that be slayne with the sword: for seinge that in times past they made the lād of the lyuynge afraid, they muste nowe heare their owne shame, with them that goe downe to the pytt, & lye amonges them that be slayne.

There is Meserch also and Tubal, & their people, and their graues round about. These all are amonges the vncircumcised, and they shall be slayne with the sword, because afore tyme they made the lande of the lyuynge ashyed.

Shalbe not they then lye amonges the hepten, and vncircumcised Gyantes? whiche with their weapons are gone downe to hell: whose swerdes are layed vnder their bodies, whose wickednesse is vpon their bodies.

nes: because that as worthyes, they haue brought feare in to the lande of the lyuynge? Yea amonges the vncircumcised shall thou be destroyed, and slepe with them, that perished thorow the swerde.

There is the lande of Edom with her kynge & prynces also, whiche with their strength are layed by them that be slayne with the sword, yea amonges the vncircumcised, and them whiche are gone downe into the pytt. Moreover, there be all the prynces of the north, with all the Sidonians, whiche are gone downe to the slayne.

With their feare & strength they are come to confusyon, and lye there vncircumcised, amonges those that be slayne with the sword, and beate their owne shame, with them that be gone downe to the pytt.

Howe when Pharao seith this, he shall be comforted ouer all his people, that is slayne with the sword: both Pharao and all his house, sayth the Lorde God. For I haue gyuen my teare in the land of the lyuynge. But Pharao and al his people shall lye amonges the vncircumcised, and amonges them that be slayne with the sword sayth the Lorde God.

He setteth out the offyce of a preacher. He strengtheneth them that oswayre, and holdensthem with the promyse of mercy. So the former eyghtousnesse helpeyth not the ryghtous, yf he geue hym selfe agayne to synne: so the synners done before are not imputed to the wycked that amēdeth. The worde of the Lorde agaynst the rest of the people. Agaynst the mockers of the wordes of the Prophete.

CAPL. XXXII.

Agayne, the worde of the Lorde came vnto me sayinge: Thou sonne of man, speake to the chyldren of thy people, and tell them: When I sende a swerde vpon a lande, yf the people of the lande take a man of their cōuntry, and sette him to be their watchman: the same man (when he seyth the swerde come vpon the lande) shall blowe the trompette, and warne the people.

If a man now heare the noyse of the trompette and wyll not be warned, and the swerde come and take him awaye: his bloude shall be vpon his owne heed: for he herde the sound of the trompette, and made not take hede, therefore his bloude be vpon him. But yf he wyll receyue warnynge, he shall saue his lyfe.

Agayne, yf the watchman se the swerde come and seue it not with the trompette, so that the people is not warned: if the swerde come then, and take any man from amonges the: the same shall be taken awaye in his owne synne, but his bloude wyll I requyre of the watchmans hand.

And nowe (O thou sonne of man) I haue made the a watchman vnto the house of Israel:

Ezech. xlii.
ff. 111.Ezech. xlii.
ff. 111.Ezech. xlii.
ff. 111.Ezech. xlii.
ff. 111.

fringe thou lapell waste for bloude, therefore shall bloud persecute the. Thus will I make the mount Seir desolate and waste, and bring to passe that there shall no man go thither, ne come from thence. His mountaynes will I fill with his slayne men: thy hylls, dales, and valles shall lye full of them that are slayne with the swerde. I will make the a perpetuall wyldernesse, so that no man shall dwell in thy cyties: that ye maye knowe how that I am the Lorde.

And because thou hast sayd: what, bothe these nations, and bothe these landes muste be myne, and I will haue them in possession, where as the Lorde was there. Therefore, thus sayth the Lorde God: As truly as I live I will handle the accordinge to thy wylthe and gelousye, lyke as thou hast deale cruelly with them: that I maye be knowne among them, howe I haue punished the. Yea, and that thou shalt be sure that I the Lorde haue herde all thy despytfull wordes, which thou hast spoken agaynst the mountaynes of Israel, sayinge: Lo, they are made waste, and gauen vs to beuoute. Thus with your mouthes ye haue made your booke agaynst me, yea, and multiplied your proude wordes agaynst me, which I haue herde all toge-
Ezech. xlii. **D** therunto thus sayth the Lorde God: When the hole worlde is in mealthe, then will I make the waste. And lyke as thou (O mount Seir) wast glad, because the heritage of the house of Israel was destroyed: euen so will I do vnto the also, that thou and hole doom shall be destroyed, and know that I am the Lorde.

The promyseth deliuerance from the Gentiles vnto Israel. The benefices done vnto the Jewes are to be ascribed to the mercy of God, not vnto their deseruings. God reuoketh our heresies that we maye walke in his commaundmentes.

CAPL XXXVI.

Ezech. xlii. **T**hou sonne of man, prophete vpon the mountaynes of Israel, and speake. Heare the worde of the Lorde. O ye mountaynes of Israel. Thus sayth the Lorde God: Because your enemy hath sayd vpon you: Aha, the hye euelladynge places are now become ours: Prophecie therefore and speake: thus sayth the Lorde God: Seeing ye be wasted and troden downe on euery syde, and become a possession vnto the residue of the Gentiles, which haue brought you in to menes mouthes, and vnto an euill name amonges the people. Therefore heare the worde of the Lorde God, O ye mountaynes of Israel: Thus sayth the Lorde God vnto the mountaynes and hylls, balters and dales, to the wyldernesses, and desolate cyties, which are spoiled, and habd in derision on euery syde, amonges the residue of the Gentiles: Yea, euen thus sayth the Lorde God: In the fyre of my gelousye haue I taken a deuyce, agaynst the residue of the Gentiles, and agaynst all doom: which haue taken

in my lande vnto them selues for a possession, which also reioysed from theyr habite, with a despytfull stomache to waite and to spoyle it.

Prophecie therefore vpon the lande of Israel, speake vnto the mountaynes and hylls, to balters and dales, thus sayth the Lorde God. Beholde, thus haue I deuised in my ge-
Ezech. xlii. **D** lousye and terrible wylthe: for so moche as ye haue suffered reproche of the Heathen: therefore, thus sayth the Lorde God: I haue sworne that the Gentiles which lye about you, shall beare your confusion thymself. And as for you (O mountaynes of Israel) ye shall wote vnto your balters, and bynge forth your frute to my people of Israel: for it is harde by that will come. Beholde, I come vnto you, and vnto you will I tourne me, that ye maye be tyllid and sowed.

I will sende you moche people, which shall be all of the house of Israel: the cyties shall be inhabited, and the decayed places shall be repaired agayne. I will proude you with moche people & catel, which shall encrease and bynge frute. I will restore you also to your owne estate, and wyte you more habundantly then euer ye hadde before: wherby ye shall knowe that I am the Lorde. Yea, people of Israel, I sende vnto you (O my folke of Israel) which shall haue the in possession, and then shall be their inheritance, so that thou shalt no more be without them. Agayne, thus sayth the Lorde God: for so moche as they saye vnto you: Ye are an eater vp of men, & a waster of the people: therefore thou shalt eat no more men, neyther destroye the people any more, sayth the Lorde God. And I will not suffer the to be heare thine owne confusion amonges the Gentiles from henceforth. Thou shalt not beare the reproche of the nations, nor cast oute thine owne people any more, sayth the Lorde God.

Moreover, the worde of the Lorde came vnto me, sayng: O thou son of man, when the house of Israel dwelt vpon their own ground they despyed them selues with thy: wylthe and ymaginacions: so I in my sight theyr wylthe was lyke the unclennesse of a filthy woman. Wherefore I poured my wrath full displeasure vpon them, because of the bloude that they had shed in the lande, and because of their ydoles, wherewith they had tyld them selues. I scattered them also among the Heathen, so that they were strowed about in the landes. Accordinge to their wayes, and after theyr owne inuencions, so dyd I punish the.

Nowe when they were gone vnto the Heathen, and come in amonges them, they dishonoured my holy name: so that it was sayd of them: See these the people of God, and what they do: And these the people of God, and what they do: go out of their owne land: Then spake I my holy name which the house of Israel had dishonoured amonges the Gentiles, to whom they came. Therefore tell the house of Israel: Thus sayth the Lorde God: I will not be for your sake (O house of Israel) but for

my holys sake, which ye dishonoured amonges the Heathen, when ye came to them. Therefore, I will halowe my greates name agayne, which amonges the Gentiles is spoken of: for ye your selues haue dishonoured it amonges them. And the Gentiles shall knowe that I am the Lorde, when I am honoured in you before their eyes, sayth the Lorde God.

As for you, I will take you from amonges the Heathen, and gather you together oute of all countreies, and bynge you agayne in to your owne lande. Then will I poure cleare water vpon you, and ye shall be cleane: yea from all your uncleennesse, and I will geue you a newe harte, and a newe spirite will I put in to you: so that: Nonne here, I will take it oute of your bowe, and geue you a newe harte. I will geue my spirite amonge you, and cause you to walke in my commaundmentes, so haue my lawes, and to kepe them.

And I will dwell in the lande that I gaue to your fore fathers, and ye shall be my people, and I will be your God. I will help you out of all your uncleennesse. I will call in the coigne, and will encrease it, and will let you haue no hongre. I will multiply the seede as the tereers, and the increase of the tribe by you, so that ye shall beare no more reproche amonges the Heathen. Then shall ye remembre your owne wicked wayes, and your ymaginacions, which were not good: so that ye shall take displeasure at your owne liues, by reason of your synnes and abominacions.

But I will not doo this for your sakes (sayth the Lorde God) but for the sake of the house of Israel, that they be ashamed of your synnes. Moreover, thus sayth the Lorde God: what tyme as I shall cleanse you from all your offences, then will I make the cyties to be accupped agayne, and will repaire the places that be decayed. The desolate land shall be builded agayne, which afore tyme laye waste in the sight of all them that were by.

Then shall it be sayd: this waste lande is become lyke a garden of pleasure, and the wyldernesse, desolate and broken downe cyties are nowe stronge and fenced agayne. Then the residue of the Heathen that lye rounde aboute you, shall knowe that I am the Lorde which repaire that was broken downe, and plante agayne that was made waste. Euen so the Lorde haue spoken it, and will do it in tyme.

Thus sayth the Lorde God: I will yet more be sounde agayne of the house of Israel, and doo this for them: I will encrease them as a flocke of men. Lyke as the flocke, and the flocke of Jerusalem are in the hygh solemne feastes: so that also the wyldernesse cyties be tyld with flockes of men: and they shall knowe that I am the Lorde.

The prophete the bynginge agayne of the people byng in captiuyte. He sheweth the vpon of the ten tribes with the two. Chryste is the kyng of the Chycken people alone, and the only euelladynge shepherde therof.

CAPL XXXVII.

The hande of the Lorde came vpon me, and caried me oute in the spirite of the Lorde, & let me downe in a playne field, that laye full of bones, and he led me rounde about: by twent: and begode the bones that laye vpon the felde were verie many, and marueylous ope also. When said he vnto me: Thou sonne of man: speakest thou these bones maye lyue agayne? I answered: O Lorde God, thou knowest. And he sayde vnto me: Prophecie thou vpon these bones, and speake vnto them: Ye dyde bones, heare the worde of the Lorde. Thus sayth the Lorde God vnto these bones: Beholde, I will put breeth in to you, that ye maye liue: I will giue you newe fleshe, and make fleshe grow vpon you and couer you ouer with skin, and so geue you breeth that ye maye liue and knowe that I am the Lorde.

So I prophesied as he hadde commaunded me. And as I was prophesyinge, there came a noyse and a greates motion, so that the bones came curre oute to an other. And when I had looked, beholde, they had synowes, and fleshe grew vpon them, and about they were couered with skin, but there was no breath in them: Then said he vnto me: Thou sonne of man, prophecie thou towarde the wynde: prophecie, and speake to the wynde: Thus sayth the Lorde God: a wynde (O thou wynde) come from the four wyndes, and blow vpon these bones, that they maye be restored to lyfe. So I prophesied, as he had commaunded me, then came the wynde in to them, and they receyued lyfe, and stood vp vpon their fete, a marueylous great lyfte.

Moreover, he sayd vnto me: Thou sonne of man, these bones are the hole house of Israel. Beholde, they saye: Our bones are dried vp, our hope is gone, we are cleane cut of. Therefore prophecie thou, and speake vnto them: thus sayth the Lorde God: Beholde, I will open your graues (O my people) and take you oute of your sepulchres, and bynge you in to the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, and bynge you oute of them. My spirite also will I put in you, and ye shall lyue: I will sette you agayne in your owne lande, and ye shall knowe, that I am the Lorde, which haue sayd, and fulfilled it in dede.

The worde of the Lorde came vnto me, sayng: Thou sonne of man, take a shepe and wyte vpon it: vnto Iuda and to the chyldren of Israel his companions. Then take an other shepe, and wyte vpon it: vnto Joseph & to the flocke of Ephraim, and to all the householde of Israel his companions. And the shepe bothe yet together in thyne hande, so shall
 Ezech. xlii. **D** **Ezech. xlii.** **D**

Olas. 13

there be one speche therof. Now of the chyl-
dren of thy people I saye unto the: I wyll the
not know what thou meanest by these: the
gynethem this answer: thus sayth the Lorde
God: behold I will take the stocke of I-
scop, which is in the lande of Ephraim, and
of the tribes of Israel his fellows, and will
put them to the stocke of Iuda, and make the
one stocke, and they shall be one in my hand.
And the two stockes wherupon thou wastest
shalt thou have in thine hand, that they may
be, and shalt saye unto them:

Thus sayth the Lorde God: behold, I
will take awaye the chyliden of Israel from
among the heathen, unto whom they be gone
and will gather them together on every syde,
and bring them agayne in to their owne land.
yea I will make one people of the in I land,
upon the mountaynes of Israel, and they all
shall have but one kyng. They shall no more
be two peoples from henceforth, neyther
be divided in to two kyngdomes: they shall
also be like them selves no more with their ab-
ominacions, ydoles, and all their wicked de-
vices. I will peipe them out of all their dwell-
ing places wher they have synned, & will
so cleanse them, that they shall be my people,
and I their God.

Eze. xxxiii. 1.
John. 8. 12.

David my servant shall be theyr kyng,
and they all shall have one shepheard onely.
They shall walke in my lawes and my com-
mandementes, whiche they bothe hope and ful-
fill. They shall dwell in the lande that I
gave unto Jacob my servant, where as your
fathers also have dwelt. Yea eue in the same
lande shall they, theyr chyliden, and theyr
chyliden chyliden dwell for ever more: and
my seruante David shall be theyr shep-
herd pynne.

Moreover, I will make a bande of peac
with them, which shall be unto them an euer-
lasting conuenaunt. I will settle them also, and
multiply them, my Sanctuary will I set a-
mong them for euermore. My dwelling shall
be with them: yea I will be their God, and
they shall be my people. Thus the heathen al-
so shall knowe that I the Lorde am the holy
maker of Israel: when my Sanctuary shall be
amonges them for euer more.

The propheth that Gog and Magog shall come
with an appointed host in to the lande of promys.
Theyr intent. He rehereth that the companye of
Gog was before prophethed of the Prophets.
The destruction of hym.

CAPL. XXXVIII.

Ezech. xxxviii.
Apoc. xix.

At the worde of the Lorde came un-
to me, sayinge: Thou sonne of man,
toure the face toward Gog in the
lande of Magog, which is the chiefe prince
at Mesech and Tubal: prophete agaynst
him, and saye: Thus sayth the Lorde God:
O Gog thou chiefe prince Mesech and Tu-
bal: Beholde, I will upon the, and will
toure the about, and put a bytte in thy cha-

wes: I will bringe the forth and all these
hoste, bothe horse and horse men, whiche be
all weaponed of the best fayson, a great peo-
ple, that handle all together speeres, bowes,
and swordes: the Perles, Assyrians, and with
them the 2 ybians, whiche all beare bylles
and helmettes: Gomer and all his hostes:
the house of Mogogma oute of the North
quarters, and all his hostes, yea and moche
people with the.

Therefore prepare the, let thy life be a-
raye with all thy people that are come unto
the by heapes, and be thou theyr defence.
After many dayes thou shalt be visited, and
in the latter peres thou shalt come in to the
lande, that hath bene despoiled with the
sword, and now is replenished agayne with
dyuers people upon the mountaynes of Is-
rael, whiche haue longe yren waste. Yea,
they be broughte oute of the caryons, and
dwell all safe. Thou shalt come to lyke a
stronge wyther, to coner the lande, and as
it were a darke cloude: thou with all thyne
hostes, and a greates multitude of people
with the.

Moreover, thus sayth the Lorde God: At
the same tyme shall many thinges come in to
thy mynde, so that thou shalt imagine mys-
chief and say: I will go to yonder plaine land
lying theyr at ease, and dwell so safely (for
they dwell all without any walles, they haue
neither barres nor wozes) to spoyle them, to
robbe them, to laye hands upon theyr so wel
inhabited wyldernesse: agaynst that people,
that is gathered together frome amonge the
heathen, whiche haue gotten cattell and
good, and dwell in the myddes of the land.
Then shall Haba, and Dedan, and the mar-
chantes of Tharbis with all their wozens
saye unto the: Art thou come to robbe? had
thou gathered thy people together, because
thou wyllt spoyle to take speler and golde
to carry awaye cattell and good: and to have a
greace praye?

Therefore, O thou sonne of man, thou
shalte prophete, and saye thus unto Gog:
Thus sayth the Lorde God: In that daye
thou shalt knowe that my people of Israel
dwell in safety: and shalt come frs the place
out of the North partes: thou a moche peo-
ple with the, whiche shal be upon horses, wher
of there is a great multitude and an innume-
rable sorte. Yea, thou shalt come upon my
people of Israel, as a cloude to couer the
lande. This shall come to passe in the lat-
ter dayes. I will bringe the by in to my land,
that the heathen maye knowe me, when I
gette me honour upon the, O Gog, before
their eyes.

Thus sayth the Lorde God: Thou art
he, of whome I haue spoken afore tyme, by
my seruantes the Prophets of Israel, whiche
the prophethed in those dayes and peres, that
I would bringe the upon them. At the
same tyme, when Gog cometh by in to the
lande of Israel (sayth the Lorde God) shall
my indignacion goe forth in to my wythe.
For in my gelousie and boote dyspleasure I

handed myself, that there shall be a great trou-
ble in the lande of Israel at that tyme. The
very wythes in the see, the foules of the
ayre, the beastes of the felde, and all the
men that are upon the earthe, shall tremble
for feare of me.

The bylles also shall be turned by syde
downe, the flayres of stone shall fall, and all
walles shall syncke to the ground. I will
fall so: a sword upon them in all my moun-
taynes, sayth the Lorde God: so that euery
mans sword shal be upon an other. With
prillence and bloode wyll I punishe hym:
downe rayne and hayle stones, fyre & byr-
stone wyll I cause to rayne upon him, and al
his heape: yea and upon all that great peo-
ple that is with him. Thus wyll I be magni-
fied, honoured, and knowne amonges the
heathen: that they maye be sure how that I
am the Lorde.

He sheweth the destruction of Gog and Magog.
The goue of Gog and of his hoste. He prophetheth
that Gog and his companye shal be deuoured of byr-
des and beastes. Wherfore the house of Israel is
walled. Theyr byrnyng agayne from captiuitie
is promysed.

CAPL. XXXIX.

Therefore, O thou sonne of man, prophete
agaynst Gog, and speake. Thus
sayth the Lorde God: Beholde, O Gog
thou chiefe prince at Mesech and Tubal: I
will upon the, and touene the aboute, and
carye the forth, and lede the from the North
partes, and bringe the by to the mountaynes
of Israel. As for thy horse I will smyte it out
of thy left hand, and cast thyne arrowes one
of thy right hand. Thou with all thyne heape
and all the people that is with the, must fall
upon the mountaynes of Israel. Then wil I
gyre the into the foules and wyll beestes of
the ayre, to be deuoured: there must thou lye
upon the felde: for euen I the Lorde haue
spoken it, sayth the Lorde God.

In to Magog, and amonge those that lye
in the ples: wyll I sende a fyre,
and they shall knowe, that I am the Lorde.
I will make also the name of my holynesse
to be knowne amonges my people of Israel:
I will not let my holy name to be euill spo-
ken of any more: but the very heathen also
shall knowe that I am the Lorde, the holse one
of Israel. Beholde it cometh and shall be
fulfilled in dede, sayth the Lorde God. This
is the daye wherof I haue spoken: They that
dwell in the cyres of Israel, shall goe forth
and let fyre upon the weapons, and burne
them: bylles and speeres, bowes and arrowes
bylles and clubbes: seven peres shall they
burne therof, so that they shall elles
wyll to speches from the felde, neither haue
ende to hewe downe any oue of the woodde:
for they shall haue weapons pough to burne.
They shall robbe those that robbed them,
and spoyle those that spoiled them, sayth the
Lorde God.

At the same tyme wyll I gyre into Gog
a place to be buried in, in Israel: euen the
baley, wherthow men go from the East to
the see ward. Those that trauelle thereby shall
abhorre it: There shall Gog and all his peo-
ple be buried: and it shall be called the baley
of the people of Gog. Seven monethes long
shall the house of Israel be burying of them,
tha: they maye cleanse the lande. Yea all the
people of the land shall bury them. It shall
be a glorious daye, when I get me that ho-
noure, sayth the Lorde God. They shall or-
daine men also to be deed buryers, euer go-
yng the thow the lande, and appoynte them
certayne places to burye those in whiche re-
mayne vpon the felde, that the lande maye be
cleansed, from ende to ende shall they seke, &
that seven monethes longe. Now shall they
go thow the lande, where they se a mannes
bone, they shall set by a taken by it, till the deed
buryers haue buried it also, in the baley of
people of Gog. And the name of the city shall
be called Hamonah: Thus shall they make
the land cleane.

And thou sonne of man: thus sayth the
Lorde God: Speake unto all the foules, and
every byrde/yea and to all the wyld beas-
ts, of the felde/haue you together and come, ga-
ther you rou about vpon my slaughter, that
I haue layde for you: euen a great slaughter
vpon the mountaynes of Israel: eate flesh,
and drinke bloode. Ye will eate the fleshe of
the wythes, and drinke the bloode of the
princes of the land: of the wythes, of the
bes, of the goates, and of the oxen that be all
slayne at Balan. Eate the fat your hely full,
and drinke bloode till ye be drunken of the
slaughter which I haue layde vnto you. Fill
you at my table, with horses an stronge byr-
men: with capitaynes and all men of warre
sayth the Lorde God.

I will bringe my gloire also amonges
the Gentyles, that all the heathen maye se
my iudgement that I haue kept, and my
hande whiche I haue layde vpon them: that
the house of Israel maye knowe how that I
am the Lorde their God, from that day forth.
And the heathen shall knowe, that where as
the house of Israel were led in to captiuitie
it was for their wickednesse sake, because they
offended me.

For the whiche cause I hydde my face
frome them, and deliuered them in to the
handes of theyr ennemyes, that they myghte
all be slayne with the swerde. Accorde
to theyr wickednesse, and vncharitable dea-
lynge, so haue I entreated them, and hydde
my face frome them. Therefore thus sayth the
Lorde God: Now wyll I bringe agayne the
captiues of Jacob, and haue mercy vpon the
hole house of Israel, and be gelous for my ho-
ly names sake. All theyr confusion and of-
fence, that they haue done agaynst me, shall be
taken awaye: and so safely shall they dwell in
their lande, that no man shall make them a-
fraid. And when I haue broughte the agayne
from amonges the people, when I haue ga-
thered them together out of theyr ennemyes
landes

That is
multiplicity

Apoc. xix.

hands, and am pierced in them before me: I will be their God, which suffered them to be led in to captiuitie among the Heathen, but now haue brought them agayne in to their owne land, and not left one of them ponder.

After that will I hide my face no more from them, but will poure out my spirit vpon the house of Israel, sayth the Lord God.

The redouynge of the temple and of the temple that was to come is shewed vnto the Prophete.

CAP. XL.

XL.

In the xlv. yere of our captiuitie, in the beginning of the yere, the tenth day of the moneth: that is the xlv. yere after that the city was smitten downe: the same day came the hand of the Lord vpon me, and carried me forth, euen in to the land of Israel brought he me in the visions of God: & set me downe vpon a mount: vpon a high mountayne, where vpon there was a building (as it had ben of a city) toward the north.

Againe he caried me: and beholde, there was a man, whose similitude was like brasse: whose hand was like a thorne in his hand, and a meereod also. He stood in the way and sayde vnto me: make well with thine eyes, hearken to thine eares, and fasten it in thine heart: what thou shalt see, and what thou shalt heare, thou shalt write it in a booke, and thou shalt be a prophet to the house of Israel.

Behold, there was a wall on the outside rounde about the house: the meereod that he had in his hand was six cubites long and a spanne. So he measured the breadth of the building, which was a meereod, & the height also a meereod. Then came he vnto the East doore, and wente vnto the pillars, and measured the postes of the doore, which were of euerie one was a meereod thicke. Every chamber was a meereod long and broad, betwene the chambers were fyue cubites. The post of the doore within the porch, was one meereod. He measured also the porch of the innermost doore, which concerned a meereod. Then measured he the entree of the doore that concerned eight cubites, and his pillars two cubites: and this entree was toward the East.

The chambers of the doore Eastward, were three on euery side, aske broad and long. The pillars also that stood of both the sides, were of one measure. After this, he measured the thickness of the doore, which was ten cubites, and the height of the doore thirtie cubites. The edge betwene the chambers was one cubit broad vpon both the sides, and the chambers six cubites wide of euery side. He measured also the distance from the eegge of one chamber to another, whose thickness was xlv. cubites, and one doore stood agaynst another. He made pillars also the scope cubites high, rounde about

the course here. Before the inward part was to the fore entree of the innermost doore, were fyue cubites. The chambers and the pillars within, rounde about vnto the doore, hadde fyue wyndowes: So hadde the four entrees also, whose wyndowes were rounde about within. And vpon the pillars there were date trees.

Then brought he me in to the fore court, where as were chambers and paved workes, made in the fore court rounde about thirtie chambers vpon one paved worke. Above the paved worke was a longe beside the doore, and that was the lower paved worke. After this, he measured the breadth from the lower doore vnto the innermost court of the out side which had an hundred cubites vpon the East and the South parte. And the doore in the uttermost court toward the North, measured he after the length and breadth, his chambers also on either side, with his pillars and fore entrees, which had euen the measure of the fyue doore. His height was fyue cubites, the breadth xlv. cubites: his wyndowes and porches with his date trees, hadde euen the measure as the doore toward the East, there were seven steeppes to go vpon and the porch before them. Now the work of the innermost court stood straight ouer against the doore that was toward the North East. From one way to another he measured an hundred cubites.

After that, he brought me to the South side, where there stood a doore toward the South: whose pillars and porches he measured, they hadde the first measure, and with these porches, they hadde wyndowes rounde about, like the first wyndowes. The height was. l. cubites, the breadth xlv. with steeppes to go vpon: his porch stood before him, with his pillars and date trees on either side. And the doore of the innermost court stood toward the South, and he measured from one work to another an hundred cubites.

So he brought me in to the innermost court thowen the doore of the South side, which he measured, and it had the measure afore sayd. In the mance his chambers, pillars, & fore entrees, hadde euen the fore sayd measure also. And he had with his porches rounde about wyndowes of fyue cubites height, and had and twerpe cubites broad. The porch rounde about were xlv. cubites long, and fyue cubites broad: and his porch reached vnto the uttermost court: vpon his pillars there were date trees, and eeghe steeppes to go vpon.

He brought me also in to the innermost court: vpon the East side, and measured the doore, according to the measure afore sayd. His chambers, pillars, and porches hadde euen the same measure as the first had: and with his porches he hadde wyndowes rounde about. The height was fyue cubites, the breadth xlv. cubites: his porch reached vnto the uttermost court: his pillars also hadde date trees on either side, and eeghe steeppes to go vpon.

And he brought me to the north doore, and measured it, which also had the fore sayd measure. His chambers, pillars and porches hadde wyndowes rounde about: whose height was. l. cubites, & the breadth xlv. His pillars stood toward the uttermost court, and vpon them both were date trees, and eeghe steeppes to go vpon. There stood a chamber also, whose entrance was at the doore pillars and there the burnt offerings were washed.

In the doore porch, there stood on either side two tables for the slaughter: to slay the burnt offerings, & the burnt offerings, and the burnt offerings thereupon. And on the outside as men go forth to the north doore, there stood two tables. Four tables stood on either side of the doore, that is eeghe tables, whereupon they slaughtered. Four tables were of hewen stone for the burnt offerings, of a cubite and a half long & broad, and one cubite high: whereupon were layd the vessels and ornaments, which were used to the burnt and the burnt offerings, when they were slaughtered. And within there were bakes four spungers broad rounde about, to hang flesh vpon and vpon the tables was layd the offering flame. On the outside of the innermost doore were the spungers chambers in the inward court beside the North doore: one agaynst the South. There stood one also, beside the East doore northward.

And he sayde vnto me: This chamber on the South side belongeth to the priests that kepe the habitation: and this toward the North, is the Priestes that waite vpon the altar: which be the sonnes of Sadoch, & so stand before the Lord in seade of the children of Leui. So he measured the fore court, which had in length an. l. cubites, and as much in breadth by the four corners. Now the altar stood before the house: and he brought me to the fore entree of the house and measured the wall by the entree doore: which were fyue cubites long on either side. The thickness also of the doore on either side was thre cubites. The length of the porch was xlv. cubites, the breadth. xl. cubites, and vpon steeppes went men vnto it: by the wall also were pillars, on either side one.

The disposition and deuyce of building agaynst the temple, and of the other thynges thereto belonnging.

CAP. XLI.

XLI.

After this he brought me to the temple and measured the postes: which were of both the sides. vi. cubites thicke, according to the measure afore sayd. The breadth of the doore was. x. cubites & the halles of the doore on either side fyue cubites. He measured the length thereof, which concerned forty cubites, and the breadth. xl. The height was. x. cubites, and the doore postes, which were two cubites thicke: but the doore itselfe was fyue cubites, and the breadth of the doore was seven cubites. He measured the

length & breadth thereof, which were euery one xx. cubites before the temple.

And he sayde vnto me: this is the holiest of all. we measured also the wall of the house, which was ix. cubites. The chambers that stood rounde about the house, were euery one four cubites wide, and one stone hadde vpon another, whereof there were thirtie and thre. And there stood postes beneath by the wall rounde about the house, to beare the wall: but in the wall of the house, they were not fastened. The fyue chambers were the highest & wider, and had steeppes thowen them rounde about the house. Thus was it toward the North, and toward the South, I sawe also that the house was very high rounde about. The foundation of the side chambers was a meereod (that is. vi. cubites) broad. The thickness of the fyue wall without, concerned. v. cubites, and so by the out wall of the chambers in the house.

Between the chambers, was the wyndew x. cubites rounde about the house. The chambers stood oueragaynst the out wall, & one doore was toward the North, the other toward the South: and the thickness of the out wall was fyue cubites rounde about. Now the building that was separated toward the West, was the scope and ten cubites wide: the wall of the building was. v. cubites thicke rounde about, and the length foure score cubites and ten. So he measured the house which was an. l. cubites long, and separated building with the wall was an. l. cubites long also. The thickness of the house and of it that was separated toward the East, was an. l. cubites.

And he measured the length of the building before and behinde with the chambers vpon both the sides: and it concerned an. l. cubites. The innermost temple, the porch of the fore court, the fyue postes, these thre hadde fyue wyndowes, and pillars rounde about ouer agaynst the postes, from the ground vnto the wyndowes.

The wyndowes them selues were syled ouer with boies: and thus was it above the wall, vnto the innermost house, and without also: yea the hole wall on euery side bothe within and without was syled ouer with greete boies.

There were Cherubyns and date trees made also, so that one date tree stood euer betwixt two Cherubyns: One Cherub hadde two faces, the face of a man looking aske toward the date tree, and a Lyons face on the other side.

Thus was it made rounde about in all the house: yea the Cherubyns and date trees were made from the ground vnto the doore and so stood they also vpon the wall of the temple.

The by postes of the temple were foure squared, & the fashion of the Sanctuary was euen as it appeared vnto me afore in the vision. The table was of wood. ix. cubites high and. ix. cubites long: his corners, the length

Dieter.
Sech. Ps. 136.
psalm.

their alone Name and abhominations, whi-
che they haue done. Shulde I bise them to be
poztors of the house, and to all the seruyce
is done therein? But the prestes the Leuites
the sonnes of Sadoch, that kept the holy or-
dynaunces of my sanctuary, when the chil-
dren of Israel were gone fro me: shall come
to me, to do me seruyce, to stande before me,
and to offer me the fat and the bloud, saythe
the Lorde God.

E They shall go in to my Sanctuary, and
tread before my table, to do me sacrifice, and
to waite vpon myne ordinances. How wile
they go in at the dores of the innermost court
they shall put on linnen clothes, so that no
woollen come vpon them: wyle they do ser-
uice vnder the soles of the innermost court,
and within. They shall haue sayre linnen
bonettes vpon their heades, and linnen bre-
ches vpon their loyns, wyle in their la-
boure they shall not put aboute them: And
when they go forth to the people in to the
outwarde court, they shall put on the clothes
wherein they haue ministered, and lase them
in the habitation of the Sanctuary, and put
on other apparel, lest they vnhalowe the people
with their clothes.

They shall not haue theyr beades, ne no-
tyke the bulke of theyr herte, but rounde
theyr beades only. All the pysses that go in
to the inmost coute, shall bounde no wyne.
They shal mary no wydhows, neither one that
is put from her husband: but a mayde of the
frede of the house of Israel, or a wyghow, that
hath had a wyl before.

Reule. sig. i
FLA.
Reule. s. xlii
Dile. la. iii. a

And when he is cleansed, there shall be re-
hened vnto him, by daies: and if he go into
the Sanctuary agayne to do seruice, he shall
bring a leuincost offering saye the Lord God.
They shall haue an heritage, yea I my selfe
will be their heritage: els shall I saye the
ye polluted in Israel, for I am their possession.
The meate offering, spynke offering, and
treelpace offering shall they eate, and euery
dedicate thinge in Israel, shall be theirs.
The synninges of all the synne feutes, and
all fee will offerings shall be the priestes.

God send
humble prayer.

Out of all the lents of pismie are these seprate
four positions, of whiche the first is giuen to the
priests and to the temple, the seconde to the Levites
the thirde to the people, the fourth to the Pyrrie.
An exposition to the heates of Ierul. Of the
temples and moieties. Of thele houses &c.

When ye deuise the land by the lot, it shall part asyde one parte for the Lord, to be helpe frome other landes: name the ly. xxb. \mathfrak{P} . metretodes longe, and x. \mathfrak{P} . b. w. This shall be holy, as wyde as it cometh about. Of this parte there shall belong vnto the Sanctuary. b. l. metretodes in all the foure corners, & l. cubyses wyde round about to y^e suburbs. And from this measure, name ly. of. xxb. \mathfrak{P} . metretodes long, and x. \mathfrak{P} . b. w. thou walte measure, wherein the Sanctuary and the holpeth of all mappe stande.

The residue of that holy ground shall
be the preles, whiche do serue in the San-
ctuary of the Lord, & go in befoie the Lord
to serue hym, that they may haue some in-
dwelling in.

As for the Sanctuary: it shall be for
 selfe: and to the Levites that serue in the
 house, there shall be giuen xx habitacions, of
 the iro. xij. length: and x. ij. breadth: it shall
 giue also vnto the egypte a possession of x. ij.
 meters: of the iro. and x. thousande longe
 before the parte of the Sanctuary: that shall
 be for the hole house of Israel. Upon both
 sides of the Sanctuaries parte, and by the
 egypte, there shall be giuen vnto the egypte,
 whatsoeuer ierch ouer agaynste the egypte,
 as farre as reacheth westward and eastward
 to which shall be as longe as one parte, from
 the meane vnto the east.

This shall be his owne lande in Israel: & my prince be no more chargeable, vnto my people. And soche as remaineth yet sauemy launce, shall be giuen to the house of Israel according to their tribes. Thus saith the Lord God: O ye pynners, ye haue now spoiled & destroyed: now leaue of, & do no more according to the thinge, that is equal and lawfull: and thinke out my people no more, saith the Lord God. I shall haue a true weight, a true Ephah, & a true Bath. The Ephah and the Bath shall be alike. One Bath shall contayne the thirteenth part of an Homer, and so shall one Ephah be: thirte measure shall be after the Homer. One Seckle maketh .xx. Geras. So .xx. Seckles, and .xxv. and .xv. Seckles make a pounce. This is the heauy seckle, that I shall geue wch heaued: namelye, the xviij. part of an Ephah, out of an Homer of wheate: & the xviij. part of an Ephah, out of an Homer of barley. The syle shall be measured with the Bath: & euen the tenth parte of one Bath out of it. Cor.

Ten Bathes make one Homage. And one bath
from two hundred Shepe: of the pasture
of Israel, so; a meteostruge, burne to struge
and health offpruge, to accomple them, [as]
the Worde God.

All the people of the land shall be
because offering with a free will. And
it shall be the princes parte to offer burnt
offerings, incense offerings, and bishoppes
offerings unto the Lord, in the holy

me Agones, Sabbathes, and in all the
high feastes of the house of Israel. The sin-
offering, meate offering, bren offering and
beate offering shall be greeue, to reconcile
the house of Israel. Thus sayeth the Lord
God: The first daye of the fyfte moneth
shall ye take a yonge bullocke witho use
blemish, and cleaue the Sanctuary. So the
pyle shall take of the blood of the sinne of-
feryng, and sprynckle it vpon the postes of
the house, and vpon the four corners of the
altare, with the besepoyles of the innter
court. And thus thou shalt do also the vi-
tyape of the moneth (for such as haue synne
of ignorance, or beprage dysceyued) to recon-
cile the house withall. vpon the. xij. daye
of the fyfte moneth ye shall kepe Easter.
Seven dayes shall the feaste consigne, it be
in there shall no sowe ne teneched bread be

6 Upon the same daye shall the prince giue
for him selfe and all the people of the lande
a bulloche for a synnecoffryng. And in the feaste
after the seven dayes he shall offer euery day a
bulloche and a ramme, that are without blemish,
for a burnt offering vnto the Lorde: &
he shall giue daily for a synnecoffryng. For the
meat offerings, he shall giue euery an Ephah
in a bulloche, an Ephah to a ramme, and an
ephah of oyle to an Ephah. Upon the .xv. daye
of the seventh moneth, he shall kepe the se-
uen dayes holpe one after an other, euen as
the other seuen dayes: with the synnecoffry-
nges, burnt offeringe, meat offeringe, & with
the oyle.

(The sacrifices of the Sabbath and of the newe
year. Thinke whiche doxes they must go in, o;
circuit of the temple, &c.

Thus sayeth the Lorde God: the doore of innermer court toward the East, shall be shut the. vi. worke dayes: but in the Sabboth and in day of the new mone it shall be open. Then shall the prince come under the doore porch, and stande tyll with-
by the doore cheke. So the priests shall there be burnt and breathofferings. And he shall worshipp at the doorepore, and go his way forth agayne: but the doore shall no more be shut tyll the euenynge.

In the same maner shal the people of the
 land also do their worshipp before the Lord
 without this doze vpon the Sabbathes and
 their Moones. This is to wote the burnt
 offering, that the prince shall bringe twice y^e
 Lord vpon the Sabbath: syre lambes with
 one blisyngh, and a ram withoute blisyngh,
 and an Ephah for a meateoffering, with the
 wine for the lambes, he maye geue as ma
 ny meateoffringes to them, as he will, and
 a hin of oyle to an Ephah. In the daye of
 the first moneth, it shal be a pong bullocke
 withoute blisyngh, syre lambes and a ram al
 withoute blisyngh. With the bullocke be
 geue an Ephah, and with the ramme

were of one like measure, and there wente a yggge wall rounde about them al four, under the walche there were barthes made rounde aboute. Then sayd he vnto me: This is the church, where the mynster of y house shal be the flayne stringes of y people.

The bysson of the waters that come out of the temple. The costes of the lande of promysse, and the temple shal be by the bysson.

CAP. XLVII.

After this he brought me agayne be-
tore the doore of the house: and behold
there gushyd out waters from vnder
the postes of y house eastward (to the house
flowe toward the east) that ranne downe
vpon the ryght syde of the house, whiche sy-
de to the altar south ward. Then caried he
me out to the north doore, and brought me
forth there rounde aboute by the byrmouth
doore that turneth eastward. Behold, there
came forth the water vpon the ryght syde.
Nowe when the men that had the meccod
in his hande went vnto the east doore, he mea-
sured a. M. cubites, and then he brought me
thorow the water, euen to the ankles: so he
measured yet a thousand, and brought me
thorow the water agayne vnto the knees:
yet measured he a thousand, and brought me
thorow the water vnto the loynes. After
this he measured a thousande agayne, then
was it such a spere, that I myght not wade
thorow it: The water was so depe, y it was
needfull to haue swymmed, for it myght not
be waded ouer. And he sayd vnto me: hast y
sent this, O thou sonne of man? and with
that, he brought me to the ryche bancke a-
gayne.

Nowe when I came there, there stode ma-
ny trees vpon either syde of the ryche bancke.
Then said he vnto me: This water that flo-
weth out toward the east, y runneth downe
in to the playne felde, cometh into the see:
and from the see it runneth out, and maketh
the waters hole. Yea all that syde and moue
wherevnto this ryche cometh, shal reco-
uer. And where this water cometh, there
shall be much fruite. For all that cometh to
this water, shall be lufy and hole. By this
ryche shal the syders stande from Engad-
in vnto the glayme, y there synde out their
nettes: for there shal be great heapes of fish
like as in the mayne see. As for his clay, y
pyttes, they shal not be hole, for why, it shal
be occupied for salte.

By this ryche vpon bothe the sydes of the
woye, there shall growe all maner of frutful
trees, whose leaues shall not fall of, neither
shall there frute perishe: but euer be ryche at
their monethes, for their water runneth out
of their Sanctuary.

This frute is good to eat, and his leafe pro-
fitable for medecine. Thus sayth the Lorde
God: Let this be the border, wher shal be
the land vnto the. M. tribes of Israel.

with the lyne.
Parte it indifferently vnto one as vnto
an other: of the which lande I swore vnto
your fathers, that it shoulde fall to your inheri-
tance.

This is the border of the lande vpon the
north syde, from the mayne see, as men goe to
Zadada: namely Demath, Beretha, Saba-
rim: from the borders of Damascus and Be-
math vnto Hazer Eith, and that speth by
the costes of Hauran.

Thus the borders from the see forth, shall
be Hazer Eith, the border of Damascus the
North, and the borders of Demath: that is
the north parte.

The east syde shall ye measure from Be-
ueran and Damascus from Galesad and the
land of Israel by Jordan and so forth, from
the see coast, that speth eastward: and this is
the east parte.

The south syde is, from Thamar south to
the waters of Serpe vnto Lades, the ry-
che, to the mayne see: and that is the south
parte.

The west parte: namely the greatesee, and
the borders thereof: yll a man come vnto Be-
math: this is the west parte.

This lande shall ye part amonge you, ac-
cordinge to the tribes of Israel, y shoulde
to be an heritage for you, y for the stranger
that dwelle amonge you, and beget children.
For ye shal take them amonge y, yll a man
of Israel, like as though they were of your
own householde y to litle, and they shal haue
heritage with you amonge the children of Is-
rael.

Loke in what syde the stranger dwel-
leth, in the same syde shall ye geue him his
heritage, sayth the Lorde God.

The lottes of the seven tribes. The partes
of the possession of the prestes and of the temple, of
the keynes, of the crye, of the pynte, are reha-
red. The lottes of the other tribes. The gates
of the citye.

CAP. XLVIII.

These are the names of the tribes that
lye vpon the north syde, by the waye of
Herion, yll a man come vnto Demath
and Hazer Enan, the borders of Damascus
toward the North by syde Demath: Dan
shall haue his portion from the east quar-
ter vnto the west. Upon the borders of Dan
from the east syde vnto the west, shall A-
sher haue his portion. Upon the borders of A-
sher from the east part vnto the west, shall
Naphthali haue his portion.

Upon the borders of Nephthali from the
east quarter vnto the west, shall Manasse
haue his portion. Upon the borders of Ma-
nasse from the east syde vnto the west, shall
Ephraim haue his portion.

Upon the borders of Ephraim from the
east part vnto y west, shall Ruben haue his
portion. Upon the borders of Ruben from

the east quarter vnto the west, shall Iuda haue
his portion. Upon the borders of Iuda from
the east part to the west, ye shal set asyde one
portion of. M. meters, as longe y wyde,
(like as an other portion from the east syde
vnto the west) therein the Sanctuary shall
stand.

As for the portion that ye shal separate out
for the Lorde, it shal be. M. long, and ten
thousand wyde. Which separated holy portio
shall belong vnto these: namely to the prestes
toward the north. M. and toward y west
ten thousand wyde, toward the east ten thou-
sand wyde also, and toward the south. M.
long, wher the Sanctuary of the Lorde shal
stand. Yea this same place shal be the prestes
that are of the children of Sadoch, and haue
kept my holy ordynance, which went not a-
waye in the error of the children of Israel,
like as the Leuites are gone astray: and this
separated part that they haue of the lsd, shal
be the most holy, hach vpon the borders of
the Leuites.

And next vnto the prestes, shal the Leuites
have. M. hundred long, and ten. M. wyde.
The shal be on every syde. M. long, and
ten. M. wyde. Of this portion they shal set no
thing, ne make any permutation thereof, lest
the churche of the lande fall vnto other, for it is
holowed vnto the Lorde.

The other. M. after the bredth that ly-
eth by the. M. hundred, shal be common: it
shal belong to the city and to the suburbs for
habitations, and the citye shal stande in the
middle thereof. Let this be y measure: toward
the north part. M. hundred and four. M. to-
ward the south part. M. and four. M. to-
ward the east part. M. and four. M. toward
the west part. M. and four thousand.

The suburbs hard vpon the city, shal haue
toward the north. I. and two. C. toward the
south. I. and two. C. toward the east. I. and
two. C. toward the west also. I. and two hundred.
As for the residue of the length y speth backe
vpon the separated holy ground: namely. X.
M. toward the east, and ten. M. toward the
west, vnto the holy portion: it and the en-
trails thereof, shal serue for the meate that
laboure in the citye. They y laboure for the
wyth of the city, shal mapntis this also, one
of what tribe so euer they be in Israel.

All that is separated of the. M. thousande
long and. M. thousand wyde on the four par-
tes, that shal ye put a spere for the separated
portion of the sanctuary, and for the posses-
sion of the city. The residue vpon bothe the sydes
of the sanctuary and possession of the city shal
belonge to the prince, before the place of the
M. thousande vnto the east end, and before
the place of the. M. M. westward, vnto the
borders of the city: this shal be the prince's
portion. This shal be the holy place, and the
house of the sanctuary shal stand in the mid-
dle. Moreover, from the Leuites and y city's
possession that lyeth in the middle of the prince's
part: loke what remayneth betwixt the bor-
der of Iuda and the border of Ben Iamin, it
shal be the prince's.

Now of the other tribes.
From the east part vnto the west, shal Ben
Iamin haue his portion. Upon the borders of
Ben Iamin from the east part vnto the west,
shal Simeon haue his portion. Upon y bor-
ders of Simeon from the east part vnto the
west, shal Iudah haue his portion. Upon the
border of Iudah from the east part vnto the
west, shal Sabelon haue his portion. Upon
the borders of Sabelon from the east part vnto
the west, shal Gad haue his portion. Upon
the borders of Gad southward, the costes shal
reache from Thamar south vnto the waters
of Serpe to Lades, and to the Rode, euen vnto
the mayne see.

This is the land with his portions which
ye shal distribute vnto the tribes of Israel
sayth the Lorde God. Thus wyl the city
reache: Upon the north part. M. C. and four
thousand measures. The portes of the citye
shall haue the names of the tribes of Israel.
The portes of the north syde: one Ruben, an
other Iuda, the thirde Zent.

Upon the east side. M. C. and four thousand
measures, with thre portes: The one Jo-
seph an other Ben Iamin, the thirde Dan. Vnto
the south side. M. hundred and four thousand
measures, with the thre portes: the one Syme-
on, an other Iudah, the thirde Sabelon.
And vpon the west side. M. C. and four. M.
measures, with thre portes also, the one Gad
an other Acher, y thirde Nephthali. Thus shal
it haue. M. thousand measures round
about. And from that tyme forth
the name of the city shal be:
The Lorde is there.

The ende of the prophete
of Ezechiel.

portion of the sanctuary, and for the posses-
sion of the city. The residue vpon bothe the sydes
of the sanctuary and possession of the city shal
belonge to the prince, before the place of the
M. thousande vnto the east end, and before
the place of the. M. M. westward, vnto the
borders of the city: this shal be the prince's
portion. This shal be the holy place, and the
house of the sanctuary shal stand in the mid-
dle. Moreover, from the Leuites and y city's
possession that lyeth in the middle of the prince's
part: loke what remayneth betwixt the bor-
der of Iuda and the border of Ben Iamin, it
shal be the prince's.

Now of the other tribes.
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Ben Iamin from the east part vnto the west,
shal Simeon haue his portion. Upon y bor-
ders of Simeon from the east part vnto the
west, shal Iudah haue his portion. Upon the
border of Iudah from the east part vnto the
west, shal Sabelon haue his portion. Upon
the borders of Sabelon from the east part vnto
the west, shal Gad haue his portion. Upon
the borders of Gad southward, the costes shal
reache from Thamar south vnto the waters
of Serpe to Lades, and to the Rode, euen vnto
the mayne see.

This is the land with his portions which
ye shal distribute vnto the tribes of Israel
sayth the Lorde God. Thus wyl the city
reache: Upon the north part. M. C. and four
thousand measures. The portes of the citye
shall haue the names of the tribes of Israel.
The portes of the north syde: one Ruben, an
other Iuda, the thirde Zent.

Upon the east side. M. C. and four thousand
measures, with thre portes: The one Jo-
seph an other Ben Iamin, the thirde Dan. Vnto
the south side. M. hundred and four thousand
measures, with the thre portes: the one Syme-
on, an other Iudah, the thirde Sabelon.
And vpon the west side. M. C. and four. M.
measures, with thre portes also, the one Gad
an other Acher, y thirde Nephthali. Thus shal
it haue. M. thousand measures round
about. And from that tyme forth
the name of the city shal be:
The Lorde is there.

The ende of the prophete
of Ezechiel.

Amos. xxiij.
Joel. i. xlii.

THE BOKE OF THE PROPHECY
DANIEL.

The Prophet: Moweth the captivity of Joahim kynge of Juda. Of the sonnes that were in captivite, the kynge commaundeth to chese whiche of them shoulde be taught the lernyng and language of the Caldees. They are allowed the kynge's lernyng. Daniel abstarfeth from the meate of the kynge of Babylon. The science and instruction of these chyldren.

CAPL.

I.

111. B. 211. a
113. B. 211. a



In the thyrde yere of the captivite of Joahim kynge of Juda, came Nabuchodonosor kynge of Babylon unto Jerusalem, and besieged it: and the Lord delivered Joahim the kynge of Juda into his hand: with certayne ornaments of the house of God: which he caried away unto the land of Sennar, to the house of his God, and there he brought them in to his goddes treasury. And the kynge spake unto Asphanas the chiefe chamberlayne, that he wolde bringe him certayne of the chyldren of Israel that were come of the kynges seed, and of wyse men, yonge spryngolde withoute any blemyshe, but faire and wel favoured, instructed in all wysdome, connyng and understanding, which were hable to stande in the kynges palace, to rede, and to lerne for to speake Caldeish.

Unto these the kynge appoynted a certeyn portion of his owne meate, and of the wyne, whiche he drank him selfe, so to nouryshe them the yere, that afterwarde they myght stande before the kynge. Amonge these now were certayne of the chyldren of Juda, namely Daniel, Ananias, Misael, and Azarias. Unto these the chiefe chamberlayne gave other names, and called Daniel Balthazar: Ananias Sydrach: Misael Mithras: and Azarias Abednago. But Daniel was at a poynte with him selfe, that he wolde not be despyled thowgh the kynges meate, & the wyne whiche he drinke. And this he trespas of the chiefe chamberlayne, lest he wolde be despyled him selfe. So God gave Daniel favour and grace before the chiefe chamberlayne, that he sayde unto him: I am asfraid of my lord & kynge, whiche hath appoynted you your meate and drynke, lest he spee your faces to be worse lernyng then the other spryngolde of your age, and so ye shall make me lose my good unto the kynge.

Gene. xli. c.
Exod. x. b.
Jud. x. xli. a

Then Daniel answered Melassar, to whome the chiefe chamberlayne had set out Daniel, Ananias, Misael, and Azarias, and sayde: O praye but ten dayes with thy seruantes, and let us have potage to eate, and water to drynke: then loke upon our faces, and chesyn that tair of the kynges meate. And as shon let us, so deale with thy seruantes. So

he consented to them in this matter, and prayed them ten dayes. And after the ten dayes their faces were better lernyng, and fairer then all the yonge spryngolde whiche ate of the kynges meate.

Thus Melassar toke away their meate and wyne, and gave them potage therfor. God gave now to these foure spryngolde connyng and lernyng in all scripture and wysdome, but unto Daniel specially he gave understanding of all visions and dreames. Now when the tyme was cummyng that the kynge had appoynted to bringe in these yonge spryngolde unto him: the chiefe chamberlayne brought him before Nabuchodonosor, and the kynge commaunded to them. But amonge them all were founde none such as Daniel, Ananias, Misael, and Azarias.

Therfor he bode they before the kynge, whiche in all wysdome, and matters of understanding that he enquired of them, found them ten tymes better then all the soothsayers and charmers, that were in all his realm. And Daniel abode still unto the fyfte yere of kynge Cyrus.

The dreame of Nabuchodonosor he tolde him to hym soothsayers, and requyred of them, with the dreame and the interpretation therof. They answered that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to lerne. Daniel requyred tyme to solve the question. The Lord openeth the mystry unto Daniel. Daniel is brought unto the kynge, and sheweth him his dreame and the interpretation therof. Of the chiefe spryngolde of the kynge. Of the chiefe spryngolde of the kynge.

CAPL.

II.

In the seconde yere of the captivite of Nabuchodonosor, had Nabuchodonosor a dreame, wherein he sawe his spere was broken, and his slepe brake from hym. When the kynge commaunded to call together all the soothsayers, charmers, witches and Caldees, for to shewe the kynge his dreame. So they came and stode before the kynge. And the kynge said unto them: I have dreamed a dreame, and my spere was so troubled therwith, that I have bene forgotten what I dreamed. Upon this the Caldees answered the kynge in the Syriens forche: O kynge, God save thy lyfe, for euer. Shewe thy seruantes the dreame, and we shall shewe the what it meaneth. The kynge gave the Caldees their answer, and sayde: It is gone fro me: Ye ye will not make me understande the dreame, with the interpretation therof, ye shall dye, and your houses shall be pulled down. But ye tell me the dreame and the meanyng therof, ye shall have of me gyftes, rewards, and great honoure: onely, shewe me the dreame and the signification of it.

The

They answered agayne and sayde: The kynge must shewe his seruantes the dreame, and so shall we declare what it meaneth.

Then the kynge answered, saying: I perceive of a trespas, that ye do but prolonge the tyme: for so moche as ye se that the thyng is gone fro me. Therfor ye will not tell me the dreame, ye shall all have one judgement. But ye saye and dissemble with vayne wordes, whiche ye speake before me, to save of the tyme.

Therfor tell me the dreame, and so shall I knowe if ye can shewe me what it meaneth. Upon this the Caldees gave answer before the kynge, and sayde: there is no man upon earth that can tell the thyng, whiche the kynge speaketh of: Yea, there is neyther kynge, prince nor lord, that cure alked these thynges at a soothsayer, charmer or Calde: for it is a harde matter, that the kynge requyred. Forther there is none, that can certifye the kynge therof, excepte the god: whose dwellinge is not amonge the mortales.

For the whiche cause the kynge was with the high grete indignation, and commaunded to destroye all the wyse men at Babylon, and the proclamation went forth, that the wyse men shoulde be slayne. They soughte also to slay Daniel with his companions. Then Daniel requyred Arioch the kynge's steward, of the judgement and sentence, that was gone forth agaynste to apell such as were wyse at Babylon.

He answered and sayd unto Arioch bringe unto the kynges depute: Why hath the kyng commaunded to cruelle a sentence? So Arioch tolde Daniel the matter. Upon this went Daniel up, and bespied the kynge that he myght have leave to shewe the kynge the interpretation: and then came he home agayne, and shewed the thyng unto Ananias, Misael, and Azarias his companions, that they shoulde beseeche the God of heven for grace in this service, that Daniel and his fellows, which were such as were wyse in Babylon, perished not.

Then was the mystry shewed unto Daniel in a vision by night. And Daniel prayed to God of heven. Daniel also cryed loud and sayd: O that the name of God might be prayd for euer and euer, for wysdome & strengthe be his owne: he chaungeth the tymes and ages: he putteth downe kynges: he setteth up kynges: he giveth wysdome unto the wyse, and understandinge to those that understande: he openeth the depe secrettes: he maketh the thyng that is hid in darkness, to be light: he dwelleth with him. I thanke the, and praye the (O thou God of my fathers) that thou hast lent me wysdome and strengthe, and hast shewed me the thyng that was hid of the, for thou hast opened the kynges meate unto me.

Upon this went Daniel in unto Arioch, to whome the kynge hadde ordeyned to destroye the wyse men of Babylon: he went unto him and sayd: Destroye not suche as are wyse in Babylon, but bringe me in to the kynge, and I shall shewe the the interpretation of the dreame.

Babylon, but bringe me in to the kynge, and I shall shewe the the interpretation.

Then Arioch brought Daniel in to the kynge in all the halle, and sayde unto him: I have founde a man amonge the prysoners of Juda, that shall shewe the the interpretation. Then answered the kynge, and sayd unto Daniel, whose name was Balthazar: Art thou he that can shewe me the dreame, whiche I have sent, and the interpretation therof? Daniel answered the kynge to his face, and sayd: As for this secret, for the whiche the kynge maketh inquisition: it is neyther the wyse, the soothsayer, the charmer, ne the deuyll conuiter, that can certifye the kynge of it: Onely God in heauen can open secrettes, and he it is that sheweth the kynge his dreame. Nabuchodonosor, what is for to come in the last dayes.

For dreame, and that which thou hast sent in thyne heed, vpon the bed, is this: O kynge, I have seen in thy mynde what shoulde come hereafter. So he is the opener of mysteries, & telleth what is for to come. As for me, this secret is not shewed me for any wysdome that I have more then any other lernyng: but onely that I myght shewe the the interpretation, and that he might knowe the thoughtes of his owne heart. Thou kynge sawest, and beholdest, these stode before the a great ymage, whose figure was marvellous great, and his vesture gyrmine. The ymage heere was of fine golde, his brest and armes of silver, his benches & legges were of copper, his legges were of yron, his feet were parte of yron and parte of earthe.

This thou sawest, till the tyme (I withoute any handes) there was shewen of a stone, whiche smote the ymage vpon the feet, that were botome of yron and earthe, and brake the to pieces: then was the yron, the earthe, the copper, the silver and gold broken all together in peeces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the sommers floores, that they can no more be found. But the stone that smote the ymage became a great mountayne, which filleth the hole earth: this is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou arte a kynge of kynges: for the God of heauen hath gyven the a kyngedome, strength, and maiesty: and hath delivered the all thynges that are amonge the chyldren of men: the beastes of the feild, and the foules under the heven, and gyven the domynion over everyng all. Thou arte that golden heed. After the, there shall arise an other kyngedome, whiche shall be lesse then thine. The thyrde kyngedome shall be lyke copper, and have dampnation in all landes. The fourthe kyngedome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: Yea quen as yron beateth euerie thyng downe, so shall it beate downe and destroye.

Where as thou sawest the ferte and tores parte of earth and parte of yron, that is a vnyversall kyngedome, whiche neuerthelesse shall be destroyed.

Darth. xli.

Darth. xli. a
LXXX. B. b.

Daniel. xli. a

haue some of the yron grounde myxe with it
for so moche as thou hast sene the yron myxe
wold clape.

The toes of the fete that were part of yron
and part of clape, signifyth that it shall be a
kingdome partly wronge, and partly wyse.
And where as I sawe yron myxe with clape,
they shall myxe them selues with the seed
of simple people, and yet not continue one w
an other, lyke as yron will not be toultered
with a potsherd.

In the dayes of these kynges, shall the
God of heuen let vp an euill kyng kyng-
dome, whiche shall not perishe, and his
kingdome shall not be gyuen ouer to an other
people: yea the same shall breake and despoyle
all these kyngdomes, but it shall endure for
euer.

And where as I sawe that without anye
handes there was cut out of the mount a stone,
which brake the yron, the copper, the ceth, the
silver and gold in peeces: by that hath the
great God shewed the kyng what wil come
after this. This is a true dreme, and the inter-
pretation therof is sure.

Then the kyng Nabuchodonosor fell
downe vpon his face, and bowed him self vn-
to Daniel, and commaunded that they shoulde
ouer meate offeringes and iweete shewres vn-
to him. The kyng answered Daniel, and
sayd: yea of a trouth your God is a God a-
bout all goddes, a Lord aboue all kynges,
and an opener of secretis, for he hath causid
discovert this mynister. So the king made Da-
niel a great man, and gaue him many a great
spites.

He made him ruler of all the countreys
of Babylon, and lord of all the nobles that
were at Babylon. Some Daniel entreated
the king for Sydrach, Misach, and Abednago
so that he made them rulers ouer all the offi-
ces in the lande of Babylon. But Daniel
him selfe remayned still in the court by the
kyng.

The kyng scratcht by a golden Image, whiche
he commaunded to be worshipped. Sydrach, Mis-
ach, and Abednago are accused, because they dis-
obeyed the kynges commaundement. They are
brought vnto the kyng and commaunded to wor-
shipp the Image. They refuse to do it, and are put
in to a burninge oven. By this in God, they are
deliuered from the fyre. Nabuchodonosor confe-
sseth the power of God after the sight of the myra-
cle.

CAP.

III.

Nabuchodonosor the kyng caused a gol-
den Image to be made, which was thre
score cubites hygh, and sixe cubites thik.
This he made to be set vp in the felde of Du-
ra in the lande of Babylon, and sente oute to
gather together the dukes, lordes, and no-
bles, Iudges and officers, the debities & tri-
bunes, with all the rulers of the land: that they
myght come to the dedication of the Image
whiche Nabuchodonosor the kyng hadde set
vp. So the dukes, lordes and nobles, the

Iudges and officers, deppities and tribunes,
with all the rulers of the lande gathered to-
gether, and came vnto the dedyng of the
Image that Nabuchodonosor the kyng had
set vp.

Nowe when they stode before the Image,
whiche Nabuchodonosor sette vp, the beu-
cred oute with all his myght: O ye people,
kynges and luges, to you be it sayd: that
when ye heare the noyse of the trompettes
whiche shall be blowne, with the harpes,
shawmes, psalteries, symphonies, and all
maner of musike: ye fall downe and wor-
shipp the golden Image that Nabuchodonosor
the kyng hath set vp. Who so then fal-
leth not downe and boweth him selfe, shall
euen the same houre be cast in to an hote bur-
ninge oven. Therefore, when all the folke
heere the noyse of the Trompettes that were
blowne, with the Harpes, Shawmes, Psalter-
ies, Symphonies, and all kynde of melodye:
then all the people, kynges and nations fell
downe, and bowed them selues vnto the gol-
den Image that Nabuchodonosor the kyng
had set vp.

Nowe were there certayne men of the La-
wes, that went euen then and accused the Je-
wes, and sayd vnto the kyng Nabuchodonosor:
O king, God saue thy life for euer. Thou
being kyng, hast gyuen a commaundement,
that all men, when they heare noyse of the
trompettes, harpes, shawmes, psalteries, sym-
phonies, and all the other melodyes: shall
fall downe and bow them selues toward the
golden Image: who so then fell not downe,
and worshipped not, that he shoulde be cast in
to an hote burninge oven.

Nowe are there certeyn Jewes, whom thou
hast set ouer the offces of the land of Baby-
lon: namely, Sydrach, Misach and Abedna-
go. These men (O kyng) regarde not the com-
maundement, yea they wil not serue the god-
des, ne bow them selues to the golden Image
that thou hast set vp.

Then Nabuchodonosor, in a cruell wrath
and displeasure, commaunded, that Sydrach,
Misach, and Abednago shoulde be brought vn-
to him. So these men were brought before the
kyng. Then Nabuchodonosor spake vnto the
kyng and sayd: O Sydrach, Misach and A-
bednago, wil ye serue my goddes? or
bowe your selues to the golden Image, that
I haue set vp? well be redye hereafter, when
ye heare the noyse of the trompettes blowne
with I harpes, Shawmes, Psalteries, sym-
phonies, and all the other melodyes: that
ye fall downe and worshipp the Image whiche
I haue made. But ye refuse to do it, and are
cast in to an hote burninge oven. Lette se, what God is that
that Image deliuer you oute of my handes?
Sydrach, Misach, and Abednago answered
the kyng, and sayde: O Nabuchodonosor,
we ought not to consent vnto the Image, for
we knowe that our God is able to kepe vs from
the hote burninge oven (O kyng) and can ryght well de-
liuer us out of thy handes. And though he wil not,

yet shall thou knowe (O kyng) that we wil
not serue thy goddes, nor bowe our selues to the
Image, whiche thou hast set vp. Then was Na-
buchodonosor full of indignacion, so that he
commaunded of his face chaunged vpon Sy-
drach, Misach, and Abednago. Therefore he
commaunded that the oven shoulde
be made seven tymes hotter, and it was more
heate, and spake vnto the strongest workmen
that were in his booke, for to bryde Sydrach,
Misach, and Abednago, and to cast them in to
the hote burninge oven.

So these men were bounde in their cofes,
with their other garmentes, and
cast in to the hote burninge oven: for the kyng
commaundement was so stryke, and the
heat was exceeding hote. As for the men that
were with Sydrach, Misach, and Abednago, the
fume of the fyre destroyed them. And these
three men: Sydrach, Misach, and Abednago,
fell downe in the hote burninge oven, being
all bounde.

Then Nabuchodonosor the kyng maruey-
led, and stode vp in all haste: he spake vnto
his counsell and sayde: dyo ye not cast these
three men bounde in to the fyre? They an-
swered, and sayde vnto the kyng: Yea, O
kyng. He answered and sayde: Lo for all
that, yet two or thre men goynge lookt in
the myddell of the fyre, and nothinge com-
mynge, and the fourth is spae an aungell to
save them.

Vpon this wente Nabuchodonosor vnto the
mouth of the hote burninge oven, he spake
vnto the God of Sydrach, Misach, and A-
bednago, and sayde: O God, go forth
and come hither. And so Sydrach, Misach,
and Abednago went oute of the fyre. Then
the dukes, lordes, and nobles, and the kyngs
counsell came together to se these men,
whom the fyre had no maner of power
in theyr bodies. In so moche that they were
all as newe, and their clothes
unchanged: Yea there was no smell of fyre
left vpon them.

Then spake Nabuchodonosor, and sayde:
Blessed be the God of Sydrach, Misach, and
Abednago: whiche hath sente his aungell,
and defended his seruantes, that put their
trust in him: that haue altered the kynges
commaundement, and scaped their bodies
therefrom, rather then they wolde serue
any other God, excepte their owne
God only.

Therefore I will and commaunde, that
Sydrach, Misach, and Abednago, whiche
haue anpe blasphemie agaynst the God
of Sydrach, Misach, and Abednago, shall
be, and theyr houses shall be perished: dy-
ing there is no God that maye save, as
thou sayest. So the kyng promoted Sydrach,
Misach, and Abednago, in the lande of Ba-
bylon.

Nabuchodonosor dreameth agayne. Daniel in-
terpretyth it. Nabuchodonosor is put oute of his
kingdome, and cast into the felde. He is restored to the
kingdome of God, and is restored in to his kyngdome.

CAP.

IIII.

Nabuchodonosor kyngdome was a-
lone, and luges that dwell vpon
the hole earthe: peax be multiplied a-
monges you: I thought it good to shew the
tokens and marceplous workes, that the
God hath wrought vpon me. O howe
great are his tokens, and howe myghty are
his wonders: his kyngdome is an euillating
kyngdome, and his power lasteth for euer
and euer.

I Nabuchodonosor beyng at rest in myne
house, and stouyng in my palace, sawe a
dreme, whiche made me ashyde, and the
thoughtes that I had vpon my bed, with the
visions of my heed troubled me. When I
out a commaundment, that all they which were of
wisdom at Babylon shoulde be brought be-
fore me, to tell me the interpretation of the
dreme.

So there came the soothsayers, charmers,
Caldees and conuersers of deuys: to whom
I tolde the dreme, but what it betokened
they could not shew me: tyl at the last there
came one Daniel (otherwyle called Baltha-
sar, accordyng to the name of my God) whi-
che hath the spure of the holy goddes in him:
to whome I tolde the dreme, sayinge: O
Balthasar, thou Prynce of soothsayers: for
so moche as I knowe that thou hast the spi-
rite of the holy Goddes, and no secret is hid
frome the: tell me therefore what the vision
of my dreme (that I haue sene) maye signi-
fy. I sawe a vision in my heed vpon my bed:
and beholde there stode a tre vpon the ground
whiche was very hygh, greate, and mygh-
ty: the veryth reached vnto the heuen, and
the bredthe extended to all the endes of the
earthe: his leaues were fapre, he hadde very
moche fruite, so that every man had ynough
to eat thereof.

The braches of the felde hadde shawmes
vnder it, and the foules of the ayre dwelt in
the bowes thereof. Shortly, all creatures fed
of it. I sawe in my heed a bysson vpon my
bedde: and beholde, a watcher came downe
frome heuen, and cryed myghtyly, sayinge:
Hewe downe the tre, brake of his bran-
ches, wake of his leaues, and scatter his fruite
abrode: that all the beastes maye gette them
awaye from vnder him, and the foules frome
his braches. For this cause, leaue the
grounde of his roote dryl in the earthe, and
bynde hym vpon the playne felde, with they-
nes of yron and scle. With the dewe of he-
nen shall he be wet, and he shall haue his part
in the herbes of the ground with other wyld
beastes.

That mannes herbe of his shall be taken
from him, and a beastes herbe shall be gyuen
him, till seven yeres he come and gone vpon
hym.

This traunde of the watcher, is a com-
maundement grounded and soughte oute in
the counsell of him that is mooste holpe: so
lerne men for to vnderstande that the highest
hath power ouer the kyngdomes of men, and

202.15. Spure

into them, and the kynge to be bntifast. But Daniel excused all thre pnyces and lordes, for the spure of God was pteous in him: so that the kynge was minded to set him ouer the hole traime. Wherefore the pnyces and lordes soughte, to pteke oute in Daniel some quarel against the kingdom: yet coult they fynde none occasion ne faulte vpon him. For wher he was so farythfull, & there was no blame ne dysconforte founde in him.

Then sayde these men: we wyll get no quarel agaynst this Daniel, excepte it be in the lawe of his God. Upon this, wente the pnyces and lordes together vnto the kynge, and sayde thus vnto him: kynge Darius God haue the lyfe for euer. At the great estates of the realme: as the pnyces, Dukes, Senatours, and Judges, are decremed to put out a commaundment of the kynge, & to make sure statute namely, that who so bestreth any petition, righte of any God or man (withyn this xxx. dayes) excepte it be onely of the, & kynge: the same person maye be cast into the Lyons denne. Wherefore, O king confirme this statute, and make a wytyng that the thinge whiche the Deities and Pces haue ordeyned be not altered ne broken.

So Darius made the wytyng, and confirmed it. Nowe when Daniel vnderstode that the wytyng was made, he went in to his house: and the windowes of his hall, towarde Jerusalem stode open. There knelled he downe vpon his knees, thre tymes a daye: there he made his petition, and prayled his God, lyke as his maner was to doo afoze tyme.

Then these men made searche, and founde Daniel makinge his petition, and prayenge vnto his God: so they came to the kynge, & spake befoze him concerninge his commaundment, sayenge: O kynge, haue thou not subscribed the statute, & withyn thre dayes who so requyeth his petition of any God or man but onely of thy self, O kynge: he shal be cast into the den of the Lyons? The kynge answered, and sayde: yea it is true. It must be as a lawe of the Rjdes and Pces, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the pnyces of Iuda O king, regardeth neither the, ne thy statute that thou hast made, but maketh his petition thre tymes a daye. When the kynge heard these wordes, he was soze greued, and wold haue reuised Daniel, to deliuer him: & put of the matter, vnto the Sunne wente downe to the intent that he myght saue him.

These men ptecyng the kingly mynde sayde vnto him: knowe this O kynge: the lawe of the Medes and Perses is that the commaundment and statute which the kynge maketh, maye not be altered. Then the kynge had them byng Daniel, and they cast him into the Lyons den.

The kynge also spake vnto Daniel, and sayde: thy God, whom thou alwayes seruist,

euene he shall defende the. And there was brought a stone, and layde vpon the hole of the den, this the kynge sealed with his owne sygne, & with the signet of his pnyces: that the kynges commaundment concerninge Daniel, shoulde not be broken.

So the kynge wente into his palace, and kept him sodre all nyght, so that there was no table spred before him, neither coult he take any slepe. But by tymes in the morninge at the breake of the daye, the kynge arose, and went in all haste vnto the denne of the Lyons.

Now as he came nigh vnto the denne, he cryed with a pteous voyce vnto Daniel: & the kynge spake, and sayde vnto Daniel: O Daniel, thou seruant of the lyfynge God is not thy God (whom thou a may seruist) habile to deliuer the fram the Lyons? Daniel sayde vnto the kynge: O kynge, God saue thy lyfe for euer. My God hath sent his angel, whiche hath shut the Lyons mouthes, so that they myght not hurte me. For wher myne vngyltynesse is founde out before him, and as for the, O kynge, I neuer offendid the.

Then was the kynge exceeding glad, and commaunded to take Daniel out of the den. So Daniel was brought out of the denne, & no maner of hurt was founde vpon him. For he put his trust in his God. And as for those men whiche had accused Daniel, the kynge commaunded to bynge them, and to caste them in the Lyons denne, then their chyldren and their wyues. So the Lyons had the mastery of them, and brake all their bones a sondre, or euer they came at the grounde.

After this, wrote kynge Darius vnto all people kyntredes, and tungen, that dwelte in all landes: peace be multiplyed with you: My commaundment is, in all my domynion and kyngdome, that men feare and stande in awe of Daniels God.

For he is the lyfynge God, whiche abideth euer: his kyngdome shal not faile, and his power is euerslastynge. It is he that deliuereth, & sauerh: he wth wordes & maraculous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyons. This Daniel prospered in the regne of Darius and Lucus of Persia.

A vision of four beastes is shewed vnto Daniel. The vision is interpreted of four kyngdomes of the world. Of the power and increase of the euerslastynge kyngdome of Christe.

CAPL. VII.

In the firste yere of Balthazar kynge of Babilon, take Daniel a dreame, and a vision was in his head vpon his bedde. Whiche dreame he wrote, and the tenor of the matter is this: Daniel spake and said, I sawe in my vision by nyght, and behelde the four kyngdomes of the heauen stur aboute

the seer, and four grate beastes came by fro the seer onely an other.

The first was as a lyon, and yet had he gynges wynges. I sawe, that his wynges were plucked from him, and he taken awaye frome earth: that he stode vpon his fete as a man, and that there was gyuen hym a mans heet. Behold, the seconde beast was lyke a beere, & stode vpon fone lyde. Amonges his teeth in his mouth he had thre greates long tery, & it was sayde vnto him: Arise, eate vp, moche fallye.

Then I looked, and behelde, there was another lyke vnto a Leopard: this had wynges as a foule, euen four vpon the backe. This beast had four heades, and there was power gyuen hym.

After this I sawe in a vision by nyght, & beheld the fourth beast was gyrm & horrible, & maraculous stronge. It had greates pnyces, it deuoured and destroyed, and stamped the earth vnder his fete. It was farr vnlyke the other beastes that were befoze it: for it hadde ten hoynes, wherof I take good hyl.

And behelde, there came by among them, another lytle hoine, befoze whome there were thre of the fynde hoynes plucked away. Behold this hoine had eyes lyke a man, and a mouth speakinge presumptuous thynges. I looked till the seates were prepared, and till the olde aged sat hym downe. His clothing was as whete as snowe, and the heares of his head lyke the pure well. His throne was lyke the fyre flame, and his wheles as the dumpege fyre. There byewe forth a fyre flame, and went out from hym. A thousande tymes a thousande feared hym. & thre tymes a thousande stode before him. The iudgement was set, and the booke opened. Then take I hyl ther vnto, because of the voyce of the proude wordes, whiche that hoine spake. Behelde, till the beast was slayne, and his body destroyed, and gyuen ouer to be byente in the fyre.

As for the power of the other beastes also it was taken awaye, but these lyces were pnyced for a tyme and season. I sawe in a vision by nyght, and behelde, there came out in the cloudes of heauen lyke the sonne of a man, whiche went vnto the olde aged, befoze whom they brought him: Then gaue he hym power & dygnytie regall, that al people, dyces and tungen shoulde serue him. His power is an euerslastynge power, whiche shal wate be put downe: and his kyngdome endurth vnconrupt. My herte was vexed, and I Daniel had a troubled spytte within me, & the visions of my head made me aspayde: till I gaue me vnto one of them that stode by, to knowe the truth, concerninge all these thynges. So he tolde me, and made me vnderstande the interpretation of these thynges.

These four grate beastes, are four kyngdomes whiche shal arysse out of the earth. These shal take in the kyngdome of the sayntes of the most hygh, and possesse it xlii moze and moze for a longe season. After this I requy-

red diligently to knowe the truthe, concerninge the fourth beaste, which was so farr vnlyke the other beastes, & so horrible: whose teeth were of yron, and his napyles of brasse: whiche deuoured and destroyed, and stamped the respyue vnder his fete. I desired also to knowe the truth, as touchinge the ten hoynes that he hadde vpon his heade, and this other whiche came by afterwarde, befoze whose face there fell downe thre: whiche hoine had eyes and a mouth that spake presumptuous thynges, and looked with a gyrm & byfage then his felowes. I beheld, and I sawe hoine made battayle agaynst the sayntes, yea and gat the bytoye of them vntill the tyme that the olde aged came, that the iudgement was gyuen to the chiefe sayntes: and till the tyme that the sayntes had the kyngdome in posselpon. He gaue me this answer: That fourth beast shal be the fourth kyngdome vpon earth: it shal be moze then all other kyngdomes, it shal deuoure, & eade downe, and destroye all other landes.

The ten hoynes, are ten kynges, that shal arysse out of the kyngdome, after whome there shal stande by an ofger, whiche shal be greater then the fynde. He shal subdue thre kynges, and shal speake wordes agaynst the vpyght of all: he shal destroye the sayntes of the most hygh, and thynke, that he may change tymes and lawes. They shal be gyuen vnder his power, but xlii a tyme, two tymes, and halfe a tyme.

But the iudgement shal be kepte, so that his power shal be taken from hym, for he shal be destroyed, and pershe at the laste. As for the kyngdome, power, and all myght that is vnder the heuen: it shal be gyuen to the holpe people of the most hygh, whose kyngdome is euerslastynge / yea all powers shal serue and obeye hym. Thus farr extende the wordes. Neuerthelesse, I Daniel was so vexed in my thoughtes, that my countenance chaunged but the wordes I kepte xlii in my herte.

A vision of a rymme betwene a ramme and an he goat. The vnderstandynge of the vision, is of the battell betwene the kynge of Persia, and the kynge of the Grecians. Of the famousse kyng Darius.

CAPL. VIII.

In the thryde yere of the rayne of kynge Balthazar, there appeared a vision vnto me Daniel, after that I had sent the first I sawe in a vision (and when I sawe it, I was at Susis in the chiefe city, whiche lieth in the lande of Elam) and in the vision me thought I was by the stur Elai.

Then I looked by, and sawe: and behelde, there stode befoze the ryuer, a ramme, whiche had hoynes: and these hoynes were hygh, but one was hygher then an other, & the highest came by laste.

I sawe that this ramme pushed with his hoynes, agaynst the walles, agaynst the north

agaynst the south: so that no beasts might stand before him, ne defende them from his power: but he dyd as him selfe, and waxed greatly. I toke hede vnto this, and then came there an he gotte from the well ouer the hole earth, and touched not the ground.

B This goate had a marvellous goodly horn betwix his eyes, and came vnto the ramme: he had the iiij. hornes, whom I had sene afore by the ryuer: he and ranne fearfully vpon him with his might. I sawe hym dawe nigh vnto the ramme, beinge vnto the ramme by him: he gaue hym such a stroke, that he brake his two hornes: he had the ramme so much strength as to stand before him: but he cast him downe, trod him vnder his feet: and no man was able to helpe the ramme out of his power.

E The goate waxed exceedinge greafe, and when he was at the stronge, his great horn was broken also. Then grewe there other foure such lyke in the fild, towards the mynches of the heauen. Yea one of one of the lenth of these hornes, there came by per an other hoine, whiche waxed mercurious great: towards the south, toward the east, and towards the sayde piteous lande. It grewe by to the house of heauen, wherof it did cast some downe to the ground, and of the laste also, and trode him vnder feet.

Yea it grewe by vnto the pynce of the house, from whom the dayly offerynge was taken, and the place of his Sanctuary called downe. And a reuerent sealon was gyuen vnto it, agaynst the dayly offerynge: because of wickednesse, that it myghte call downe the brecke to the ground, and so to prosper in all thynges, that it went about.

D Upon this I herd one of the Saintes speake, whiche sayde vnto me: that asked this question: How long shall this byspon of the dayly sacrifice and of the Sanctuary abhominacion endure: that the Sanctuary and the power shall be troden vnder foot? And he answered him: Vnto the cummyng of the moynge, even two thousande and thre hundred dayes: then shall the Sanctuary be cleensed agayne.

E Some when I Daniel had sene this byspon, and sought for the vnderstandyng of it: beholde, there stode before me a chynge lyke vnto a man. And I herd a mans voyce in the ryuer of Eilat, whiche cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was as a sleape at his cummyng, and fel downe vnto my face.

Then sayde he vnto me: O thou sonne of man, make well, for in the laste tyme shall this byspon be fulfilled. Some as he was speakinge vnto me, I waxed fayne, so that I suncke downe to the grounde. But he toke hold vpon me, and set me by agayne, saying: Beholde, I will shewe the, what shall happen in the laste tyme: for in the tyme appointed it shall be fulfilled.

The ramme whiche thou sawest with the two hornes, is the kynge of the Syrians and

Perles: but the goate is the kynge of the lande: the greafe horn that stode betwix his eyes, that is the principall kynge. And wher as it brake, and foure other hornes by the fild: it signifyeth, that out of this people shall stand by foure kyngdomes, vnto myghty as it.

After these kyngdomes (whiche bygynne) is a growynge: there shall arise a kynge of an vngodly face, whiche shall be wile in darke speakinges.

He shall be myghty and stronge, but not in his owne strength. He shall destroye abundance, and all that he goeth aboute shall prosper: he shall slaye the stronge and holp people. And the power of his creaturys, shall be prosper in his hande, his hande shall be pynche, and manye one shall be put to death in his wyllynnes, he shall stand by agaynst the pynce of Syrces, but he shall be destroyed without hande. And this vision that is shewed vnto the, is as sure as the cummyng and the moynge. Therefore wyte thou by this syght, for it will be longe or it come to passe.

Upon this was I Daniel very fayne, so that I laye by the cummyng dayes: but when I rose by, I went aboute the kynges byssesse, and was occupied at the byspon, vnto the laste no man knewe of it.

D Daniel desyryth to heare that performed of God whiche he had promysed concerninge the returne of the people from theyr banishment in Babylon. A true confession. Danes prayer is here. Gabriel the Angel expoundeth vnto hym the byspon of the thre score and ten weekes. The annoucyng of Chyrie. The bysspon agaynst Jerusalem vnder Achemas. The death of Chyrie. The bysspon of the wicked Jewes.

CAP. IX.

In the thre score and thre of the sonne of Aduerus, whiche was of the seide of the Medes, and was made kynge ouer the realme of the Caldees: yea in the first yere of his reygne, I Daniel desyred to knowe the peryll nombe out of the bookes, wherof the Loide spake vnto Jeremy the Prophet: that Jerusalem shoulde lye wast thre score and thre yeres: and I turned me vnto God the Loide for to praye a make myne intercession, with fasting, sackcloth and ashes, I prayed before the Loide my God, and knowledged, sayinge:

O Loide, thou greafe and fearfull God, thou that kepest cōfession and mercy with them, which loue the, and do thy commandmentes: We haue sinned, we haue disobeyed, we haue bene disobedient, and gone backe: yea we haue departed from all thy preceptes and iudgements.

We woulde neuer folowe thy seruantes the Prophets, that spake in thy name to our kynges and pynces, to our lordes and to all the people of the lande. O Loide, thy gentylnesse belongeth vnto the, and to thy

thy gentylnesse but open shame: as it is cometo passe this daye vnto euery man of Iuda, and to them that dwell at Jerusalem: yea vnto all Israel, whether they be farre or nigh the towne out all landes: wher in thou hast shewed them, because of the offences they had done agaynst the.

E Yea O Loide, vnto us to our kynges and pynces, to our lordes and fathers: turne to us all, that haue offended, belongeth open shame. But vnto the, O Loide our God, petytyngh mercy and forgiveness. As for us, we are gone backe from him, and haue not obeyed the voyce of the Loide our God, to walke in his lawes, whiche he layed before us by his seruantes the Prophets: yea all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hearkened vnto thy voyce.

Wherefore the curse and oath, that is written in the lawe of Moses the seruante of God agaynst whom we haue offended, is pouerish vnto us. And he hath perfourmed his word, whiche he spake agaynst us, and agaynst our fathers that iudged us: to bynne vpon us like a great plague, as neuer was vnder heauen lyke as it is: nowe come to passe in Jerusalem. Yea all this plague, as it is written in the lawe of Moses, is come vpon us. Yet made we not our prayer before O Loide our God, that we myghte turne agayne from our wickednesse, to be lerned in thy veryte. Therefore hath the Loide made haste, to bynne this plague vpon us: for the Loide our God is ryghteous, in all his workes whiche he doeth: for we woulde not hearken vnto thy voyce.

D And now, O Loide our God, thou that with a myghty hande hast brought thy people out of Egypt, to get thy self a name, whiche thy name is: we haue sinned, O Loide, and done wickedly agaynst all thy commandmentes: yet let thy wrathfull byssesse be turned awaye (I beseeche the) from the citye Jerusalem thy holy byl. And wherof our fathers sake and for the wickednesse of our fore fathers to Jerusalem and thy people abhorred, of all them that are about us. Some therefore, O our God, here the prayer of thy seruante, and his intercession. O let not thy face thine ouer thy Sanctuary, that hath lye wast.

O my God, encline thine eare, and hearken at the laste for thyne owne sake: open thine eyes: behold how we be desolated, yea and the citye also, whiche is called after thy name: for we do not cast our prayers before the in our owne righteousness, no: but only in thy great mercies. O Loide, heere: O Loide, O Loide confesse, saye not a longe: but for thyne owne sake do it. O my God: for thy cōfession and thy people is called after thy name.

As I was yet speakinge at my prayers, I knowledged myne owne synnes, and the synnes of my people, makinge so myne in transgression before the Loide my God, for the gentylnesse of my God: yea whyle I was

yet speakinge in my prayer, beholde, the man Gabriel (whom I had sene afore in the vision) came flyinge to me, and touched me aboute the offerynge tyme in the euenynge. He informed me and spake vnto me: O Daniel sayde he, I am nowe come to make the vnderstande it: for as soone as thou beganst to make thy prayer, it was so deuised, & therfore am I come to shewe the. And why? for thou art a man greatly beloued.

Wherefore, pōdize the matter well, that thou mayest lerne, to vnderstande the vision, thre score and ten weekes are determined ouer thy people, and ouer the holpe city: that the wickednesse maye be consumed, that the sin maye haue an ende, that the offence maye be reconciled, and to bynne in euerylastyng righteousness, to fulfill the visions and the prophetes, and to anoynte the most holpe out. Vnderstande this then, and marke it well: that frome the tyme it shall be concluded, to go & repaire Jerusalem agayne, vnto the thre score and ten weekes: there shall be scul weekes. Then shall the stretes and walles be buylded agayne. Ixij. weeks, but with harde troublous tyme. After these. Ixij. weeks, shall Chyrie be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the pynce, and destroye the citye and the Sanctuary: and his ende shall come as the water floude. But the desolation shall contynue vnto the ende of the battayle.

He shall make a stronge boude with maner, for the space of a weke: and when the weke is halfe gone, he shall put downe the saynt and meat offerynge. And in the thre score and ten weekes, shall be an abhominable desolation, vnto the ende of the battayle. And it is concluded, that this wastynge shall contynue vnto the ende.

E There appereth vnto Daniel a man clothed in linnen, whiche sheweth hym wherof he is seut.

CAP. X.

In the thre score and thre of the sonne of Aduerus, there was shewed vnto Daniel (of his wife called Balthazar) a mater, yea a true matter, but it is yet a longe tyme vnto it. He vnderstode the mater well & perceyued what the vision was. At the same tyme, I Daniel mourned for the space of thre weekes, so that I had no luste to eat brede: as for sleep & wyne there came none with my mourne. No, I dyd not once anoynte my selfe, vnto the hole thre weekes were out.

Upon the xijij. daye of the firste moneth, I was by the greafe floude, called Tigris: I lyfte by myne eyes, and looked: and beholde, a man clothed in linnen, whose loynes were girded by with fyne golde of Araby: his body was lyke the Chyrolite stone, his face (so lyke vnto) was lyke the lyghtenynge, his eyes as the flame of fire, his armes and feete were lyke saynt gyltynge metall, but the voyce of his wordes was lyke the voyce of a mul-tyude.

I Daniel

Math. xxij. 7. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The tyme will come also that the great
prince Michaell, whiche standeth on thy
people for that tyme, for tyme that
come a tyme of trouble, such as neuer was
there began to be any people, unto that same
tyme. Then shall thy people be deliuered, yea
all those that be founde written in the booke.
Many of them that slepe in the dust of y^e earth
shall awake, some to the euellasting lyfe, some
to perpetuall shame and reprobation. The wyse
(suche as haue taught other) shall glorie as
the wyngs of heauen, and those that haue in-
structed the multitude vnto goodnesse, shall be
as the steeles, withoute ende.

And thou, O Daniel, that by these wordes,
and seals the booke in the last tyme. Many shall
go about here and there, and then shall know
lege increase. So I Daniel tolke, and beheld,
there were vnto me two: one vpon this wyse of
the water, the other vpon yonder syde. And one
of them said vnto him, which was clothed in
lynen, and stood about vpon the waters of the
flood: How longe shall it be to the ende of
thys worldous tyme, he?

Then heroe I the man with the linc clothes
which stood about vpon the waters of y^e flood
when he leide by his right and left hand vnto
heuen, & swore by him which liueth for euer:
that it shall last for a tyme, two tymes & half
a tyme: when the power of the holy people is
cleue scattered abroad, then shall all these thinges
be fulfilled.

I heroe it well, but I vnderstode it not. Then
said I: O my Lord, what shall happen after
that? he answered: So thy way Daniel, for
these wordes shall be closed vp, and sealed, til
the last tyme: and many shall be purified, clen-
sed, and tried. But the vngodly shall liue wick-
edly, and those wicked (as many of them as
they be) shall haue no vnderstandinge. As for
suche as haue vnderstandinge, they shall regrete
it. And from that tyme forth that the daye
of ringe shall be put to tyme, and the abomi-
nable desolation set vp, there shall be a thou-
sande, two hundred, and xxiij. dayes. O well is
that that wasteth, and cometh to the. A.
thys hundred, and xxxij. dayes. God thou
thy waye now til it be ended, take
thy rest, and byde in thy lot,
till the dayes haue
an ende.

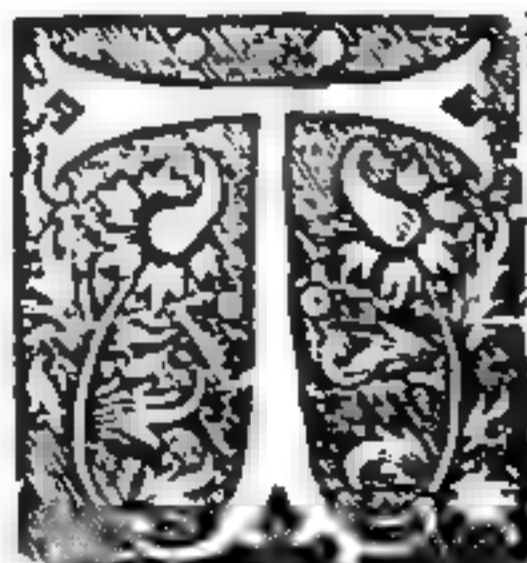
**The ende of the prophete
of Daniel.**

THE BOKE OF THE PROPHETE OSEAS.

The tyme wherein Oseas propheted. Oseas
by takinge an harlotte to his wyfe, signified the
desolation of the people. The destruction of the
olliuynge of Jeru, and of the Israelites in pa-
phozah.

CAPL.

L



This is the word of
the Lord, that came
vnto Oseas the sonne
of Beery in the dayes of
Oseas, Joash, Azas,
and Zacharias synge of
Juda: and in the tyme
of Jeroboam the son
of Joas kynge of Is-
rael.

For when the Lord spake vnto Oseas, he
said vnto him: So thy waye, take an harlot
to thy wyfe, and get chyldren by her: for the
land hath committed great harlotrye agaynst
the Lord. So he went, and toke Gomere the
daughter of Deblaam: which conceived and
brought forth a sonne. And the Lord said vnto
him: call his name Jezrael, for I wil thus
auenge the blood of Jezrael vpon the
house of Jeru, and wil synge the bryn-
dome of the house of Israel to an ende. Then
wil I breake the bowe of Israel in the daye
of Jezrael.

She conceived yet agayne, and bare a
daughter. And he sayde vnto him: call her
name Lozibamah (that is, not openinge
mercy) for I wil haue no pittie vpon the
house of Israel, but forget them, and put
them cleue out of remembrance. Reuerse-
lyse, I wil haue mercy vpon the house of Ju-
da, and wil saue them, euen thou shalt see
the Lord there God. But I wil not saue them
thowme anye bowe, swerde, battell, bowes of
hoisemen.

Now when she had weaned Lozibamah,
he conceived agayne, and bare a sonne. Then
sayd he: call his name. Lo amy, for wyfe
ye are not my people, therefore wil I not be
your father. And though the nombre of the chy-
ldren of Israel be as the sande of the see, yet
the can neither be measured ne tolde: yet in
the place, where it is sayde vnto them, ye be
not my people: eue then shall it be thus repa-
red of them: they be the chyldren of the livinge
God. Then shall the chyldren of Juda, and the
chyldren of Israel be gathered together, and
saye and chole them selues one breth, & then
departe out of the land: for great shall be the
daye of Jezrael.

The people is called vnto repentance.

CAPL.

II.

All your brethren, that they are my peo-
ple: and your synners, that they haue
obteyned mercy. As for your mother, ye
shall curse with her, and reprobate her: for she
is not my wyfe, neyther am I her husbande,
saith the Lord. I wil put away her harlotrye out of my
sight, and her adoultre from her bysses. Yf
I shall see her naked, and let her euen as
she came in to the world: yea, I shall lay her
bare, and make her lyke a wyldernesse, and
her cities shall be as a wasteland. I shall haue no pittie also
vnto her chyldren, for they be the chyldren of
fornication.

Thy mother hath broken her wedlocke,
and she that bare them, is come to confusion.
In the daye, I wil goo after my louers,
that geue me my water and my bread, my
holle and flaxe, my oyle and my byrke. But
I wil hedge her waye with thornes, and
hedge it, that she shall not fynde her foot-
stepes: and though she runne after her lo-
uers, yet shall she not get them: she shall see
them, but not fynde them. Then shall she say
vnto me, I wil goo souene agayne to my synne
and harlotrye, for at that tyme was I better at
ease, then now. But this wylde she knowe,
whereas I yet gaue her corne, wynd, oyle, sil-
uer and golde, whiche she hath hanged vpon
Baal.

Wherfore now wil I go take my corne
and wyne agayne in theyr season, and set a
garde my wolle and my flaxe whiche I gaue
her to couer her shame. And now wil I dis-
couer her follye, euen in the sight of
her louers, and no man shall deliuer her oute
of my handes. Wherfore, I wil take away
all her myght, her holy dayes, her newe mo-
ons, her Saboths, and all her solempne fea-
stys. I wil despoyle her vndergarde and her
linc clothes, as she sayde: so, here are my tes-
timonies that my louers haue gyuen me. I wil
make it a wodde, and the wylder herdes shall
eat it: I wil punyssh her also for the
daye of Baal, wherein she crucified him, be-
cause she was with her care synge and cherynes:
for she folowed her louers, and forgot me,
saith the Lord.

Wherfore beholde, I wil call her agayne,
bringe her in to a wyldernesse, and speake
vnto her: there wil I geue her her
vndergarde agayne: yea, and the halleye of
Jehu also to the we her hope and comforte.
Then shall she synge there, as in the tyme of
her yowthe, and lyke as in the daye when she
came out of the land of Egypt.

Then (saith the Lord) she shall saye vnto
me: O my husbande, and shall call me
my Baal: for I wil take awaye those
names of Baal from her mouth: yea she shall
remember theyr names anye more. Then
wil I make a covenante with them, with
the wild brastles, with the foules of the ayre,
and with every thyng that creepeth vpon the
wythe.

As for bowe, swerde and battaile, I wil
take them oute of the lande, and wil
take them a slepe safely. Thus wil I ma-
ke vnto myne owne selfe for euer more:

yea, euen to my selfe wil I make the, in
righteousnesse, in equitie, in iustye bynde-
nesse and mercy. In sayd also wil I make
the vnto my selfe, and thou shalt knowe the
Lord. At the same tyme wil I shewe my
life frendly and gracious vnto the vyrgens,
saith the Lord: and the heuens shall helpe
the earth, and the earth shall helpe the corne,
wyne and oyle. And they shall helpe Jezrael.
I wil sowe them vpon earth, as a seed to
myne owne selfe, and wil haue mercy vpon
her that was my house mercede: and to them
which were not my people, I wil saye: thou
art my people. And he shall saye: thou
art my God.

The lone of God towards the people.

CAPL.

III.

Then sayd the Lord to me: Go yet thy
waye, and mowe an adoultress womans
house, the neyghbour loueth, as the
Lord hath the chyldren of Israel: how be it
they haue respect to strange goddes, and
loue the wyne cannes. So I gat her for .xx.
silver penynges, and for an house and an half
of oarelye, and sayde vnto her: thou shalt
byde with me a long season, but se that thou
playest not the harlot, and loke thou meddle
with none other man, and then wil I kepe my
selfe for the.

Thus the chyld of Israel shall be a great
whore without kynge and pryce, without as-
suring and aulter, without priest and euellac-
tion. But afterwarde shall the chyldren of Is-
rael conuert, and shall the Lord theyr God, and
Danid theyr kynge: and in the latter dayes
they shall worship the Lord, and his louing
kyndnesse.

A complaint agaynst the people and the prestes
of Israel.

CAPL.

IIII.

Hear the wordes of the Lord, O ye chil-
dren of Israel: for the Lord muste
punyssh them that dwell in the lande.
And why? There is no faythfulnesse, there
is no mercy, there is no knowledge of God
in the lande: but swearinge, lyenge, man-
slaughter, thefte, and adoultre, haue gotten
the ouerhande, and one bloudgytynesse fol-
loweth an other. Wherfore shall the lande be
in a miserable case, and all they that dwell there
in, shall mourne. The bestes in the felde, the
foules in the ayre, and the fyshes in the see
shall dye. Yet is there none that wil chaunge
nor reprobate an other. The prestes whiche
shoulde reforme other men, are become lyke
the people.

Wherfore stumbled thou in the daye tyme
and the prophet with the in the night. I wil
byngne thy mother to silence, and why? my
people perishe, because they haue no know-
ledge.

Roman. ix.
1. Petri. ii. 6

Ezech. xlii. 15

Ezech. xlii. 15

Bar. xxi. 17

Ezech. xlii. 15

Bar. iii. 1

Bar. iii. 1

Bar. iii. 1

into Egypt, and take thence thengs among the Assyrians. They poure out no wine for a brynkefyringe vnto the Lozde, neyther gve they hym their dayne offeringes: but they be vnto me as mourners meales, wherein all they that ate them are defiled. For the bread that they haue suche luste vnto, shall not come in to the house of the Lozde. What wyl ye do then in the folowynge dayes, and in the feaste of the Lozde? Lo, they shall get them away for the destruction, Egypt shall receyue them, and Assyria shall bury them.

B The nettles shall ouergrowe their pleasure goodes, and burres shall be in their tabernacles. Be ye sure (O Israel) the tyme of visitation is come, the dayes of recompensynge are at hande. As for the Prophete, he holdeth him for a fool: and him that is ryche in the spiryte for a madde man: so greates is your wickednesse and malice. Ephraim hath made hym selfe a watchman of my God, a Prophete that is become a snare to two turcs in euery strete, and abhominacion in the house of his God. They be gone to farr, and haue destroyed them selues, lyke as they did afore tyme at Saba. Therefore their wickednesse shall be remembred, and their synnes punished.

A I founde Israel lyke grapes in the wyldernes, and sawe theyr fathers as the fyre fynges in the top of the fygge tree, but they are gone to Baal Peor, and runne away from me to that wylful poble, and are become as abhominable as their loners. Ephraim stretcheth lyke a byrde, so shall they gloye also. In so moche that they shall neyther begette, nor yet beare chyldren. And though they bynge vpon any, yet wyl I make them chyldlesse among men. Yea two shall come to them, when I depart fro the Ephraim (as me think) is planted in wilderness, lyke as Tyus, but now must he bynge her owne chyldren forth to the maner.

D Lozde thou shalt gve them what shall thou gve them? Gve them an vnfruitfull wombe, and byrde byrdes. All their wickednes is come at Galgal, there wyl I abhorre them. For the vngreatynesse of their owne inuencions, I wyl bynge them out of my house. I wyl loue them no more, for all their pyntes are vnfaithfull. Ephraim is hewen downe, their rocke is byrd vpon, so that they shall bynge no more frute: yea, and though they bynge forth any, yet wyl I see euen the best beloued frute of their body. My God shall call them away, for they haue not ben obedient vnto hym, therefore shall they goo astraye amonge the Heathen.

Agaynst Israel and his Idols.

CAPL

X.

I Israel was a goodly byne, but he hath brought forth vnprofitable frute: yea the more frute he had, the more aulcers he made:

the more good I dō to their lande, the more frunt they wylled they vnto their ymagyn. Theyr herte is deuyed: therefore wyl they be destroyed. The Lozde shall breake downe their ymagyn, he shall destroye their aulter. Then shall they say: we haue no kynge: for why? we haue not feared the Lozde. And what shall then the kynge do to vs? They comon together, and swere bayne othes: they be confederate together, therefore groweth thyn punysshment, as the weeds in the foyntes of the lande.

They that dwell in Samaria haue bysspyed the cause of Bethaen: therefore shall the people mourne ouer them: yea, and the pyntes also that in theyr welthynesse they had with them: and why? It shall passe awaye from them. It shall be brought to the Assyrians for a present vnto kynge Iereb. Ephraim shall receyue full punysshment: Israel shall be confounded for his owne ymagynations: Samaria with his kynge shall be as a byrde as the scowme in the water. The hye places of Auen, where Israel to lyme, shall be caste downe: the pyntes and thornes shall grow vpon their aulter. Then shall they say to the mountaynes, couer vs: and to the hylles, fall vpon vs.

O Israel, thou hast sinned as Gaba dō afore tyme, where they remayned: woldst thou the battayle then come vpon the wyrded chylidren as well as vpon the Gabaonites: I wyl chadden them, euen after myne owne desire, the people shall be gathered together ouer them, when I punyssh them for their greue wickednesse.

Ephraim was vnto me, as a cower that is bled to go to plow, therefore I lound hym, and fell vpon his sayre necke. I dōne Ephraim, Iuda plowd, and Jacob plowd the vnderman: that they myght some vnto ryghteousnesse, and reape the frutes of well doing: that they myght plow vpon theyr freewylle land, and seke the Lozde, till he came, and lerne them ryghteousnesse.

But now they haue plowd them wyrdednesse, therefore shall they reape thynne, and eate the frute of lyes. Seinge thou puttist thy confidence in thynne owne wayes, and lymest to the multitude of thy wordes: theyr shall growe a sedicion amonges thy people. All thy strange cyties shall be layde waste, euen as Salmata was destroyed with his synners, thowse hym that was auenged of Rebel in the daye of battayle, where the mother perished with her chyldren. Euen so shall it goo with you (O Bethel) because of your makynous wickednesse. Like as the merange groweth awaye, so shall the bynge of Israel passe.

Agaynst the vngreatynesse of Israel.

CAPL

XL

When Israel was strong, I lound him, and called him my sonne out of the lande of Egypt. But the more they were called, the

more they went backe, offering vnto Idols and enyngage ymagyns: I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them with cordes of friendship, and with bandes of loue. I was euen he, that layde the poeke vpon their neckes. I gaue them their fodder my selfe, that they wold not go agayne into Egypt. And now is Asure their kynge: for they wolde not turne vnto me. Therefore shall the swerde begynne in their cyties, the Lozde that they haue layed vpon, shall be destroyed and eaten: and that be cause of their owne ymagynations. My people hath no lust to turne vnto me, thier prophetes lay the poeke vpon the, but they case them not of their buccorn.

What great thynges haue I gauen the, O Ephraim? how faynfull haue I defended the, O Israel? haue I dealt with the as with Adams: or haue I increased the lyke Adam? No: my hert is otherwyse mynded.

Yea my mercy is to scoure: therefore haue I not turned me to destroye Ephraim in my wrathful displeasure. For I am God and no man, I am euen that golp one in the myddest of the, though I come not within the cytye.

The Lozde cōfesseth lyke a lyon, that they may folowe him: yea as a lyon cōfesseth he they may be strayed lyke the chyldren of the ly: that they may be scattered awaye from Egypt, as wen scatte byrdes: and straped awaye (as boues bte to be) from the Assyrians land: and that because I wolde haue them say at home, saye the Lozde. But Ephraim goth about me with lyes, and the house of Israel dissembleth. Only Iuda polseth hym with God, and wyl the true holy thynges.

Agaynst the bayne trust of the people.

CAPL

XII.

Ephraim kepeth the ayze, and foloweth after the east wynde: he is euer increasing lyes and destruction. They confederate with the Assyrians, thier oyle is carped in to Egypt. The Lozde hath a cōuerse to holden Iuda, and wyl punyssh Jacob: After their owne wayes accordyng to theyr owne inuencions, shall he recd pte the. He toke his byrder by the helle, when he was yet in his mothers wombe: in his Arrenged he was lashed with God. He stroue with he angel, and gat the victory: so that he playd and despyed hym. He found him at Bethel, and there he talked with vs.

Yea the Lozde God of hostes, euen the Lozde hym selfe remembre hym: When I turne to thy God, kepe mercy and equite, and vowe shall in thy God. But the marcouant hath a false weight in his bande, he hath a pleasure to occupy extortion. Ephraim cōfesseth thus: I am ryche, I haue good enough: In all my workes shall not one fault be founde, that I haue offeared. Yet am I the Lozde thy God, euen as was I brought out of the lande of Egypt, and set them in thy tentes, and

as in the highe feaste dayes.

I haue spoken thorow the Prophetes, and showed byncre blyssions, and declared my self by the mynstracion of the prophetes. But at Galaad is the abhominacion, they are fallen to vanitie. At Galgal they haue layne oxen: and as many heapes of stones as they had in their lande for oxen, so many aulteris haue they made. Jacob fled into the lande of Siria, and Israel leuied for a wyfe, and for a wyfe he kept there.

By a Prophete the Lozde brought them out of Egypt, and by a Prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhominacions, therefore shall his blood be poured vpon him self and the Lozde his God shall rewarde hym his blasphemies.

Of the abhominacions of Israel.

CAPL

XIII.

The abhominacion of Ephraim is come also into Israel. He is gone backe to Baal, therefore must he dye. And now they synne more and more: of theyr synnes they make the most ymagyns, lyke the Idols of the Heathen, and yet all is nothyng but the worke of the craftesman. Nor withstanding they preache of the same: who so wyl lyse the calures, offereth to men. Therefore they shall be as the morninge cloude, and as the dewe that early passeth awaye, and lyke as the duff that the wynde taketh away from the floure, and as smoke that goeth out of the chymney.

I am the Lozde thy God, whiche brought the out of the land of Egypt: that thou woldst knowe no God but me onely: and that thou woldst haue no Saviour but onely me. I toke diligent heed of the in the wyldernes that dye lande. But when they were forsed and had ynough, they waxed proude and forgot me. Therefore wyl I be vnto them as a lyon, and as a Leopard in the waye to the Assyrians. I wyl come vpon them as a thebete, that is robbed of her whelpes, and I wyl breake that synnfull heart of theires. There wyl I deuoure them as a lyon: yea the wyld be bralles shall teare them.

O Israel, thou woldst but destroye thy selfe. In me onely is thy helpe. Where are thy kyn ges now, that wold be helpe the in all thy troubles? Yea and thy iudges, of whom thou saydest, grue me a kynge and pyncers? Well, I gaue the a kynge in my wrath, and in my displeasure wyl I take him from the agayne. The wickednesse of Ephraim is bounde together, and his synne lymed byrde. Therefore shall I sowe vnto them as vpon a man that reapeleth. An vnprofitable sowne is he, for he considereth not, that he shold not haue bent habile to haue endured in y tyme of his byrth, had not I defendd hym from the geare, and delyuered hym from death.

O death. I wyl be thy death: O death, I wyl be thy synge. Yea can I be no comforte.

Math. xxiii. c
Luce. xxi. c
Thoma. ii. b

turned into Barcheneſſe, and the moone in to
bloude: before the greaſe and notable daye
of the Lords come. And the tyme ſhall come
that who ſo ſer calleth on the name of the
Lorde, ſhall be ſaved. For upon the mounte
Sion and at Jeruſalem, there ſhall be a ſal-
uation, ſpke as the Lord hath promiſed: yea
and amonge the other remnant, whom the
Lorde ſhall call.

**II Of the Iudgement of God against the enemies
of his people.**

CAPL.

For take hede: in those dayes & at þ same
tyme when I turne agayne the captiui-
tie of Iuda and Ierusalem: I shall gather
all people togthee, and bringe them in
the halke of Josaphat: and there will
I reason with them: because of my people
and heritage of Israel: whome they haue tra-
uered about in the nations, and passed my
land: yea they haue sold lotter for my people
the yong me haue they set in þ brodel house,
and solde the Damscels for wyne that they
myght haue to drinke. Thou Airus and Si-
don and all ye borders of the Phenicians:
what haue ye to do to me? Wyl ye despyr me
wel, if ye wil nedes despyr me, I wil receyue
you, euen þon your heade, and that I praye
shortly: for ye haue taken awaye my plues
and golde, my saye and goodly Jewels, and
brought them into your goddes houses. The
chylidren also of Iuda and Ierusalem haue
ye sold vnto that Grekes, that ye myghte
buyng them faire frome the borders of euer
yourne countreys.

Beholde therefore, I will raise them out of the place, wher pe haue sold them, & will rewarde you euen vpon your heade. Your sonnes & your daughters wyl I sel thowme the handes of the chyldren of Iuda, and so they shall geue them forth to sel, vnto them of Saba, a people of a farr countrie, for the Lorde hym selfe hath sayde it. Cry out these thinges amonge vs Scythes, proclayme waere make by the giants, let them bawle ngyb.

**The end of the prophēcy
of Joel:**

ISRAEL

THE BOKE OF THE PROPHETE
AMOS.

The type of the prophete of Amos. The word
understand agaynst Izrah, agaynst Tyre, agaynst
Gaza, and agaynst the sonnes of Judah.

Against Moab, Juda, and Israel.

CAPL:

These are the sermons that were shewed vnto Amos (who the was one of the shepherdes at Shecua) vpon Israel, in the tyme of Oshah kinge of Iuda, & in the tyme of Ieroboam the sonne of Ioah kinge of Israel, two yere before the earth quake. And he sayde: The Lord shall roze out of Sion, & shewe his voyce fro Iherusalem: so that the pastures of the shepherdes shall be in a miserable case, and frop of Charnel dried vp. Thus sayth the Lord in the and foure wickednes of Damazk, I will not spare her: because they haue distressed Galaad with yron stailles: But I will sende a fyre into the house of Hazeel, & him that consume the palaces of Benadab. Thus will I breake the bannes of Damazk, and rote out the inhabiter from the feld of Iarm, and him that holdeth the scepter, out of the pleasant house: so the people shall be dryen out of sayre Siria, saith the Lord. Thus saith the Lord: so: thre and foure wickednes of Gaza, I will not spare her: because they make the prsones yet more captiue, and haue dryen them in to the law of Edom. Therefore will I sende a fyre in to the walles of Gaza, whiche shall deuoure her houses. I will rote out them that dwell at Ashdod and him that holdeth the scepter of Ekרון, and stretch out myne hande ouer Assaron, that the reminaunce of the Philistines shall perishe saith the Lord.

Thus saythe the Lorde: for thye and
four wickednesses of Moab, I will not
spare him: because he brente the bo-
nes of the king of Edom to ashes. Therefore
wyl I sende a fyre into Moab, whiche shall
consume the palaces of Cariorh: so that Mo-
ab shall perishe w ith a noyse and the soude
of a watyme. I will rote oute the iudge from
amonge them and slaye all his princes with
him sayth the Lorde. Thus sayth the Lorde:
for thye and four wickednesses of Iuda, I
wyl not spare him: because he hath caste a-
syde the lawe of the Lorde, and not kept his
commandementes: so; why, they wolde ne-
des be discepued with þ lyes, that their fore-
fathers folowed. Therefore wyl I send a fyre
into Iuda, which shall consume the palaces
of Ierusalem.

Thus saith the Lord: for thre and foure
wickednesses of Israel, I wil not spare him:
because he hath sold the righteous for mo-
ney, and the poore for shoes. They trade
vpon poore mens heads, in the dust of the
earth, and troke the wayes of the meke. The
sonne and I father go to the harlot, to disho-
noure my holpe name, they lye beyde euery
auiter vpon clothes taken to pledge, and in
the house of their goddess they drinke I wine
of the oppressed.

Yet destroyed I the Amorite before them
that was as hygh as the Cedar trees, and as
stronge as the oaks : not withstandynge I de-
stroyed his sente frome above and his rote
frome vnder.

Agayne: I brought you oute of the lande of Egypt, and led you xl. yeares thorow the wilderness, that ye myght haue the Amoytes lande in possession. I rayed bp. Prophe-
tes amonge your chyldren, and abspapers amonge your yonge men. Is it not so, O ye chyldren of Israhel, sayth the Lorde? But ye gaue the abspapers wine to drynke, yea ye commaunded the prophetes, saying, Prophe-
cy not. Beholde, I wil craue you in sonde lyke as a wayne craueth, that is full of theas-
urs, so that the swyfte shall not escape, nei-
ther the stronge be able to do any thinge,
no, the giuant shall not saue his owne lyfe.
The archer shall not abyde, & the swyfte of
foote shall not escape. The horsman shall not
saue his lyfe, and he that is as many of stom-
ache as a giuant, shall in that daye be faine
to runne his waye naked, sayth the Lorde.

The reproacheth the house of Israel of my wickednes.

CAFL

111

◎◎◎

Hear, what the Lord speaketh unto you, O ye children of Israel: I have brought out of Egypt and said: you only have I accepted from all the generations of the earth: therefore will I visit you in all your wickednesses. Are they any wayne make together except they be agreed among them selves? Doth a lion roare in the wood, except he have a prey? Or creepeth a lion without his den, except he have gotten some thing? Doth he a byrde fall in a snare upon the earth where no fowler is? Taketh a man his snare upon the ground, afore he catch somwhat? Orpe they ouce Alarum with the trumpet in the citie, and the people not afraid? Commerth there any place in a city without it be a Lords house? Nowe doth the Lord God no manner of thing, but he telleth his secrets before unto his seruantes, the prophetes. When a lion roareth, who will not be afraid? When the Lord God shall speak, who will not prophesie?

Encache in the palaces at Asdod, and in the palaces of the lande of Egypt, and say: gather you together upon the mountaynes of Samaria. Shall ye be great murderers and violent oppressors amonges them: for why, they regard not the thing that is right sayeth the Lord, they gather to gether euell gotten goodes, and laye robbery in their houses.

Therefore thus sayeth the Lord God: This lande shall be troubled and beleeged rounde about, the strength shall be plucked from the, and the palaces robbed. Thus sayeth the Lord, lyke as an herdeman taketh two legges of a peece of an eare out of the Lyons mouth: So will I take the children of Israel (that dwell in Samaria, haunge their couches in the corners, and their beddes at Damascus) shall be plucked awaye. Heare, and heare recorde in the house of Jacob (sayeth the Lord God of hostes): that when I begyn to visit the wickednesse of Israel, I will visit the aulders at Bethel also: so that the houses of aulders shall be broken of, and fall to the ground.

As for the winter house and summer house, I will smyte them downe: and the houses of Ierusalem and many other houses shall be destroyed, sayeth the Lord.

Against the gouernours of Samaria.

CAPL

III.

Psal. xlii.

Hear ye two, be ye sat byne, that be upon the hill of Samaria: ye that do poyse men twinge, and oppresse the neabyr: that saye to you: be ye: bring hithe let be drinke. Therefore the Lord hath sworne by his holynesse: The dayes shall come upon you, that ye shall be left vpon speares, your posterite carryed away in fyres pang: as one that getteth you out at the gappes one after another, and in Armon shall ye be cast away, sayeth the Lord.

Ye came to Bethel for to worke iniquitie, and haue increased your sinnes at Gaual: ye brought your sacrifices in the morning and your tythes unto the thide daye. Ye made a thankoffering of leuen, ye promysed freewill offerings, and proclaimed them. Such luste had ye, O ye children of Israel, saith the Lord God. Therefore haue I gaue you ydle rest in all your cyties, and scarcenesse of bread in all your places yet will ye not turne vnto me sayeth the Lord. When there were but thre monethes vnto the harvest, I withheld the raine from you: ye sayned vpon one cite, and not vpon another one peece of ground was moistured with raine and the grounde that I sayned nor vnto was dry. Wherefore two, yea thre cyties came vnto one to drinke water: but they were not satisfied, yet will ye not turne vnto me, saith the Lord.

I haue smytte you with drought and blinding and loke how many orchardes, vineyardes, figgettes and olpue trees ye had: the caterpillers hath eaten them up. But yet will ye not turne vnto me, sayeth the Lord. Therefore haue I sent among you, as I byd in Egypt your pong men haue I dayne with the sword and caused your houses be taken captiue: I made the sinchange fauour of your sentis to come vnto you: yet will ye not turne vnto me, sayeth the Lord. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorrah: so that ye were as a bynde plucked out of the tree. Yet will ye not turne vnto me, sayeth the Lord. Therefore thus will I handle the agayne, O Israel, ye euen thus will I handle the. Make them ready then to meete the God, O Israel for lo, he maketh the mountaynes, he ordeyneth the wynde, he smeth man what he is about to do, he maketh the moynge and the darkness, he treadeth vpon the high places of the earth: the Lord God of hostes is his name.

Against the captiue of Israel.

CAPL

V.

Hear this worde, O ye house of Israel, and wher? I must make this more for you: The byrgn Israel shall fall, and neuer rise by agayne: the wall be cald downe vpon her owne grounde, and no man shall helpe her vp. For thus sayeth the Lord God: Where as there dwelt a thousand in one cytye, there shall be left scarce an hundred therein: and wher there dwelt an hundred there shall scarce ten be left for the house of Israel.

Reuerence, thus sayeth the Lord vnto the house of Israel: Seke after me, and ye shall fynde me: but seke not after Bethel, nor at Gaual, nor to Bethaba: for Gaual shall be carryed awaye captiue, and Bethel shall come to nought. Seke the Lord, ye maye lyue: lest the house of Joseph be cutt with fire and consumed, as I cutt the house of Bethel.

Ye turne the lawe to your mouth, and call

your rightnesse vnto the grounde. The Lord maketh the seven steres and the O-gone, he turneth the myghte in to daye, and of the daye he maketh darkness. He callet the waves of the see, and pouerth them out vpon the playne ground: the Lord is his name.

Destruction vpon the myghte people, and bynged downe the strong hold: but they shall saye: we will not feare, for we are as a myghte people, and we will not feare. The myghte people, they abhorre him, for so make they as ye oppresse the poore, and robbe him of his best substance: therefore were as ye haue buylded houses of square stone, ye shall not dwell in them. Marvellous pleasure haue they in the plant, but the wynde of the myghte people, and wher? as for the multitude of your wickednesse, and your house synes, I knowe them right well. Therefore are ye of the myghte people, ye take the myghte people, ye oppresse the poore in iudgement. Therefore the myghte people shall be carryed awaye captiue, so will I take a tyme.

After the thinge that is good, and not evil, shall ye lyue: yea the Lord God of hostes shall be with you, according to your owne desire: Hate the cup, and loue good: yet bynged agayne in the poore and (no doubt) the Lord God of hostes shall be mercifull vnto the remnant of Joseph. Yea (sayeth the Lord God, the God of hostes) there shall be mourning in all cities: yea they shall saye in euery strete, as in Asdod.

They shall cal the husbandman to lamen, and such as can mourne to mourne. In all bynged there shall be heynesse, for I will come amonges you, sayeth the Lord.

When they shall saye the daye of the Lord: Wherefore wolde ye haue it? As for that daye of the Lord, it shall be darkness and not clere: Yea lyke as when a man runneth from a lyb, and a breame meteth with him: when he cometh in to the house, and leaue his hande vpon the wall, and a serpent biteth him, shall not the daye of the Lord be darkness, and not clere? Shall it not be clowdy, as in the daye of the Lord?

I hate and abhorre your holpe dayes, and wher as ye cense me when ye come to myn: I will not accepte it. And though ye offer burnt offerings and meate offerings, yet haue I no pleasure therein. As for your thankoffringes, I will not loke vpon them.

Awaye with that noyse of thy songes, I will not heare thy playes of musyke: but let the quyte home as the water, and ryde vnto the sea, as a myghte people. O ye house of Israel, gaue ye me offerings and sacrifices? ye haue ye set up tabernacles to your Asdod, and ymagis of your ydols, yea and the name of your god Rempha, figures wher made to worship them. Therefore will

I cause you be carryed awaye beyonde Damascus, sayeth the Lord, whose name is the God of hostes.

Against the pyntes of Israel lynged in pleasures.

CAPL

VI.

O be to the proude welch in Syon: to such as thynke they are sure vpon the mount of Samaria: which holde them selves for the best of the world, a rule the house of Israel, eue as they lyb. Go vnto Laine, and se: and from thence get you to the math the great rye, as so go downe to Gath of the Philistines: be they better at ease then these byngdomes, or the borders of theyr land wyder then yours? Ye are taken out for the cupl daye, euen ye that lyt in the shoole of wisdom: Ye that lyt vpon beddes of Iurpe, and vnto your wantonnesse vpon your couches: ye that eate the best lambes of the flocke, and the sacrest calves of the dowe: ye that synge to the flute, and in playng the instrumentes compare your selves vnto David: ye that synge wyne ouce of god-blesses, and annopne your selves with the best oyle, but no man is soye for Josephs hurt. Therefore now shall ye be the bynged of them, that shall be leade awaye captiue and the ludy chere of the wyllfull shall come to an ende.

The Lord God hath sworne vnto him selfe (sayeth the Lord God of hostes) I hate the pyntes of Jacob, and I abhorre his palaces: and I will gyue ouer the cite, with all that is therein: so that though there remayne ten men in one house, they shall be. So their next kynfolkes, and the deed buyers shall take them, and carrye awaye theyr bones, and laye vnto hym that is in the innermost house: is there yet any mo by the? And he shall answer they are all gone: holde thy tounge (shall be saye) for they wolde not remembre the name of the Lord.

Behold, the Lord is mynded to smyte the greute houses, so that they shall decaye: and the lytle houses shall theyr wall cleaue asunder. Who can run with horses, or plow with oxen vpon the harde rockes of stone? for why, ye haue touchted true iudgemente in to bytternesse, and the frute of rightnesse in to wormewood. Yea, euen ye that eclypse in byrnes bynges, ye that saye: haue not we observed bynges in oure owne strengthe? Well take heed, O ye house of Israel, sayeth the Lord God of hostes: I will byng a people vpon you, which shall trouble you, from the waye that goeth towards Hemath in to the broke in the medow.

Against the captiue of Israel and Iuda.

CAPL

VII.

DE THE

The Lorde God shewed me such a vision: beholde there was one that made gr. Woppers, even when the coine was shewing forth, after the king had shipe his wyse.

After when they undertoke to rate by at the grene thynges in the lande, I sayde: O Lorde God, be mercifull I beseeche the: who shouldest helpe by Jacob that is brought so lowe? So the Lorde was gracious therein, and the Lorde sayde: well, it shall not be. Agayne the Lorde shewed me this vision: beholde, the Lorde God called the fyre to punyssh the withall, and it deuoured the grete depe: yea it consumed a parte alreder. Then sayd I: O Lorde God, holde thyne hande: for who shouldest helpe by Jacob that is brought so lowe? So the Lorde was mercifull therein, and the Lorde God sayd: well, it shall not be.

Wherefore he shewed me this bysion: Beholde, the Lorde shode upon a plaine waste, and a maions towrell in his hande. And the Lorde sayd unto me: Amos, what seest thou? I answered: a maion towrell. Then sayde the Lorde: Beholde, I will lape the towrell amonge my people of Israel, and will no more ouersee them: but the bygbe will chapelles of Isaac make be layde waste, and the churches of Israel made desolate, and as for the house of Jeroboam, I will stande by agayn it with the swerde.

Upon this sente Amasiah the Priest to Bethel, unto Jeroboam the kynge of Israel, sayinge: Amos maketh the house of Israel to rebell agaynste the, the lande can not a waye with his wordes. For Amos sayth, Jeroboam shall dye with the swerde, and Israel shall be led awaye captiue out of their owne lande.

And Amasiah sayde unto Amos: Get the hence (thou that canst se so well) and see in to the land of Iuda: get the there thy tynge and prophete there, and prophete no more at Bethel, for it is the kynge's chapel, & the kynge's court.

Amos answered: and sayde to Amasiah: As for me, I am neyther prophete ne prophetes sonne, but a keeper of cattell. Now as I was bycakyng downe mulberyes, and goyng after the cattell, the Lorde toke me, and sayde unto me: God thy wyse and prophete vnto my people of Israel. And therefore heare thou now the word of the Lorde: Thou sayest: prophete not agaynste Israel, and speake not thyng agaynste the house of Isaac. Wherfore thus sayth the Lorde: Thy wyse shall be despyed in the cite, thy sonnes and daughters shall be slayne with the swerde, and thy lande shall be measured out with the lye. Thou thy selfe shalt dye in an vnclene lande, and Israel shall be byrgen out of his owne countrey.

Agaynste the rulers of Israel. The Lorde shewed me that he will tuler the thynges whiche he hath decreyned agaynste Israel.

The Lorde God shewed me this vision: and beholde, there was a maion towrell somer. And he sayd Amos, what seest thou? I answered: a maion towrell somer frute. Then sayde the Lorde vnto me: the cite commeth vpon my people of Israel, I will no more ouersee them. In that tyme shall the forges of the temple be remoued in to sojorne, sayth the Lorde God. Many bodies shall lye in euery place, and be made for a tyme.

Heare this, O ye that oppresse the poore, and despise the nedre in the lande, sayinge: When will the newe month be gone, that we may sell byraille, and the Sabbath, that we maye haue scarcensse of coine: to make the buyell lesse, and the lye greater? We shall set by false wayghe, that we may get the poore vnder vs with their money, and the nedre also for: yea let vs sell the chaffe for coine.

The Lorde hath sworne agaynste the kyn of Jacob: these wordes of theirs will I not forget. Shall not the land tremble, shall they that dwell therein moune for this? Shall not their destruction come vpon them like a water streame, and flowe ouer them, as the flood of Egypt? At the same tyme (sayth the Lorde God) I shall cause the sunne to go downe at none, and the lande to be darke in the cleare daye. Your byrlees will I turne to sawe, and your songes to mourninge: I will bypge sacke clothe vpon all your backs, and baldnes vpon euery head: yea such a mourninge will I sende them, as is made vpon an onely begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme cometh (sayth the Lorde God) that I shall sende an hunger in to the earth, not the hunger of bread, nor the thyng of water: but an hunger to heare the word of the Lorde: so that they shall goe from the one lee to the other, yea from the founteyne vnto the well, runnyng as byrgens like the wynde of the Lorde, and shall not fynde it. In that tyme shall the saye byrgens and the poung men perishe for thyng: yea euen they that shone in the office of Samaria, and saye: as truly as the God lyueth at Bethaba, these shall fall, and neuer rise vp agayne.

The threatennges agaynste Israel. No man can escape the hande of God.

Some the Lorde standynge vpon the wall, and he sayde: smyte the walle, for that the postes were walle withall. For they countenances shall fall vpon all their heades, and they posterites shall be slayne with the swerde. They shall not flee away, there shall not one of them escape, nor be left.

Though they were byrgen in the hell, my hande shall fetch them from thence: though they hymme by to heauen, yet shall I caste them downe: though they byde them selues vpon the toppes of Carmel, yet shall I seke them out, and bypge them from thence: though they crie downe fro my syghte in to the depe of the see, I shall commaunde the wynde euen there to byrge them: yf they goe before their enemies in to captiuite, then shall I commaunde the swerde there to slay them.

Thus will I set myne eyes vpon them, sayth the Lorde, and not for theyr welth. For when the Lorde God of hostes toucheth a lande, it consumeth awaye, and all they that dwelle therein, muste needs moune: And theyr destruction shall aryse as euerye streame, and runne ouer them as the flood of Egypt.

Behold, hath his dwellynge in heuen, and groundeth his tabernacle in the earth: he that callith the waters of the see, and pouereth them out vpon the playne ground: his name is the Lorde. O ye chyldren of Israel, crye not vnto me, euen as the Moyses, sayth the Lorde: I haue not broughte Israel out of the lande of Egypt, the Philistynes from Captho, and the Sircians from Assy: Beholde, the eyes of the Lorde are vpon the realme that synneth, to roote it out of the earth: heuene deselle I will utterly destroye the house of Jacob sayth the Lorde.

Forso, this I promysse: though I lyfte the house of Israel amonges all nacyns (lyke as they be to lyfte in a syue) yet shall not the smallest grauell stone fall vpon the earth: but all the wicked doers of my people, that lye: thus, the plage is not so nye, to come

so hastily vpon vs: those shall perishe with the swerde.

At that tyme will I buyde agayne the tabernacle of David, that is fallen downe, and geode by his gappes: and I will what is broken, I will repaie it: yea I will buyde it agayne, as it was afore tyme, that eue maye possesse the remmaunt of Eoom: yea, and all such people as sail vpon my name with them, sayth the Lorde, whiche doye these thynges.

Beholde, the tyme cometh (sayth the Lorde) that the plowman shall ouertake the mower, and the reeder of shepes hym that soweth seed. The mountaynes shall droppe sweete wyne, and the hylls shall be fruitful, and I will tounne the captiuite of my people of Israel: they shall repaie the waste ctytes, and haue them in possession: they shall plant bynerardes, and bynke the wine chere of: they shall make gardens, and entoye the frutes of them. And I will plante them vpon theyr owne grounde, so that I will neuer roote them out, agayne to theyr land whiche I haue gauen them, sayth the Lorde God.

The ende of the prophecye of Amos.

THE BOKE OF THE PROPHETE
ABDI.

Agayn Edom, and the trust that they had in
tyrallie.

CAPL.

I.

Exe. xlii. b
Jer. xli. a
Amos. i. a

Jer. xli. c
Amos. i. a
Abacuc. ii. b

Amos. i. a
Abacuc. ii. b

Exe. xlii. c
Jer. xli. d

Exe. xlii. c
Jer. xli. d

This is the byson
that was shewed vnto
Abdi: Thus hath heroe
Lorde God spoken vnto
Edom: We haue herd
of the Lorde that there
is an imballage sent a-
monges the heathen:
Yea, let vs asyle and
flee agaynste them. Beholde, I will make
the small amonge the heathen, so that thou
shalt be utterly despyed. The pyde of thyne
herte hath lyfte the vp, thou that dwelled in
the strong holdes of stone, and had made the
an hye seate: Thou sayd in thyne herte: Who
shall caste me downe to the ground? But
though thou wentest by as hye as the Eagle,
and made thy nest aboute amonge the li-
tters: yet wolde I plucke the downe frome
thence. If the thunes and robbers came to
the by nyght, thou takynge thy rest, wolde
they not steale, till they had enoughe? If
the grape gatherers came vpon the, wolde
they not leaue the some grapes? But howe
shall they reape Esau, and take oute his trea-
sures?

Yea, the men that were sworne vnto the
shall byrue the oute of the borders of thyne
owne lande. They that be sworne at one with
the, shall discorde the and overcome the: E-
uen they that eate thy byerd shall betraye the
or eue thou perceyue it. Shall not I of the
same tyme destroye all the wise men at Edom,
and those that haue understandinge frome the
mount of Esau? Thy gyantes, O Theman,
shall be asrayde, for thou wert the laughter
they shall be all ouerthrowen vpon the mount
of Esau. Shame shall come vpon the, for
the malice that thou shewedst to thy brother
Jacob: yea for euermore shalt thou perishe,
and that bycause of the tyme when thou did-
st let thy selfe agaynste him, euen when the
enimies caried awaye his holle, and when
the alpautes came in at his portes, and cast
torres vpon Ierusalem, a thou thy selfe wast
as one of them.

Thou shalt no more se the daye of thy bio-
thy, thou shalt no more beholde the cure of
his captiuitie, thou shalt no more reioyse ouer

the children of Iuda, in the daye of their deli-
uacion, thou shalt triumphe no more in thyne
of their trouble. Thou shalt no more come in
at the gates of my people, in the tyme of their
decay, thou shalt not se their misery in the daye
of their fall.

Thou shalt sende oute no man agaynste
their holle, in the daye of their abidinge:
neither shalt thou stande waytinge any
more at the corners of the Arctes, to murder
such as are fledde, or to take them prisoners,
that remayne in the daye of their trouble.

For the daye of the Lorde is hard by vpon
all the heathen. Yke as thou hast done, so
shalt thou be dealt withall: yea, thou
shalt be rewarded euen vpon thyne head.
For yke as thou hast drunken vpon myne
boyle byll, so shall all heathen drynke con-
spually: yea, drynke shall they, and swa-
lowe vp, so that ye shall be, as though ye had
neuer ben.

But vpon the mounte Syon, there shall a
remnant escape: these shall be holy, and the
house of Jacob shall possesse euen those that
had them selues afore in possession. More-
ouer, the house of Jacob shall be a fyre, the
house of Joseph a flame, and the house of
Esau shall be the floure, whiche they shall tra-
dle and consume, so that nothinge shall be left
of the house of Esau, for the Lorde himselfe
hath sayd it.

They of the South shall haue the mount
of Esau in possession, and loke what they
vpon the ground, that shall the Philistines
haue: the playne feldees shall Ephraim & Ma-
ria possesse: and the mountaynes of Ga-
lad shall Beniamin haue. And the holle
shall be the chyldre of Israels prisoners. Now
what so theyd from Canaan vnto Zarephath,
and in Sepharad, that shall be vnder the sub-
iection of Ierusalem: and the cyties of
the South shall enserpe it. Thus
they that escape vpon the
hyll of Syon, shall go
vp to puny the
mounte of
Esau,
and the kyngdome shall
be the Lordes.

The ende of the prophete
of Abdi.

THE BOKE OF THE
PROPHETE
IONAS.

Of the sighte of Ionas when he was sent to
Nine. A tempest aroose, and calld him in the
in his byobedience.

CAPL.

I.

The worde of the Lorde
came vnto Ionas the sonne of
Amithai, sayinge: Arise, and
get the to Ninine that great ci-
tye, & preache vnto them, howe
that their wickednesse is come
vnto me. And Ionas made him redye to
go vnto Tharsh from the presence of the Lorde,
and gat him to Joppa, where he found
a shippe readye for to go vnto Tharsh. So he
payde his fare, & went aborde, that he mighte
go with them vnto Tharsh, from the pre-
sence of the Lorde. But the Lorde hurled a
great wynde in to the see, and there was a
myghty tempest in the see, so that the shippe
was in perill of gorynge in peces. Then
the mariners were asrayde, and cryed euery
man vnto his god: and the goods that were
in the shippe, they cast in to the see to lighten
it of them. But Ionas gat hym vnder the
batches, where he layde him downe and slept.

So the master of the shippe came to him and
sayd vnto him, why sleepest thou? Up, call
vnto thy God: yf God (happily) wil thinke
vpon vs, that we perishe not. And they sayd
one to another: come, let vs cast lottes, that
we may knowe for whose cause we are thus
troubled. And so they caste lottes, and the lot
fell vpon Ionas.

Then said they vnto him: tel vs for whose
cause we are thus troubled? what is thyne
occupation? whence comest thou? what
country man art thou, and of what nation?
He answered them: I am an Ebryne, and I
fear the Lorde God of heuen, whiche made
both the see and drye lande. Then were the
men exceedingly asrayde, and sayde vnto hym:
why hast thou done this? (for they knewe that he
was fled from the presence of the Lorde, by-
cause he had tolde them) and sayd moreover
vnto him: What shouldest thou do vnto the, that
the see maye cease from troublinge vs? (for
the see wrought and was troublous) he an-
swered them: Take me and cast me in to the
see, so shall I let you be in rest: for I wote, it
is for my sake, that this great tempest is com-
me vpon you.

Then they arose, the men assayed with row-
ing to drynge the shippe to lande, but it wolde
not be, because the see wrought so, and was
so troublous agaynste them. Wherefore they
arose vnto the Lorde, and sayd: O Lorde, let
us not perishe for this mans death, neyther
laye thou innocent bloude vnto our charge,
for thou, O Lorde, hast done euen as thy
pleasure was.

So they toke Ionas and cast him in to the
see, and the see left sayng. And the men fea-
red the Lorde exceedingly, doinge sacrifices and
makinge vowes vnto the Lorde.

Ionas is swallowed of a whale. The prayer of
Ionas.

CAPL.

II.

But the Lorde prepared a great fysh to
swallowe vp Ionas. So was Ionas in the
belly of the fish, thre dayes and thre nigh-
tes. And Ionas prayed vnto the Lorde his God
out of the fysh, and said: In my trou-
ble I called vnto the Lorde, and he herde me:
out of the belly of hell I cried, and thou per-
dest my voyce. Thou haddest caste me downe
depe in the miodes of the see, and the floude
compassed me about: yea all thy waues and
roules of water toerced ouer me, I thoughte
that I had ben cast awaye oute of thy sighte:
but I will yet agayne loke towards the ho-
ly temple.

The waters compassed me, eue to the very
soule: the depe laye about me, and the weedes
were twyned about myne heed. I went downe
to the bottome of the helles, and was barred
in with erth for euer. But thou, O Lorde my
God, hast brought vp my lyfe agayne out of
corruption. When my soule synned withi-
ne me, I thought vpon the Lorde, and my prayer
came in vnto the, euen in to the holy temple.
They that holde of vayne vanities will for-
saake his mercy. But I will do the sacrifice of
the voyce of thanksgyng, and will paye
that I haue vowed: for thy saluation com-
meth of the Lorde. And the Lorde spake vnto
the fysh, and it cast out Ionas agayne vpon
the drye lande.

Ionas is sende agayne to Ninine. The repen-
tance of the kyng of Ninine.

CAPL.

III.

Then came the worde of the Lorde vnto
Ionas agayne, sayinge: vp & get the to
Ninine that great cytye, and preache vn-
to them the preaching whiche I had the. So Jo-
nas arose, and went to Ninine at the Lordes co-
maundement. Ninine was a great cytye vnto
God, namely of thre dayes iourney.

And Ionas went to, & entred in to the cytye:
eue a dayes iourney, and cryed, saying: There
are yet xl dayes, and then shall Ninine be ouer-
throwen. And the people of Ninine byleued
God, and proclaimed fasting, and arrayed the
selu s in sackcloth, as wel the great as the smal
of them. And the tidynge came vnto the kyng
of Ninine, whiche arose out of his seate, & did
his apparell of, and put on sackcloth, and sat
him downe in ashes.

And it was cryed and commaunded in Nin-
ine, by the auctorite of the kyng and his lordes
sayinge: Let that nerther man nor beest, oxe or
shepe eate ought at all, and that they nerther
sede, ne drynke water, but put on sackcloth both

Jonas. ii. a
Jonas. ii. b
Jonas. ii. c
Jonas. ii. d
Jonas. ii. e
Jonas. ii. f
Jonas. ii. g
Jonas. ii. h
Jonas. ii. i
Jonas. ii. j
Jonas. ii. k
Jonas. ii. l
Jonas. ii. m
Jonas. ii. n
Jonas. ii. o
Jonas. ii. p
Jonas. ii. q
Jonas. ii. r
Jonas. ii. s
Jonas. ii. t
Jonas. ii. u
Jonas. ii. v
Jonas. ii. w
Jonas. ii. x
Jonas. ii. y
Jonas. ii. z

men and beest, a cry mightily unto God: yea so that every man turne from his evil waye, & from the wickednesse that he hath in hand.

Who can tell? God may turne, and repent and cease fro his fierce wrath, that we perish not. And when God sawe these thynges, how they turned from their wicked wayes, he repented on the evil which he sayd he woulde do unto them, and did it not.

Jonas is repoynd of God.

CAPL.

IIII.

Therfore Jonas was sore discontent and angry. And he prayed unto the Lorde, & sayd: O Lorde was not this my saying (I pray the) when I was yet in my countrey? therfore I hated rather to be vnto Tharlis, for I know wel pough that thou art a merciful God, full of compassion, longe suffering, and of great kyndnesse, and repented when I wolde take punishment. And now, O Lorde, take my lyfe fro me (I beseeche the) for I had rather dye then lyue. Then sayde the Lorde: art thou so angry? And Jonas gat him out of the city, and sate him on the east side thereof, and there made him a boother, and sat vnder it in the shadowe till he might see what shoulde chaunce vnto the city.

And the Lorde God prepared a hynde by which sprang by ouer Jonas, that he might haue shadowe about his heed to deliuer him out of his payne. And Jonas was exceeding glad of the wynde bynde. But upon the next morow against the spring of the day, the Lorde ordeyned a wynde, which made the wynde bynde, so that it withered awaye. And when the sunne was up, God prepared a feruent East wynde: and the sunne bet ouer the head of Jonas that he saynted agayne, and wished vnto his soule, that he might dye, and sayde: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Set thou so angry for the wynde bynde? And he said: yea, very angry am I, euen vnto death. And the Lorde sayd: thou hast compassion vpon a wynde bynde, wherof thou hast knowledg no labour, ne makst it grow: which sprang by in one night, and perished in an other, and wold not I then haue compassion vpon Ninus that great city, wherin there are aboute an hundred and twenty thousand persons, that knowe not thy right hande frome thy left, besyde moche cattell?

The ende of the prophete of Jonas.

THE BOKE OF THE PROPHETE
MICHEAS.

Of the destruction of Samaria, because of therr idolatry.

The threatenynge agaynst the synfull people.

CAPL.

I.

CAPL.

II.

This is the word of the Lorde which came vnto Micheas the Bethlathite, in the dayes of Jothan, Achas and Ezechias kinges of Iuda: which was shewed him vnto Samaria and Ierusalem. Heare al ye people marke this well, O earthe, and that therein is: Yea the Lorde God him self be witness amonge you, euen the Lorde from his holpe temple. For why? behold, the Lorde shal go out of his place, and come downe, and treade vpon the hygh things of the earth. The mountaynes shal consume vnder him, and the hilles shal cleaue asunder: lyke as wax is burned at the fyre, and as the waters runne downwarde. And al this shal be for the wickednesse of Jacob, & the synnes of the house of Israel.

But what is the wickednesse of Jacob? Is not Samaria? Which are the high places of Iuda? Is not Ierusalem? Therefore I shal make Samaria an heape of stones in the feild to lay about the vineyard: her stones shal I cast in to the valley, and discouer her foundations. Al her images shal be broken downe, and all her mannynges shal be bent in the fyre: yea all her Idols will I destroye: for why they are gathered out of the byre of an hore, and into an hores byre shal they be turned agayne. Wherfore I will mourne and make lamentacion, bare and naked will I go: I will mourne like the dragons, and take mourning as the Churches: for their wound is past remedy: And why? it is come in to Iuda and hath touched the port of my people at Ierusalem alreadye. Wepe not, lest they at Beth perceyue it.

Thou at Beraphtia, walke thy selfe in the bud and almes. Thou that dwellest at Sepht, get the hence with shame. The proude shal haue no more for very sorowe: & why? her neighbour shal take from her what she hath. The rebellious cite hopeth, & it shal not be so euell: but for al that, the plague shal come from the Lorde, euen into the porte of Ierusalem. The great nople of the charrettes shal leave them: that dwell at Lachis, which is an occasion of the synne of the daughter of Zion, for in came by the wickednes of Israel. Yea she sent her couriers into the lande of Beth.

The courses of Iudas will discerne the kinges of Israel. And as for the (O thou that dwellest at Sepht) I shal bringe a pestilence vnto the, and the plague of Israel shal reach vnto Sepht. Make the balde, & haue the balde as an Eagle for they shal be caught awaye captiue from the.

O wnto them, that ymagyn to doo harme, and deuyse vngenerousnes vnto their breddes, to persourne it in the clere daye: for their power is agaynst God. When they couet land, they take it by violence, they rob men of their houses.

Thus they oppresse a man for his house, & euery man for his heritage. Therefore thus sayth the Lorde: Behold agaynst this house holde haue I deuyled a plague, wherof ye shal not plucke your neckes: Ye shal no more go so proudly, for it will be a perillous tyme. In that daye shal this terme be bled, and a mournynge shal be made ouer you on this maner: We be bitterly desolate, the porcyon of my people is translated. When will he part vnto vs the land, that he hath taken fro vs?

Nevertheless there shal be no man to be- uide the thy porcyon in the congregation of the Lorde. Yea, holde your tounge (say they) It shal not fall vpon this people, we shal not come so to confusyon, sayth the house of Jacob? Is the spirite of the Lorde so cleane awaye? or is he so mynded? Truth it is, my wordes are trewly vnto the that I yue righte but my people doth the contrarye, therfore must I take parte agaynst them: for they take awaye both roote and cloke frome the symple.

Ye haue turned your selues to fighte, the women of my people haue ye shot out from their good houses, and taken away my excellent giftes fro their chyldre. Wipe get you hence for here shal ye haue no rest.

Because of their Idolatrye they are corrupt, and shall miserably perishe. If I were a swiftp fellowe and a preacher of lyes, & told the that they myght lye bybyng & holynge and be broken: O that were a Prophet for this people. But I will gather the in dede, O Jacob, and diue the remnant of Israel altogether I shal carry them one with an other as a flocke in the folde, and as the cattell in their stables, that they maye be disquyeted of other men. Who so breaketh the gappe, he shal go before. They shal breake by the port and go in and out at it. Their kinge shal go before them, and the Lorde shal be vpon the heade of them.

Agaynst the tyrannye of pyrgnes, and false prophetes.

CAPL.

III.

Hear, O ye heades of the house of Jacob, and ye leaders of the house of Israel: Shulde not ye knowe, what were lawfull and right? But ye hate the good, & loue the euell: ye plucke of mens shynnes, & the

the flabe from their bones: ye eate the flesh of my people, flaye of their skynne: ye breake their bones, ye chop them in peces as it were into a cauldre, and as flesh into a pot. Some tyme shall come, that when they call on to the Lord, he shall not heare them, but hide his face from them, because that they have their owne imaginations they have dealt so wickedly.

B And as concerning the Prophetes that differre my people, thus the Lord sayth agaynst them: When they have any thing to saye upon, then they praye that all shall be well: but if a man put not some thing in to their mouths, they praye of warre agaynst him.

E Therefore your vision shall be turned to nought, and your prophesying to darkness. The tunc shall go downe out of those Prophetes, and the daye shall be darke unto the. When shall the vision seeme to be ashamed, and the soothsayers confounded: yea they shall saye, all the people of them, to stoppe their mouths, for they have not Gods word. As for me, I am full of strength, and of the spirit of the Lord, full of iudgement and boldnesse: so shewe the house of Jacob their wickednesse, and the house of Israel their ignominy.

D I heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thinge that is iust, and mye it as the thinge that is straight: ye that buyde by silver with bloud, and Jerusalem with beinge wronge. O ye iudges, ye geue sentence for gyftes: O ye prestes, ye teache for lye: O ye prophetes, ye prophete for money. Yet will they be taken as those that holde upon God, and saye: Is not the Lord among vs? Yea, there can no mysfortune happen vs. Therefore shall Zion (for your sakes) be plowed like a feld, Jerusalem shall become a grape of thornes, and the hyll of the temple shall be turned to an hye wood.

Of the callinge of the Gentyles, and conversion of the Jewes.

CAPL IIII.

B ut in the latter dayes it will come to passe that the hyll of the Lords house shall be set by hyer then any mountayns or hilles: yea the people shall praye unto it, and the multitude of the Gentyles shall haue them thither, sayinge: Come, let vs goe up to the hyll of the Lord, and to the house of the God of Jacob, that he may teache vs his waye, and that we may walke in his pathes. For the lawe shall come out of Sion, and the worde of the Lord from Jerusalem, and shall geue sentence amonge the multitude of the heathen, and restore the people of Ierusalem: so that of theyr swordes they shall make plowshares, and of theyr speeres.

B One people shall not lyfte up a swerde agaynst an other: yea, they shall no more learne to fyght: but euery man shall sit under his

vineyard, and under his figge, and no man shall feare him a waye: for the mouth of the Lord of hostes hath spoken it. Therefore where as all the people have walked euery man in the name of his owne God, we will walke in the name of our God for euer and euer. At the same tyme sayth the Lord, will I gather by the lame and the outcast, and such as I haue chaunced: and will geue them vnto the lame, I make of the outcast a greare people, and the Lord himselfe shall be their kinge vpon the mount Zion, from this tyme forth for euermore. And thus the Lord sayth, thou stronge holde of the daughter Zion, vnto the which cometh euen the lordship and kingdom of the daughter Ierusalem. Why then art thou now so drepe? is there no kinge in theare thy counsellors awaye that thou arte so payned, as a woman in her tearyng? And now (O thou daughter Zion) be stronge, let it grene as a vine, labouryng with childe: for now must thou get the out of the cye, and dwell vpon the playn feld: yea vnto Babylon shalt thou go, there shalt thou be deliuered, & there the Lord shall loose the from the hand of thine enemyes.

Nowe also are there many people gathered together agaynst the, sayinge: what shall be done vnto this? what shall we do vnto this? But they knowe not the thoughts of the Lord, they vnderstand not his counsel, that shall gather them together as the sheepe in the barne.

Therefore get the by, O thou daughter Zion, and thyselfe out the cove: for I will make thy home yron, and thy ciuies brasse, that thou mayst geue many people: thine goodnes shall thou appropriate vnto the Lord, and thine substaunce vnto the ruler of the world.

Of the destruction of Jerusalem.

CAPL X.

A fter that thou be robbed thy selfe, O thou daughter Zion, be robbed: they shall laye siege agaynst vs, and they shall luge of Ierusalem with a rodde vpon the cheeke. And thou Bethleem Ephrata, art lyke as amonge the thousandes of Iude, but of the shall come but one, which shall be the go: uernour in Ierusalem: whose out goynge shall bene from the begynnyng, and from euerlastyng.

In the meane whyle he shall geue them for a season, vntill the tyme that he (which shall beare) haue bozme: then shall the remnant of his brethren be charged vnto the child of Ierusalem. He shall stande fast, and geue sode in the strength of the Lord, and in the bynde of the name of the Lord his God: when they be converted, he shall be magnified vnto the farthest partes of the world.

Then shall there be peace, so that the Assirian maye come into our lande, and make in our houses. We shall bringe by sheepe shepherdes and egge pysses vpon them.

we shall subdue the lande of Assur with weapons, and the lande of Nimrod with their naked weapons. Thus shall he deliuer vs from the Assirian, when he cometh within our lande, and setteth his fote within our borders.

And the remnant of Jacob shall be amogges the multitude of people, as the dew of the Lord, and as the droppes vpon the grashe, that sayeth for no man, and waiteth of no daye. Yea the residue of Jacob shall be amogges the Gentyles, and the multitude of people, as the iron amonge the brasse, of the warre, and as the Lyons whelp amonge a flocke of shepe: whiche when he goeth thow, he treadeth downe, teareth in peces, and there is no man that can helpe. Thine hande shall be lyfte by vpon thine enemyes, and all thine aduersaries shall perishe.

D The tyme shall come also, sayth the Lord, that I will take thine horses from the, and destroye thy charrettes. I will breake downe the cyties of thy lande, and ouerthrowe all thy stronge holdes. All wickedcraftes will I cutte out of thine hande, there shall no more sorceryes be within the. Thine Idols and thine Images will I destroye out of the, so that thou shalt no more bowe thy selfe vnto the workes of thine owne handes. Thy grones will I plucke up by the rootes, and breake downe the citis. Thus will I be avenge of the, vpon all the heathen that will not heare.

In exhortation to heare the iudgement against Ierusalem, and to heare the voice of the Lord.

CAPL VI.

H earken now what the Lord sayth: Reproue the mountaynes, and let the hylls heare thy voyce. O heare the prophesyinge of the Lord, ye mountaynes, and ye myghty foundations of the earth: for the Lord will reprove his people, and reasen with Israel: O my people, what haue I done vnto the? or wherein haue I hurt the? geue me answere. Because I brought the fro the lande of Egypt, and deliuered the out of the house of bondage? Because I made Moyses, Aaron and Miriam to lede the? Remember (O my people) what Balach king of Moab had imagined agaynst the, and what an swere that Balaam the sonne of Beor gaue him, from Sethim vnto Baigall, that he maye knowe the louinge kindnesse of the Lord.

What acceptable thinge shall I offer vnto the Lord? Shall I bowe my knee to the high God? Shall I come before him with byrnt offerings, and with calves of a yere olde? Hath the Lord a pleasure in manye thow sande lammes, or innumerable streames of oyle? Shall I geue my firstborne for mine offeringe, and the frute of my body for the sin of my soule? I will shewe the, O man, what is good, and what the Lord requirith of the:

namely, to do right, to haue pleasure in louinge kindnesse, to be lowlye, and to walke with thy God: that thou mayst be called a clepe of the Lord, and that thy name may be right out of the. Heare (O ye tribes) who would els geue you suche warnyng? Shal I not be displeased, for the vniuersall good in the houses of the wicked, and because the measure is mynished? O shal I multiplye the false balauces, and the bagge of disceytfull weyghtes, among those that be full of cythes vniuersally gotten: where the citisyns deale with falschod, speake lyes, & haue disceytful tungen in their mouthes?

Therefore I will take in hande to punyssh the, & to make the desolate, because of thy synnes. Thou shalt rate, and not haue ynough: yea thou shalt bringe thy selfe downe. Thou shalt lie, but not escape: and those that thou wilt sell saue, will I deliuer to the sword. Thou shalt sow, but not reape: thou shalt presse oute olyues, but oyle shalt thou not haue to anoynte thy selfe withall: thou shalt treade oute sweete muste, but shalt drynke no wine. Ye kepe the ordynances of Amos, and all the customes of the house of Achab: ye followe their pleasures, therefore will I make the waste, and cause thy inhabytors to be abhorred: O my people: and thus shalt thou beare thine owne shame.

In complaynt of the lytel nombre of the rightous. Agaynst the truthe ought we not to holde with our greates frendes.

CAPL VII.

W hat is me: I am become as one, that goeth a gleanynge in the harvest. There are no more grapes to eate, yet wolde I sayne (with al my heart) haue of the best frute. There is not a godly man vpon earth, there is not one rightous amonge men. They laboure all to web bloude, and euery man hunteth his brother to death: yet they saye they do well when they do euill. As the prince wil so sayth the iudge: that he maye doo him a pleasure agayne. The greates man speaketh what his heart desireth: and the hearers allowe him. The best of them is but as a chyld, and the most rightous of them is but as a byer in the hedge. But when the daye of thy preachers cometh, that thou shalt be dyspyred: then shall they be walked away. Let no man blyue his frend, ne put his confidence in a pryue. Kepe the porte of thy mouth, lest he that lyeth in thy bosome, for the sonne shall put his father to dishonour, the daughter shall lyse agaynst her mother, the daughter in lawe agaynst her mother in lawe: & a mans foes shall be euen they of his owne house.

Therefore I will loke by vnto the Lord, I will patiently abyde God my sauyour: O my God shall heare me, O thou enemye of myne reioyse not at my fall, for I shall gette by agayne: and though I ly in darkness, yet the Lord is my light. I will beare the punysshment

punishment of the Lorde for whp, I haue
offended him: (pl he sit in iudgement vpon my
cause, & se that I haue ryght. he will bunge
me forth to the lyght, & I shall se his rygh-
tousnesse.

E He that is myne enemye shall loke vpon
it, and be confounded, whiche now sayth.
Where is thy Lorde God? Whose eyes shall
beholde her, when she shall be troden downe
as the clay in the stretes. The tyme will come
that the gappes shall be made vp, and I shall
go abrode: and at that tyme shall they
come vnto the, from Assur vnto the stronge
egyptes, and from the stronge cities vnto the
ryuer: from the one see, to the other, from the
one mountayne to the other.

Notwithstandinge the lande must be wa-
shed, because of them, that dwell therein, and
for the feutes of their owne Imaginations.
Therefore seeth the people with the rodde,
the floske of thynne herirage whiche dwell be-
sote in the wodde: that they maye be led
vpon the mounte of Charnell, Balam, & Ga-
laad as afore tyme. Macerous thynges
will I do vnto them, lyke as when they came
out of Egypt. This shall the heithen se, and
be ashamed for all their power, so that they
shall laye their hande vpon theyr mouth, and
stoppe their eares. They shall lyche the duke
lyke a serpent, & as the wormes of the earth,
that tremble in their holes. They shall be as-
fraid of the Lorde oure God, and they shall
fear the.

Where is there such a God as thou? that
pardoneth wickednesse, and forgiveth the of-
fences of the remnant of thine herirage.
He keepeth not his wrath for ever. And whp?
his desire is to haue compassio: he shall turne
agayne, and be mercifull to vs: he shall put
downe oure wickednesse, and caste all oure
synnes into y^e bottom of the see. Thou shalt
hepe thy truste with Jacob, and thy me-
cy for Abraham, lyke as thou haue
sworne vnto our fathers
longe ago.

**The ende of the prophery
of Michas,**

THE BOKE OF THE
PROPHETE
NAHV. M.

**Of the destruction of Samaria, and of the de-
struction of Irael.**

CAPL



Ihis is the heuie burthen
of Samaria, whiche Nabum of
Elchos dyd write as he sawe
it. The Lorde is a giante God
and a taker of vengeance: he is
a taker of vengeance: he is the
Lorde, and inuincible. The Lorde taketh ven-
geance of his enemy, and restreth his plea-
sure for his aduersaries. The Lorde suffereth
longe, he is of greates power, and so inuincible
that he leaueth no man faultlesse before him.
The Lorde goeth forth in tempest, and stormy
weather, the cloudes are the dust of his fete.
When he reproveth the see, he dyeth it vp, &
turneth all the foudes to drye lande. Balam
is desolate, Charnell and the pleasure of Li-
banus wasteth awaye. The mountaynes re-
byle for him, the hilles consume. At the sighte
of him, the earth quaketh, & the hole world
and all that dwell therein. Who maye endure
before his wrath? Or who is habile to abyde
his geym displeasure? His anger taketh on
lyke fyre, and the hard rocks budge in low-
der before him.

Full gracious is the Lorde, and a stronge
holde in the tyme of trouble, he knoweth the
that put their trust in him: when the foudes
cenneth oure, and destroyeth the place, and
when the barchementes foloweth vpon his
enemies. What do ye praye then agaynst
the Lorde on this maner? (Lyd, when he
hathe ones made an ende, there shall come no
more trouble.) For lyke as the thornes that
like together, and as the drye strawe, so shall
the vionchardes be consumed together, cum
when they be full. There come out of y^e foudes
as Imagyn myghtes, & gyne vngreuous con-
cell agaynst the Lorde.

Therefore thus sayth the Lorde: Let the
be as wel prepared, yea and as many as they
can, for they shall be betwene downe, and passe
awaye. And as for the, I will beare the, but
not utterly destroye the. And nowe will I
bryeke his rod, from thy back, and bryeke the
bondes in foudes. But the Lorde hath gyuen a
comandement concerning the, that there shall
come no more febe of thy name. The carued
and casten Images will I rote out of y^e house
of the God. Thy grace shall I prepare for
and thou shalt be confounded.

**Of the destruction of the vntowles of the
Lydians.**

CAPL

Behold, vpon the mountaynes cometh
fete of him, that bryngeth good tyden-
ges, & prayeth for praye. O Iuda, hope in
the

holp dayes, persourne the promyses: for he
shall come no more in the, he is utterly
rested out.

The scatterer shall come by agaynst the, &
laye siege to the castell. Loke thou wel to the
castell, make the loynes strong, arme the self
with all thy myght: for the Lorde shall all re-
store agaynst the glory of Jacob, lyke as the
glory of Irael. The destroyers haue broken
them downe, and marred the wyne braunches
the wyne of his gyanntes glystereth, his
men of warre are clothed in purple, his cha-
rrettes are as fyre, when he maketh him for-
ward, his archers are well decked and trim-
med. The charrettes rolle vpon the stretes, &
bette in the high wayes. They are to loke
vpon lyke cressets of fyre, and go swifly,
as the hyndes. When he doth but warn
his gyanntes, they fall in their aray, and
fally they elpe by the walles: yea the en-
gins of warre are prepared a lode. The wa-
ter portes shall be opened, and the hinges po-
wer shall fall. The gyene her selfe shall be led
awaye captiue, and her gentylwomen shall
surrender as the houses, and gone withun their
fowles. Samaria is lyke a pole full of water,
when they shall be fayne to se. Stande,
stande, (shall they crye) and there shall not
one turne back. A waye with the silke, awaye
with the golde: for there is no ende of trea-
sure. There shall be a multitude of all maner
of ornaments. Thus must we be spoyled
ruined and cleane depreded out: that their ber-
tes may be melted away, their knees tremble
all their loynes be weak, & their faces blacke
as a pot.

Where is now the dwelling of the Lyons
and the pasture of the Lyons whelpes: where
the lion and the Lyons whelpes wet with the whele
pre, and no man leaped them away? But the
Lyons whelpes enough for his ponge ones, and
broued for his whelpes: he spoiled his den
with his praye, and his dwelling place
with his praye. Beholde, I will
laye the, sayth the Lorde of hostes, and will
let fyre vpon the charrettes, & they shall smoke
with all, and the swarthe shall deuoure the
ponge Lyons. I will make an ende of the spoy-
les from oute of the earth, and the voyce
of the messengers shall no more be heard.

Of the fall of Samaria.

CAPL

III.

Who to the bland churche crye, whiche is
all full of lyres and rabbery, and will
not leane of frome ransoming, there a
man maye here stouryng, ransoming, the
wyke of wyles, the cryng of the hostes, and
the rolling of the charrettes. There the hostes
were get by with naked swordes, and glyste-
ring speares: There lyeth a multytude
of fyre, and a greates heape of deade bodies:
there is no ende of deade corpes, yea men
fall vpon theyr bodies: And that for the

greates and manyfolde holodom, of the sayre
and benyfull barlot: whiche is a mactresse
of wickednesse, yea and selleth the people tho-
rogh her holodom, and the narrows theore
her with chafte.

Beholde, I will vpon the (sayth the Lorde
of hostes) and will pull the clothes ouer thy
heade: that I maye shewe the nakednesse
amonge the heithen, and thy name amonge
kingdomes, I will caste duce vpon the, to
make y^e be abhorred, & a gasing stock: yea al
they that loke vpon the, shall starte backe, &
say: Samaria is destroyed.

Who will haue piete vpon the, where shall
I like out to comfort the? Art thou better the
the greates cite of Alexandria? that laye in
waters, and had the waters rounde aboute
it: whiche was strongly fenced and walled
with the see? Ethiopia and Egypt were her
stronge, and that exceeding greates aboue
measures. Affrica and Libia were her helpes:
yet was she dyrted awaye and brought into
captiue: her ponge children were swypt
downe at the heed of euery strete, the lottes
were call for the moste surpysent men in her,
and all her myghty men were bounde in
chaynes. Euen so shall y^e also be dyrted, and
dyde thy selfe, and seke some helpe agaynst
thyne enemye. All thy stronge cyties shall be
lyke syttees with ripe frages: whiche when
a man maketh, they shall fall in to the mouth
of the eater.

Behold, thy people within the are but wo-
men: the portes of thy lande shall be opened
vnto thynne enemies, and the fyre shall be-
uote thy barres. Dism water now agaynst
thou be helleged, make by thy stronge holdes
go in to the claps, tempe the moster, make
along byrke: yet the fyre shall consume the,
the swarthe shall destroye the, yea as the lo-
cutt dord, so shall it eate the vp. It shall fall
heuely vpon the as the vionches, yea as the
heuely shall it fall vpon the, such as the grete
hoppers. Thy marchauntes haue bene nom-
byed with the dardes of heuen: but now shall
they spye abrode as the locusts, & see their
waye: Thy loynes are as the grete hoppers,
& thy capteynes as the multytude of grete ho-
pers: whiche when they be cold, remayne in y^e
hedges: but when the Sunne is by, they fle
away, and no man can tel where they are be-
come. Thy shepherdes are a shepe (O kinge of
Assur) thy workes are layde downe: the
people is scattered abrode vpon the moun-
taynes and no man gathereth them together
agayne. Thy woud can not be byd, thy plage
is to sore. All thy that heart this of the
shall clappe their handes ouer the.
For what is he, to whome y^e
hast not alwaye bene
doyng hurt.

**The ende of the prophery
of Nabum.**

THE BOKE OF THE PROPHECYE
ABACVC.

A complaint agaynst Israel,

CAPL.

I.

to save the people.

Of the vision of the prophete. Agaynst the
proude, and Idolatry.

CAPL.

II.

Ezechiel.
Job. xix.

This is the heupe
burthen, which the pro-
phete Abacuc sayd. O
Lorde, how longe shal
I crye, and thou wilt
not heare? How longe
shal I complayne vnto
thee, and thou wilt not
helpe? Why lettest thou
me to weepnesse and la-
mour? Triumphy and vyolence
are before me: powre
ouertoweth right: for the
law is to be despised, and
there can no right iudgment
go forth. And why the vn-
godly is more set by
then the righteous: this is
the cause, & wrong
iudgement pcedeth. With-
holde amonge the
heithen, and loke well:
wonder at it, and be a
baffled: for I wyl do a
thinge in your time
to which though it be tolde
you, yet shall not
believe.

Isaiah.

Deut. xxxii.

Hophon. iii.

For so, I wyl rase vp
the Caldees, that
better and stronger
people: which shall go
as wynde as a land is,
to take possession of
dwelling places, that
be not their owne. A
grym and boysteuous
people is it, whose shall
be in iudgement & puny-
shment. Their bowes
are stronge, & they
are then the cutters of
the thynnyng, & byre
fower then the moines
in the evening. Their
horsemen come by
greede, & they are
stronge as the Eagle.

They come all to
spoylle: out of them
cometh an east wynde,
which bloweth and
scattereth their cap-
tivity, like as the
sand. They shall
moche the kinges,
and laugh the pry-
nces to scorn.

Ezechiel.
Isaiah.

They shall not be
by any strange holde,
for they shall lare
obedynce agaynst it,
and take it. When
shall they take a
ferry courage vnto
them, to go forth
and to doo more
well, and so aspyre
that power vnto
they?

But thou O Lorde
my God, my hely
one thou arte from
the begynnyng,
therefore shall
we not dye. O Lorde,
thou hast ordeyned
the for a punishment,
and set them to
reproue the myghty.

Jeremy.
Isaiah.

Thine eyes are
cleane, thou mayest
not be deceived: thou
canst not beholde
the thinge that
is wicked. Wherefore
then dost thou loke
vnto the vn-
godly, and holdest
thy tounge. When
the wicked denou-
reth the man that
is better then him-
selfe? Thou makest
me as the lye in
the ser, and lyke as
the creeping beest,
& have no guyde.
They take by all
wicked chere
angle, they cathe
it in their nettes,
and gather it in
their fenne: where-
of they are gladd,
therefore offer they
vnto thee their
net, and do sacrifice
vnto their fenne:
because that thow
wert their porcion
is become so fat,
and they meate so
plenteous. Where-
fore they call out
they: not agayne,
& neuer cease

that thou hast done
in Tybanns, shall
be a time of weeping
for the multitude of
men bloude, & for
the many bones in
the land, in the city,
and vnto all
dwelling therein.

What helpe then
will the ymage to
whom the man hath
facioned? O the
vayne ymage, wher-
in because the craft-
smen putted his
trust, therefore
maketh he domme
vnto him that sayth
to a pece of wood:
arise! and to a
domme stone: stande
up, for what in-
struction maye
suche one geue?
Held, it is layde
ouer with golde
and silver, and
there is no breath
in it. But the
Lorde whose temple
is he, whom all
the world
should feare.

A prayer of the Prophete Abacuc for the
ignominie.

CAPL.

III.

Lorde, when I
heard speke of the,
I was aspeide: the
woorde that thou
hast sayd, I have
heard in myn
ear, O Lorde, and
when the time
cometh, I shall
declare it. In thy
very wrath thou
thynkest vpon
mercy. God cometh
from the mount
of Sion, & the
help one from
the mount of
Zion.

His glorye
conereth the
heavens, and the
earth is full of
his prayse. His
wynde is as the
floure, and
brames of
lyghte goo oute
of his mouth,
there is his
power vpon
the waters. He
maketh the
earth to quake,
and burnyng
refrettes go
forth before
him, and
burnyng
refrettes go
forth before
him. He standeth
and masureth
the earth. He
looketh, and
the people
consume a-
waye, the
mountaynes
of the world
fall downe
under, and the
hilles are
fayned to bowe
the floure, for
his goynges
are euery-
where.

I sawe that
the paupers of
the world
were, and the
tenters of the
lande of
Babylon were
dried for
weepnesse. Wilt
thou not an-
grye, O Lorde,
in the waters?
Was not thy
wrath in that
floudes, and
thy displea-
sure in
the sea? Yes,
when thou
sattest vpon
thyne
throne, and
when thy
charettes had
the victo-
ry. Thou openedst
the bowe openly,
lyke as

thou haddest
promysed
with an othe
vnto the
cruel. Selah.

Thou
dost denye
the waters of
the earth. When
the mountaynes
sawe the,
they were
afraid, the
water streame
went awaye:
the depe made
a noyse at
the lpyng
up of
thyne hande.
The sunne
and moone
remayned
still in their
habitation.
Thyne arrowes
went out
glistering,
and thy
speere as
the
floure of the
lightening.
Thou treadest
downe the
lande in thyne
anger, and
dost crush
the heathen
in thy
displea-
sure. Thou
camest
forth to
helpe thy
people, to
helpe thyne
anoynted.
Thou
inuested
downe the
head, the
house of the
ungodly,
and
discovered
his
foundations:
even vnto
the necke of
hym. Selah.

Thou
cursedst
his
septers,
the
Capitayne
of his
men of
warre,
which
came as
a
flood:
my
wynde
to
scatter
me
abrode,
and
are
glad
when
they
maye
eat
by
the
poore
secretlye.
Thou
makest
awaye
for
thyne
bowes
in
the
sea, even
in
the
mudde
of
great
waters.
When
I
heare
this,
my
bodye
is
trembled,
my
knyes
tremble
at
the
voys
therof,
my
bones
cor-
rup, I
am
afraid
where
I
stande.
O
that
I
might
rele
in
the
daye
of
trouble,
that
I
might
goe
by
vnto
our
people,
which
are
all
dye
prepared.

For
the
figge
tree
shall
not
be
grene,
and
the
vynes
shall
beare
no
fruite.
The
laboure
of
the
olive
shall
be
but
loste,
and
the
lande
shall
brynge
no
come:
the
shepe
shall
be
taken
out
of
the
foldes,
and
there
shall
be
no
cattell
in
the
stalles.
But
as
for
me,
I
will
be
glad
in
the
Lorde,
and
will
reioyce
in
God
my
salpoure.
The
Lorde
God
is
my
strength,
he
shall
make
my
feete
as
the
feete
of
horses:
and
he
shall
gyde
me
by
the
victorye,
shall
brynge
me
to
my
hegy
places,
sing-
ing
vpon
my
psalmes.

The ende of the prophete
of Abacuc.

pp.

THE BOKE OF THE PROPHECYE
SOPHONY.

Threatenings agaynst Iuda and Jerusalem,
because of their Idolatry.

CAPL.

I.

This is the worde of the
Lorde, whiche came vnto So-
phony the sonne of Chusi, the
sonne of Gedolai, the sonne
of Amariah the sonne of Se-
chiah in the time of Iosiah the
sonne of Amon kynge of Iuda.

Ill. Reg. xxi.
xxv.

I will gather vp all thynges in the lande
(sayth the Lorde) I will gather vp man and
beest. I will gather vp the foules in the ayre,
and the fyshes in the see (to the greates decaye
of the wycked) and will vtterly destroye the
men oute of the lande, sayth the Lorde.
I will stretch oute myne hande vpon Iu-
da, and vpon all suche as dwell at Ierusa-
lem.

Deut. xxi. b
Jerem. x. b

Thus will I roote oute the remnant of
Baal from this place, and the names of the
Remourys and Priestes: yea, and suche as
vpon their house toppis worship and bowe
them selues vnto the hoste of heuen. whiche
swore by the Lorde, and by their Malchom
also: whiche made a backe frame the Lorde,
and neyther seke after the Lorde, ne regarde
 hym.

Ill. Reg. xxi. b
Jerem. xxi. b

We will at the presence of the Lorde God
for the daye of the Lorde is at hande: yea the
Lorde hath prepared a floure offeringe, and
called his gesses thereto, and thus will it hap-
pen in the daye of the Lordes floure offeringe:
I will vylle the pynces, the knyghtes chyldre,
and all suche as weare straunge cloyng. In
the the same daye also will I vylle all those
that recade ouer the thesholde so proude,
whiche sell their Lordes house with robbery
and falschod.

At the same tyme (sayth the Lorde) there
shall be herbe a great crye from the shypporte,
and an howlyng from the other porte, and a
great mutther from the hilles. howe ye that
dwell in the myll, for all the marchant peo-
ple are gone, and all they that were laden w-
spice, are roted out.

At the same tyme will I seke thorow Ieru-
salem with lancenes, and vispe them that
continue in theyr dyegges, and laye in theyr
herbes: Thus, the Lorde will doo neyther
good, nor euill. Theyr goodes shall be spoy-
led, and theyr houses layde waste: they shall
burye houses, and not dwell in them: they
shall plante vineyardes, but not drynke the
wyne thereof. For the great daye of the Lorde
is at hande, it is hard by, and cometh on a
pace. For the tynnynges of the Lordes
daye, then shall the graunt crye out: for that
daye is a daye of watre, a daye of trouble
and heynesse, a daye of vltter destruction and
miserie, a darke and glomyng daye, a clou-
dyng and stormyng daye, a daye of the noyse of
trumpettes and shawmes, agaynst the strong

cities and highe towres.

I will bringe the people into such a des-
tion, that they shall go about like blind men
because they haue sinned agaynst the Lorde.
Their bloude shall be shed as the duste, and
their bodies as the myze. Neither shall they
uerne their golde: shall be hable to deliuer
them in the wordfull daye of the Lorde, but
the hole lande shall be consumed the waye the
fye of his gelloupye: for he shall consume with
cleane vndoance of all theyr that dwell in
the lande.

The moueth to retorne to God, prophesying vnto
the one destruction, and to the other deliuerance.

CAPL.

II.

Come together and gather you. O ser-
uante people: of the thinge go forth
that is concluded, and of the tyme be
past awaye as the dawe: of the fearefull
maye of the Lorde come vpon you, yea of
the daye of the Lordes soke displeasure,
come vpon you. Seke the Lorde all ye
mache herted vpon earth, ye that make af-
ter his iudgemente: sekerightfullnesse, the
holpnesse: that ye maye be defended in the
wofull daye of the Lorde. For Gaza shall
be destroyed, and Ascalon shall be layd waste.
They shall call out Aloud at the noone day,
and Accaron shall be plucked by the re-
tes.

Who vnto you that dwell vpon the seacoast
ye murderous people: the waste of Iuda
shall come vpon you. O Canaan thou lande
of the phylistines, I will destroye the, so that
there shall no man dwell in the any more: yea
as for the seacoost, it shall be herdemens co-
gges and wyne foldes: yea it shall be a por-
tion for suche as remayne of the house of Iu-
da, to fide ther vpon. In the houses of Ieru-
salem shall they crye toward night: for the Lorde
their God shall vylle them, and turne away
their captiuitie. I haue herde the dispyte of
Moab, and the blasphemies of the chylde
of Ammon howe they haue shamefully in-
terted my people, and magnified them selues
withen the borders of their lande. Therefore
as truly as I lyue (sayth the Lorde of ho-
stes the God of Israel) Moab shall be as So-
dome, and Ammon as Gomora: euen vnto
thorne hedges, salte pyttis and a perpetuall
wylterne.

The residue of my folke shall spoyle the
the remnant of my people shall haue them
in possession. This shall happen vnto them
for their pryde, because they haue deale so
shamefully with the Lord of hostes people,
and magnified them selues about them.
The Lorde shall be geym vpon them, and
destroye all the goodes in the lande. And all
the Iles of the heuhen shall worship him
vnto man in his place.

Ye Moabians also shall pryncesse with my
people.

for ye shall stretch out his hand ouer
the South, and destroye Ascalon. As for Minue,
he shall make it desolate, drye and waste. The
hills and all the beestes of the people shall
be in the myddell of it pelicanes and fozkes
shall abyde in the bytter podes of it, foules
shall sing in the wyndowes, and rauens shall
be vpon the balters, for the joybers of Cedre
shall be vtterly downe. This is the proude and
castell city, that said in her herte: I am, and
there is els none. O how is she made so waste
that the beastes lye thereon? Who so geth by
nether her, and pyneth at her with his
fytter.

Therof the gouerners of Ierusalem. Of the
wylde of all the Gentyles. I comfote to the reig-
nyng of Israel.

CAPL.

III.

In the abominable, spylth and cruel
war: which wil not beare, ne be reles-
sed. The truth is not in Iuda, neither
will she holde her to her God. Her rulers be
in her, as forynge spous: her iudges are as
beastes in the cleyng, whiche leaue nothing
behind them till the moztow. Her Prophets
are lyght perians and vnfaithfull men: her
gouernors be like the Sanctuaries, and wo-
men vnder the pience of the lawe. But
the Lorde that dothe no vnryght, was a-
monges them, euen moztowng shewing them
his lawe cleerly, and ceased not. But the vn-
gely wil not lette to be ashamed. Therefore
will I rote out this people, and destroye theyr
towers: yea and make their Actes so voyde,
as men shall go thern. Their cities shall be
broken downe, so that no body shall be left, ne
dwelle there any more.

I layd vnto them: seate me, and be con-
fide to be reformed, that their dwellinge be not
destroyed, and that there happen vnto theym
none of these thynges, wherewith I was vispe
them. But neuerthelesse, they stande by early
to folowe the spylthnesse of their owne yma-
ginacions. Therefore ye shall wepe vpon me
for the Lorde, vnto the tyme that I stand vnto
the: I am determyne to gather the people, and
to bringe the kyngdomes together, that I may
proue out myne ayre, yea all my wofull
displeasure vpon them. For all the world shall
be consumed with the fye of my gelloupye. And
then will I cleanse the lypes of I people, that
they maye euery one call vpon the name of the
Lorde, and serue him with one shoulde. Such

as I haue subdued, and my chylde also whos
I haue reared abrode, shall bring me priestes
beyond the waters of Ethiopia.

In that tyme shall thou be no more confide-
nt in thyne imaginacions, wherewith thou
hast hadt offended me: for I will take awaye
the proude borders of thyne honour fro
the, so that thou shalt no more triumphe by
cause of my holy vyl. In the also will I leaue
a small poore symple people, whiche shall trust
in the name of the Lorde. The remnant of
Israel shall do no wickednesse, nor speke lies:
neither shall any discreffull tonge be founde
in their moutyes. For they shall be fedow, and
take theyr rest, and no man shall make them
atrayde. O due thynges, O daughter Syon,
be ioyful, O Israel: reioyse and be glad from
the hole yert, O daughter Ierusalem: for the
Lorde hath taken awaye thy punishment,
and turned backe thyne enemyes. The kynge
of Israel, euen the Lorde him selfe is with
the, so that thou needest no more to feare anye
misfortune.

In that tyme it shall be sayd to Ierusalem:
seate not, and to Sion: let not thyne eyes be
shacke, for the Lorde thy God is with the, it
is he that hath power to saue: he hath a spe-
ciall pleasure in the, and a marueylous loue
towards the: yea he reioyseth ouer the with
glanell. Suche as haue ben in heynesse,
will I gather together, I take out of thy con-
gregacio: yea and the lame and reioyce that
hath ben layd vpon the, shall be sarre from
the. And so, in that tyme will I destroye all
those that vexe the: I will helpe the lame,
and gather vp the cait awaye: yea I will get
them people and honoure in all landes,
where they haue ben put to shame. At
the same tyme will I bringe you in,
and at the same tyme will I gather
you. I will get you a name
and a good repoyte a-
monge all people
of the earth,
when I
turne
backe your captiuitie be-
fore your eyes,
sayth the
Lorde.

(1)

The ende of the prophesye
of Sophony,

as 2d

as 2d

pp. 8.

THE BOKE OF THE PROPHETE
AGGEVS.The tyme of the prophete of Aggeus. In cypho-
racion to buyde the temple agayne.

CAPL.

I.

1. Esdr. vi. a
Dan. vi. i. b. a

1. Esdr. vi. i. b. a

Jerem. xlii. a

Leuit. xxi. d
Exod. vi. o
Deut. xxi. b

iii. Reg. vii. d

1. Esdr. vi. i. b. a
ii. Esdr. vi. i. b. a

Deut. xxi. b

In the seconde yere of
kinge Darius, in the first
moneth, the first daye of the
moneth, came the word of the
Lorde (by the Prophete Ag-
geus) vnto Zorobabel the son
of Salathiel the pynce of Iuda, and to Je-
sus the sonne of Josedeck the hie prier, say-
ing: Thus speaketh the Lorde of hostes, and
sayth: This people dothe saye: The tyme is
not yet come to buyde vpon the Lorde's house.
Then spake the Lorde by the Prophete Ag-
geus, and sayd: Ye your selues can fynd tyme
to dwell inyled houses, and shall this house
be waste?

Consider now your owne wayes in your
herres, sayth the Lorde of hostes: ye sow much
but ye bringe litle in: ye eate, but ye haue not
ynough: ye drynke, but ye are not filled: ye
decke your selues, but ye are not warmed: and
ye that earneth any wage, putteth it in a byo-
ken purse.

Thus sayth the Lorde of hostes: Consi-
der your owne wayes in your herres, get
you vp to the mountayne, ferce wode, and
buyde vpon the house, that it maye be accepta-
ble vnto me, and that I maye dwelle myne ho-
use, sayth the Lorde. Ye looked for much, and
lo, it is come to lytle: and thought ye byng
it home, yet do I bringe it a waye. And why so
sayth the Lorde of hostes? Even because
that my house is to be waste, and ye see euery
man vnto his owne house. Wherefore the he-
uen is forbydden to geue you any dewe, and
the earth is forbydden to geue you increase.
I haue called for a drouthe, both vpon the
lande, and vpon the mountaynes, vpon corne
vpon wyne, and vpon oyle, vpon euery thyng
that the ground bringeth forth, vpon men
and vpon cattell: yea and vpon all handye la-
boure.

Now when Zorobabel the sonne of Sala-
thiel, and Jesus the sonne of Josedeck the hie
prier, with the remnant of the people, heard
the voyce of the Lorde theyr God, and the
wordes of the Prophete Aggeus (lyke as the
Lorde their God had sent him), the people did
fear the Lorde. Then Aggeus the Lorde's an-
gell sayd in the Lorde's message vnto the peo-
ple: I am with you sayth the Lorde. So the
Lorde waked by the spyrte of Zorobabel the
pynce of Iuda, and the spyrte of Jesus the
sonne of Josedeck the hie prier, & the spyrte
of the remnant of all the people, that they
came and laboured in the house of the Lorde
of hostes their God.

The sheweth that the goodnesse of the seconde
temple shall exceede the firste, because of the comynge
of Christ.

CAPL.

II.

Vpon the xliij. daye of the firste moneth
in the seconde yere of kinge Darius, the
one and twenty daye of the fourth mo-
neth, came the word of the Lorde by the Pro-
phete Aggeus, sayinge: Speake to Zoroba-
bel the sonne of Salathiel pynce of Iuda, &
to Jesus the sonne of Josedeck the hie prier,
and to the residue of the people, say: Who
is left amonges you, that sawe this house
her first beauty? But what thinke ye now by
it? Is it not in your eyes, even as though it
were nothing? Howe the lesse be of good chere
O Zorobabel (sayth the Lorde) be of good che-
re, O Jesus thou son of Josedeck be prier:
take good herres vnto you also, all ye people
of the lande, sayth the Lorde of hostes, and
doe accordynge to the word (for I am with
you sayth the Lorde of hostes) lyke as I agreed
with you, when ye came oute of the lande of
Egypte, and my spyrte shall be amonge you,
fear ye not.

For thus sayth the Lorde of hostes: yet
ones more will I wake brauen and earth,
the see, and the drye lande: yea, I will move
all heathen, and the comferte of all hea-
then shall come, and so will I fill this house
with honoure, sayth the Lorde of hostes.
The siluer is myne, and the golde is myne,
sayth the Lorde of hostes. Thus the glo-
rye of the last house shall be greater then the
first, sayth the Lorde of hostes: and in this
place will I gyue peace, sayth the Lorde of
hostes.

The xliij. daye of the fourth moneth, in
the seconde yere of kinge Darius, came the
word of the Lorde vnto the Prophete Ag-
geus, sayinge: Thus sayth the Lorde God of
hostes: Aske the prieres concerninge the
lawe, and saye: yf one beare holpe himselfe in
his tote lap, and with his lap doe touche the
breed, porage, wyne, oyle, or any other meate:
shall he be holpe also? The prieres answer-
ed and sayd: No. Then sayd Aggeus: Now
yf one beynge defyled by a dead carcase, touche
any of these, shall it also be vncleane? The
prieres gaue answer and sayd: yea, it shall
be vncleane. Then Aggeus answered, and said:
even so is this people and this nation before
me, sayth the Lorde, and so are all the workes
of their handes: yea, and all that they offer is
vncleane.

And now (I praye you) consider from this
daye forth, and how it hath gone with you
also, or euer there was layde our stone vpon
an other in the temple of the Lorde, that whi-
le ye came to a corne heape of twenty bushels,
there were scarce ten: and that when ye came
to the wyne presse for to poure oute fifty bot-
tles of wyne, there were scarce thre for I
smote you with beat, blasphe and hable fla-
mes in all the labours of your handes: yet
was there none of you that wolde turne vnto
me sayth the Lorde.

Consider

THE BOKE OF THE
PROPHETE ZA-
CHARY.The moneth the people to returne to the Lorde,
and to eschewe the wickednesse of theyr fathers:
the ptefigereth Christe and the Apostles.

CAPL.

I.



In the eyght mo-
neth of the seconde yere
of kinge Darius, came
the word of the Lorde
vnto Zachary the son
of Barachias, the son
of Addo the Prophete
sayinge: the Lorde hath
bene sore displeased at

your fore fathers. And saye thou vnto them:
thus sayth the Lorde of hostes. Turne you
vnto me (sayth the Lorde of hostes) and I will
carne me vnto you, sayth the Lorde of hostes.
Be not ye lyke your fore fathers vnto whom
the Prophetes cryed afore tyme, saying: thus
sayth the Lorde God of hostes. Turne you
from your full wayes, and from your wicked
ymaginations. But they wolde not heare, ne
regarde me, sayth the Lorde.

What is now become of your fore fathers
and the Prophetes? are they yet still alpye?
Yet yd not my wordes and statutes, which
I commaunded by my seruantes the Pro-
phetes) touche your fore fathers? Upon this
they gaue answer, and said: lyke as the Lorde
of hostes deuoted to vnto vs, accordynge to
our owne wayes and ymaginations, even so
hath he delt with vs.

Upon the xliij. daye of the firste moneth, whi-
che is the moneth Sebat, in the second yere
of Darius, came the word of the Lorde vnto
Zachary the son of Barachias, the son of Ad-
do the Prophet, sayinge: I sawe by night, and
lo, there sate one vpon a red hoxe, and rode
sil among the myrre trees that were beneth
vpon the ground: and behynd him were three
red, speckled, and whyte horses. Then sayd Je-
sus my Lorde, what are these? And the angell
that talked with me, sayde vnto me: I will
shewe the what these be. And the man I rode
amonges the myrre trees answered and said:
These are they whom the Lorde hath sent to
goe thowowe the wynde. And they answered
the angell of the Lorde that rode among the
myrre trees, and said: We haue gone thowow
the wynde, and beholde all the wynde dwelt
at ease, and are carelesse.

Then the Lorde's angell gaue answer,
and sayd: O Lorde of hostes, how long wilt
thou be vnmerryful to Ierusalem, and to the
cites of Iuda, which whom thou hast ben dis-
pleased nolye these thyre fortye & ten yeres? So
the Lorde gaue a louynge and comfortable
answer vnto the angell that talked with
me. And the angell that talked with me,
sayd vnto me. Arise thou, and speake: Thus
sayth the Lorde of hostes: I am accordynge
p. p. u. g. lous

gelous ouer Ierusalem and Syon, and sore
dyspleased at the carnellie heauie: so; where
as I was but a lytle angrie they dyd there;
but that I might destroye the. Therefore thus
sayeth the Lorde: I will touchre me agayne in
mercy towarde Ierusalem, so that my house
shall be buylded in it, saythe the Lorde of
hostes: yea, and the ploommet shall be layde
abrode in Ierusalem, saythe the Lorde of
hostes.

D *Lette also, and speake: Thus saythe the
Lorde of hostes: My cyres shall be in good
prosperitie agayne, the Lorde shall yet com-
forte Sion, and crole Ierusalem. Then spake
I by myne eyes and sawe, and beholde, foure
hoynes. And I said vnto the aungel that tal-
keth with me: what be these? he answered
me: These are the hoynes whiche haue leaue
red Iuda, Israel, and Ierusalem abrode. And
the Lorde shewed me foure carpenters. Then
said I, what doylt these doo? He answered
and said: these are the hoynes, whiche haue so
drownd Iuda abrode, that no man durst lyfte
vp his heed: but these are come to fray them
away, and to call out the hoynes of the Gen-
tyles, whiche lift vp their hoine ouer the lande
of Iuda, to scater it abrode.*

The renewing of Jerusalem and Juda.

CAPL. II.

Ezek. xlvi. b
Apoc. xli. b

I Lyft vp myne eyes agayne and looked / and beholde, a man with a measure lyne in his hande. Then saye I : whither goest thou? And he saye vnto me, to measure Ierusalem, that I may lay it how long and how broad it is. And he maketh the aunge that talketh with me, to wend his way forth. Then went there out an other aunge, to mete him and sayd vnto him: Run, speake to this pong man, and saye : Ierusalem that he inhabiteo without any wal, for the very multitude of people and cattell, that shall be therein. Yea I my self sayeth the Lord, will be vnto her a wall of fyre round aboute and will be honoured in her.

B O get you forth, O he from the land of the South, sayeth the Lord, ye whom I haue scattered in to the four windes vnles heuen, sayeth the Lord. Saue thy selfe, O Sion: thou that dweldest with the daughter of Babylon, for thus sayeth the Lord of hostes: with a glorious power hath he sent me out to ſpeake vnto you: which spoiled you: for who is touching you, ſhall touche the apple of his owne eye. Behold I will ſette vp myne hand ouer them, ſo ſhall they be spoiled of thofe whiche afore ſcuerd them, and ye ſhall knowe that the Lord of hostes hath ſent me.

E We glad and reioyce, O daughter of Sion
for lo, I am come to dwell in the middest of
the, saith the Lorde: At the same tyme there
shall manye Heathen cleaue to the Lorde,
and shall be my people. Thus will I dwell
in the middest of the, and thou Walte knowe
that the Lorde of hostes hath sent me vnto
the. The Lorde shall haue Iuda in possesion

for this parte in the holy ground, and shall
chose Jerusalem yet againe. Lette all stand
be still before the Loide, for he is rich in
of his holy place.

R Of the lawe and hygh estate of Chyrche, becom
the figure of Iesus the priest. A prophete of Ch.

CAPL. III

And he shewed me Iesus the high priest
standing before the sunnell of the
Lorde, and Satan stood at his right
hande to respell him. And the Lorde sayd unto
Satan: The Lorde reprove the (thou Sa-
tan) yea the Lorde that hath chosen Ierusa-
lem reprove the. Is not this a branched
out of the fyre?

Howe Iesus was clothed in his newe ray-
ment, & rode before the angel: which an-
red and said vnto those that rode before him
take awaye the foule clothes from him. And
vnto him he sayd: Beholde, I haue taken a-
waye thy spynne from thee, and will becke the
twich change of rayment. He sayd moreover,
set a sayre mytter vpon his head. So they set
a sayre mytter vpon his head, and put on clo-
thes vpon him, and the aungell of the Lorde
rode there.

Then the anngel of the Lord testified
to Iesus, and spake: thus saide the Lord of
hostes: If thou wilt walke in my wayes,
and kepe my watche: thou shalt rule my
house, and kepe my courtes, and I will geue
the place among these that stande here. Heare
O Iesus thou hye priest, thou and thy bre-
thers that dwell before the, for they are won-
derous people.

Beholde, I will bring forth the brennende of
my seruante: for so, the stone that I haue layd
before Iesus / vpon one stone shall be leuid
eyes. Beholde, I will hewe him oute (sayth
the Lorde of hostes) and take away the graine
of that lande in one daye. Then shall euery
man call for his neyghboure vnder the beere,
and vnder the figge tre, sayth the Lorde of
hostes.

¶ The vision of the golden candlestick, and the exposition thereof.

CAPL IIII

And the sungeill that talked with me, came agayne, and waked me by, as a man that is rapted out of his slepe, and sayd vnto me: What seek thou. And I sayd: I haue looked, and beholde a cantrell by the sill of golde, and a bolle vpon it, and his seven lampes therein, and vpon euerie lampe, by the helmes. And two olīue trees therby, one vpon the right syde of the bolle, and the other vpon the lesser syde.

So I answered and spake to the angel that talked with me, saying: O my lord, what are these? The angel that talked with me, answered and said: True men have we here, but they are mad. And I said: How long shall this continue? And he said: Until the Lord shall visit them. And I said: And what shall be the sign of their visitation? And he said: When the Lord shall visit them, he shall visit them with his angels, and they shall be made perfect. And I said: And how long shall this continue? And he said: Until the Lord shall visit them. And I said: And what shall be the sign of their visitation? And he said: When the Lord shall visit them, he shall visit them with his angels, and they shall be made perfect.

to my lord. He answered and sayde vn-
to me: This is the worde of the Lord vn-
to Zerobabel, sayinge: Neither thowme an
host of men, nor thowme strengthe, but thow-
me my spirite, saythe the Lord of Hea-
uen. What art thou, thou greate moun-
taine, before Zerobabel? thou must be made
cum. And he shall byngne vp the gyfte stone,
for that men shall crye vnto him: good lucke
good lucke.

Wherefore, the word of the Lord came vnto me, saying: The handes of Zorobabell haue layde the foundation of this house, his handes shal also finish it, that ye may knowe that the Lord of hostes hath sent me vnto you.

For he that hath ben despysed a lytle season, shall crye, when he seeth the kynne brought in Zorobabels hand. The seven eyes are the Lorde whiche god thowste the hole world. Then answered I, and sayde vnto him: What are these two olpue trees vpon the ryghte and lesse syde of the candellspike? I spake mozeouer, and sayd vnto him: what be these two olpue bzaunches (which thowwseth the golden pyres) emptye them selues wth the golde? He answered and sayd: knowest thou not what these be? And I sayd, no my Lorde. Then sayd he: These are the two olpue bzaunches that stande before the ruler of the hole erth.

The byrion of the dyeling boke, signifyinge the
use of thies and such as abuse the name of God
By the byrion of the measure, is signified the byn-
gynge of Iuda to Babilon.

CAPT. V.

I turned, me iſpyinge by myne eyes
and looked, and beholde a ſpyng boke. And
he ſayd vnto me: what ſeeſt thou? I an-
ſwered: I ſee a ſpyenge boke of twenty cuby-
tes longe, and ten cubytes brode. Then ſayde
he vnto me: this is the curſe that goeth forth
out the hole earthe: for all churues ſhall be
waged after this boke, and all ſwerers ſhall
be iudged accordynge to the ſame, I wil bring
it forth (ſaythe the Lorde of Bookes) ſo
that it ſhall come to the houſe of the theſe,
and to the houſe of him that faulſely ſworeth
by my name: and ſhall remayne in his houſe
and conſume it, with the tymbre and bones
thereof.

¶ Then the aungel that talked with me, witte
feth, and sayd vnto me: I sette by thyne eyes
and se, what this is that gorch forth. And I
sayd, what is it? He answered: this is a mea
sure goynge out. He sayde moreover: When
thou art there (that dwel vpon the hole cart)
to loke vpon. And beholde, there was I set by
a talent of trebe: and lo, a woman sat in the
myddell of the measure. And he sayde this is
bagnolporile. So he caste her in to the mid
de of the measure, and there was the sonne o
f the measure, and he set her in to a hole.

Then lift I up mine eyes, and looked / and
beholde there came out two women, and the
winde was in their winges (for they hadde
winges lyke the winges of a fowle) and they
lyfte up the measure betwixte the earth and
the heauen.

Then spake I to the iungell that talked
with me: whether will these beare the mea-
sure? And he sayes vnto me: in to the land of
Synear, to buyde them an house, whiche
when it is prepared, the measure shall be set
there in his place.

¶ By the four charettes, he describeth the profane perjury of the four kyngdomes:

CAPL. . . VL

Moreouer I turned me, looking by myne eyes and looked: and behold there came foure charettes out from betwixt two hylls, whiche hylls were of brasse: In the fyrste charcet were redde hoyle, in the seconde charcet were blacke hoyle, in the thyrde charcet were whyte hoyle, in the fourth charcet were hoyles of dyuers colours, and strange. Then spake I, and sayd vnto the aungell that called wiche me: O Royde, what are these: The aungell answered and sayd vnto me: These are the foure wyndes of the heauen, whiche be come soythe to stande befoze the euile of all the erth.

That with the blacke horse wente in to the lande of the North, and the wyche folowed them, and the speckled horses wente forth towarde the South. These horses were deepe Bronze, and wente oute, and soughte to go and take their journey ouer the hole earth. And he sayd: get you hence, and go thorow the world. So they wente thorow ouer the world. Then cryed he vpon me, and spake vnto me, saying: behold: these that go towarde the North, shall kill my ward in the North countrey.

And the worde of the Lorde came vnto me, & saying: Take of the prisoners that are come from Babylon: namely Belshazzar, Tubiah, and Jeda: and come thou the same daye, and go in to the house of Iosiah the son of Saphan. They take gold and silver, and make crownes therof, and set them vpon the head of Iesus the son of Ioseph the high priest, and speake vnto him: thus saith the Lord of hosts: Behold the man whose name is the braunche, and he that shall spring vp after him, shall buye the temple of the Lord: he shall breake & praise the temple of the Lord: he shall breake & praise he shall sit vpon the Lordes throne, and haue the dominion.

A preſent ſhall be alſo vpon his throne, and
a peaceable counſell ſhall be betwixt them
both. And the crowne ſhall be in the temple
of the Lorde, for a remembrance vnto He-
lem, Tobiah, Iſaia, and Ben the ſonne of
Sophony. And ſuch as be farre off, ſhall come
and buye the temple of the Lorde, that ye
maye knowe how that the Lorde of Hoſtes.
pp. iiii. hath

hath sent me unto you. And this wall come to passe, if ye will hearken diligently unto the voyce of the Lorde your God.

The estimation of saynge without merite. The despaynge of charite, and the obstinacye of the people.

CAPL

VII.

It happened also in the fourth yere of kynge Darius, that the word of the Lorde came unto Zachary, in the fourth daye of the fourth moneth, which is called a clew, what time as Sacar and Bogamolech and the men that were wth them sent unto Bethel for to praye before the Lorde: and that they shoulde saye unto the Priestes which were in the house of the Lorde of hostes, and to the Prophetes, shoulde I wepe in the fifti moneth, and abrayne as I have done nowe certayne yeres?

Then came the word of the Lorde of hostes unto me sayinge: Speake vnto al the people of the lande, and to the priestes, and saye, when ye sated and mourned in the five and seven moneth (nowe is this the scoe and ten yeres) byd ye fast vnto me? When ye ate alle and dronke, byd ye not eate and drinke for your owne felices? Are not these the wordes which the Lorde spake by his Prophetes afore tyme, when Ierusalem was inhabited and welthye, for the cupes rounde aboute her: when there dwelte men, bothe towards the South, and in the plaine countreys.

And the word of the Lorde came vnto Zachary, sayinge: Thus sayeth the Lorde of hostes: Execute true iudgement, shewe mercy and lowpunge kyndnesse, euerie man to his brother. Do the widow, the fatherlesse, the stranger, and poore no wronge: and let no man ymagyn euill agaynst his brother in his heart.

Neuerthelesse, they wolde not take hede, but turned theyr backs, and stopped theyr eares, that they shoulde not heare: yea, they made theyr hearts as an Adamante stone, lest they shoulde heare the lawe and wordes, which the Lorde of hostes sent in his holie spirite by the Prophetes afore tyme.

Wherefore the Lorde of hostes was verye wrothe at them. And thus is it come to passe that lyke as he spake, and they wolde not heare: euen so they cryed, and I wolde not heare (sayeth the Lorde of hostes) but scattered them amonge all Gentyles, whom they knewe not. Thus the lande was made so desolate, that there traueled no man in it neither to nor fro, for that pleasaunt lande was vicerly laped walle.

Of the returne of the people vnto Ierusalem, and of the mercy of God towards them. Of good wordes. The callinge of the Gentyles.

CAPL

VIII.

So the word of the Lorde came vnto me sayinge: Thus sayeth the Lorde of hostes: I was in a zelousie ouer Syn, yea I haue ben verye zelous ouer her in a great displeasure, thus sayeth the Lorde of hostes: I will turne me agayne vnto Syn, and I will dwell in the myddest of Ierusalem: so that Ierusalem shall be called a faithful and true cite, the hill of the Lorde of hostes yea an holy hill.

Thus sayeth the Lorde of hostes: There shall yet olde men and women dwell agayne in the stretes of Ierusalem: yea and such as gos with flauers in theyr handes for verye age. The stretes of the cite also shall be full of younge boyes and damoysels playinge vpon the stretes.

Thus sayeth the Lorde of hostes: of the residue of this people thynke it to be impossible in these dayes, shoulde it therefore be impossible in my sight, sayeth the Lorde of hostes? Thus sayeth the Lorde of hostes: Beholde, I will deliuer my people from the lande of the East and West, and will byynge them agayne, that they maye dwelle at Ierusalem. They shall be my people, and I will be theyr God in truth and righte conscience.

Thus sayeth the Lorde of hostes: lette your handes be stronge, yea that nowe here these wordes by the mouthe of the Prophetes which be in these dayes, that the sanctuary is layde vpon the Lorde of hostes house, that the temple maye be builded. for wher before these dayes, myght myghte tell coude wyne any thinge, neither myght anye man come in and oute in tyme, for trouble: but I let euerie man go agayne his neyghbour.

Neuerthelesse, I will nowe intreate the residue of this people no moze as afore tyme, sayeth the Lorde of hostes, but they shall be a seide of peax. The bynnyngarde shall growe ber frute, the grounde shall geue her increase, and the heauens shall geue theyr dewe: and I shall cause the remnant of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the Heathen (O ye house of Iuda and ye house of Israel) euen so will I deliuer you, that ye shall be a blessing: feare not, but let your handes be stronge.

For thus sayeth the Lorde of hostes: lyke as I decyded to punyssh you, what tyme as your fathers prouoked me vnto wrath, sayeth the Lorde of hostes, and I feared not. Euen so am I determynd now in these dayes, for to do well vnto the house of Iuda and Ierusalem, therefore feare ye not. Nowe the thinges that ye shall do, are these: Spake euerie man the truth vnto his neyghbour, execute iudgement trulye, and peaccabylly within your portes, none of you ymagyn euill in his heart agaynst his neyghbour, and loue no false othe: for all these are the thynges that I hate, sayeth the Lorde.

And the word of the Lorde of hostes came vnto me, sayinge: thus sayeth the Lorde of hostes: The fast of the fourth moneth, the faste of the fifti, the faste of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous by the seales vnto the house of Iuda: surely, lone the truth and peax.

Thus sayeth the Lorde of hostes: There shall yet come people, and the inhabitants of many cyties: and they that dwell in one cite shall go to an other, sayinge: Let vs go, we praye before the Lorde, let vs like the Lorde of hostes, I will go with you: yea much people and myghty heithen shall come and seke the Lorde of hostes at Ierusalem, and to praye before the Lorde. Thus sayeth the Lorde of hostes: In that tyme shall ten men (oute of all maner of languages of the Gentyles) take one Iyme by the hemme of his garment: & saye: we will go with you, for we haue herd, that God is amonge you.

The conspurion of the Gentyles. The chynge of theyr lyfynge on an Aile.

CAPL

IX.

The word of the Lorde shall be receyued at Admach, and Damastus shall be his offeringe: for the eyes of all men of the tribes of Israel shall loke vnto the Lorde. The borders of Ieremach shall be hard thyn, thus also and Sion, for they are myr myle.

Thus shall make her selfe stronge, braye by plure as the lande, and haide as the claye of the stretes. Beholde the Lorde shall take her in, & haue her in possession: he shall smyte downe her power in to the see, and she shall be consumed with fyre. This shall Aicalon fe and be strayed. Gaze that be verye loy, to what Ieremach also, because her hope is come to con fallon. for the kinge of Gasa shall perishe, & Aicalon shall no man dwell.

Strangers shall dwell at Asdod, and as for the pyde of Philistines, I shall rote it out. I will bloude I take awaye fro their mouth and their abhominacions from amonge them. Thus they shall be left for our God, yea they shall be as a price i Iuda. & Ieremach like as Jebus. And so will I comfort my house round about with my men of warre goynge to and fro: that no oppressour maye vpon them any moze. for that haue I nowe with myne eyes.

Krist thou great Iye, O daughter Sion be gladd, O daughter Ierusalem. for lo, thy kinge cometh vnto the, euen the ryghteous and Sauoure: Lowly and humble is he, he rydeth vpon an alle, and vpon the foale of an alle. I will rote out the chaettes from Ephraim and the horse from Ierusalem, the battel bowes shall be destroyed. He shall geue peace vnto the heythens, and his do myrion shall be from the one see to the other, and from the floudes to the endes of the world.

Thus also shoulde the bloude of thy corne

haunt shall let thy pylowes out of the pitte wherein is no water. Turne you nowe to the stronge holde, yea that be in pylon, and longe soze to be deliuered: And this daye I byynge the word, that I will rewarde the double a gayne. For Iuda haue I bent out as a bowe for me, and Ephraim haue I fylled. Thy sonnes (O Sion) I will I rayle by aduante & Gre kes, and make the as a gyautes swerde: the Lorde God shall be sene aboue them, and his barres shall goe forth as the lyghtenynge. The Lorde God shall blowe the trompette, and shall come forth as a flame oute of the southe.

The Lorde of hostes shall defend them, they shall consume and deuoure, and subdue them with synge stones. They shall drinke and rage, as it were thozow wine. They shall be fylled lyke the basens, and as the boynes of all the aulter.

The Lorde shall God shall deliuer them in the daye, as the flocke of his people: for stones of his sounde shall be set by in his lande. O howe prosperous and goodly a thinge shall that be? The corne shall make the yonge men chearefull, and the newe wine the maydens.

The people is moued to requyre the doctrine of truth of the Lorde. The Lorde promyseth to byle and comfort the house of Israel.

CAPL

X.

Make the Lorde then by tyme to tyme your the latter rayne, so shall the Lorde make cloudes, and geue you rayne y enough for all the increase of the felde: for darne is the answer of Idols.

The sothsayers se lyes, and tell but bayne dreames: the comforte that they geue, is no thinge worth. Therefore go they astraye like a flocke of shepe, & are troubled, because they haue no shepherde.

My wrothful displeasure is moued at the Prophetes, and I will byfyt the gates. for the Lorde of hostes will graciouslye blyss his flocke, the house of Iuda, and holde them as a goodly fayre hoile in the battayle. Oute of Iuda shall come the helmet, the nall, the batelbowe, and all the pynces together. They shall be as the gyautes, which in the battayle trede downe the myr vpon the stretes. They shall fight, for the Lorde shall be with them, so that the heithens shall be confounded.

I will comfort the house of Iuda, and pre ferue the house of Ioseph. I will turne the also, for I ppye them: and they shall be like as they were, when I had not cast them of. for I the Lorde am their God, and I will heare them.

Ephraim shall be as a gyaunte, and their heite shall be cheerefull as thozow wine: yea their chyldren shall se it, and be gladd, & they

these best shall rejoyce in the Lorde. I will blow for them and gather them together, for I will reedme them. They shall increase, as they increased at first. I will sow them among the people, that they maye thinke vpon me in farre countreies: they shall saye with their chylde, and turne agayne. I will bring the agayne also from the lande of Egypte, and gather them out of Assyria. I will carpe them into the lande of Galaad and to Lybanus: they shall want nothinge. He shall go vpon eye see of trouble, and smyre the waues: so that al the depe floutes shall be dyed vpon. The proude boylinge of Assur shall be take away. I will comforte them in the Lorde, that they maye walke in his name, sayn the Lorde.

Cap. x. s. 1. s. 2.

The destruction of the temple. The care of the faithful is commytted to Christe, by the father. A greuous byrgon agaynst Ierusalem and Iuda.

CAPL. XI.

Open thy doores, O Libanus, that the cyre maye consume thy Cedre trees. Howle ye fere trees, for the Cedre is fallen, yea all the trees of Baalan (for I might the strong wood is cut downe. When maye heare the Shepherdes moune, for their glorie is destroyed. When maye heare the Lyons whelpes rooye for the pyde of Iordane is wasted away.

Thus sayth the Lorde my God: fede the shepe of the slaughter, which shall be slayne of those that possesse the, yet they take it for no sinne, but they that sell them saye: The Lorde be thanked, I am rich: yea their stone Shepherdes spare them not. Therefore will I no more spare those that dwell in the lande (sayn the Lorde) but so, I will deliuer the people, eury man in to his neighbours hand and in to the hande of his kinge: that they maye smyte the lande, and out of their handes will not I deliuer them.

I my selfe fed the slaughter shepe (a poore flocke brecke) and toke vnto me two floutes: the one I called louinge meknesse, the other I called wo, and so I kepte the shepe. These Shepherdes destroyed I in one moneth, for I maynt not away wth the, neither had they any deliue in me. Then saye I: I will see you no more, the tynge that byeth, let it dye: and that will perishe, let it perishe, and let the cernaunce rate, eury one the fleshe of his neygghbour. I toke also my louinge meknesse and brake it, that I myght disaunt the cernaunt, which I made with al people. And so it was broken in that daye.

When the poore symple shepe that hadde a respecte vnto me, knewe therby, that it was the voyde of the Lorde. And I sayd vnto the: ye thinke it good, bringe hither my pyce: yf no, even leaue. So they wayed downe xxx silver pennes, the value that I was pyced at. And the Lorde sayd vnto me: canst thou not

ter (a good pyce for me to be holud at of them) and I toke the xxx silver pennes, and ad them to the pottre in the house of the Lorde. Then brake I my other floute also (namely wo) that I myght lowse the brotherly shepe: Iuda and Irael. And the Lorde sayd vnto me: Take to the also the floute of a lypth Shepherde: for so, I will carpe vpon a shepe herde in the lande, which shall not seke. After the thynges that be losse, ne care for such as go astray: he shall not heale his wounde, he shall not norye the thing that is hole: but he shall eate the fleshe of such as be fat, & cleare their clawes in pices.

So I tolles Shepherde, that leaue the flocke. The swerde shall come vpon his arme, and vpon his eyght eye. His arme shall be cleane dyed vpon, & his eyght eye shall be losse bynded.

Of the destruction and byrgon agaynst Ierusalem.

CAPL. XII.

The heape burthen whiche the Lorde hath deuyd for Irael. Thus sayth the Lorde, which sayd the heuens abode, layde the foundation of the earth, and gyrdeth man the breache of Ipe: Beholde, I will make Ierusalem a cuppe of fureur, vnto all the people that are round about her: yea Iuda him selfe also shall be in the siege agaynst Ierusalem. At the same tyme will I make Ierusalem an heap of stones for all people, so that all seche as lyfe it vpon, shall be toyme and rent, and al the people of the earth shall be gathered together agaynst it.

In that daye, sayth the Lorde, I will make al houses abashed, and those that ryde vpon them, to be out of their wyttes. I will open mine eyes vpon the house of Iuda, and smyte all the houses of the people with byndnesse. And the pynnes of Iuda shall say in their heretes: The inhabitants of Ierusalem shall giue me consolacion in the Lorde of hostes the God. In that tyme will I make the pynnes of Iuda like an hote burning out with wod, and lyke a cresset of fyre amonge the strabe, so that they shall consume al the people rounde about them, both vpon the right hande and the left. Ierusalem also shall be inhabited as Iuda, agayne namely, in the same place where Iuda salem standeth.

The Lorde shall preserue the tentis of Iuda lyke as afore tyme: so that the glorie of the house of David and the glorie of the cytelis of Ierusalem, shall be bat lyte regatid, in comparison of the glorie of Iuda. In that daye shall the Lorde defende the cytelis of Ierusalem: so that the weaked the ambges them shall be as David: and the house of David shall be lyke as Gods house, and as the angel of the Lorde before them.

At the same tyme will I go about to destroye al such people as come agaynst Ierusalem. Sozoner, vpon the house of David and vpon the cytelis of Ierusalem, will I

pour out the spirite of grace and prayer, so that they shall loke vpon me, whome they have perished: and they shall be wepe him, as men mourne for theyr onely begotten sonne: yea and be loy for hym, as men are loy for their first chylde.

Then shall there be a greates mourninge at Ierusalem, lyke as the lamentacion at Remmon in the seide of Baggadon. And the lande shall bewaile eury kynde by them set: The kynde of the house of David them selues alone, and their wyues by them selues. The kynde of the house of Nathan them selues alone, and their wyues by them selues: The kynde of the house of Levi them selues alone, and their wyues by them selues: The kynde of the house of Simeon them selues alone, and their wyues by them selues: In the manner, al the other generacions, eury chone by them selues alone, & their wyues by them selues.

Of the well of grace and trithe Christe. Of the destruction of Idoles, and of the false prophes.

CAPL. XIII.

In that tyme shall the house of David & the cytelis of Ierusalem haue an open well to wash of synne and vncleannes. And then (with the Lorde of hostes) I will destroye the names of Idoles oute of the lande: so that they shall no more be put in remembrance.

As for the false prophetes also and the vncleane spirite, I shall take them out of the lande: so that yf any of them prophere as my more, his owne father and mother that beget him, shall saye vnto him: Thou walte by, for thou speakest lyes vnder the name of the Lorde, yea his owne father and mother shall beget him, shall wounde him, when he propherteth.

And the shall those prophetes be cofounded: eury one of his byson when he propherteth: neither shall they were sackclothes as my more, to dyscuse men withal. But he shall be lyke to saye: I am no prophete: I am an husbande man, for so am I taught by Adam to my yowth vpon.

And yf it be sayde vnto him: Howe camest thou woundes then in thine handes? He shall answer: Thus am I wounded in the house of myne owne frendes.

Lyke, O thou swerd, vpon my Shepherde, and vpon the prince of my people, sayth the Lorde of hostes: Smyte the Shepherde, & the shepe shall be scattered abode, and so will I turne myne hande to the lytle ones. And it shall come to passe (sayth the Lorde) that in all the lande two partes shall be roted out, but the thyrde parte shall remayne therin.

And the same thyrde parte will I bringe vnto the fyre, and will cleanse them as the siluer is clenched: yea & tye them like as golde is tryed. Then shall they call vpon my name, and I will heare them: I will say: it is my

people. And they shall say: Lorde my God.

The mourninge of the churche vnder the figure of Ierusalem. Of the byrgon of the Lorde.

CAPL. XIII.

Behold, the daye of the Lorde cometh, & that thou shalt be spoyled and robbed: for I gather together all the kythen, to fyght agaynst Ierusalem: so that the cytelis shall be won, the houses spoyled, and the women despyled. The halfe of the cytelis shall go away into captyuptye, and the residue of the people shall not be carped out of the cytelis. After that shall the Lorde go forth to fyghte agaynst those kythen, as men ble to fyghte in the day of battayle. Then shall his feete stand vpon the mounte Olyuete, that lyeth vpon the east syde of Ierusalem. And the mount Olyuete shall cleane in two, eastwarde, & westwarde, so that there shall be a greates valley: and the halfe mounte shall remoue toward the north, and the other toward the south. And ye shall see vnto the valley of my bulles, for the valley of the bulles shall reue vnto Irael. Yea he shall see, like as ye did for earth quake in the dayes of Osiak kinge of Iuda. And the Lorde my God shall come, and all sayntes with him. In that daye shall it not be lyght, but colde and frost. This shall be that speciall day, which is knowne vnto the Lorde: whether daye ne nyght, but about the euening tyme it shall be lyght. In that tyme shall these waters of Ipe runne oure frome Ierusalem: the halfe parte of them toward the east see, and the other halfe toward the westmost see, and shall contynue both summer and winter. And the Lorde him selfe shall be kinge ouer al the earth.

At that tyme shall there be one Lorde and his name shall be but one. Men shall go about the hole earth, as vpon a fride: frome Gibea to Remmon, & from the south to Ierusalem, she shall be set vpon, and inhabited in her place: frome Ben Iaminus pozt, vnto the place of the spylle pozt, and vnto the corner pozt: and from the tower of Iuanuel, vnto the kinges wine presses. There shall men dwell, and there shall be no more cursing, but Ierusalem shall be safely inhabited. This shall be the plage, wherewith the Lorde will smyte al people, that haue fought agaynst Ierusalem: namely, their flesch shall consume awaye, though they stande vpon their feete: their eyes shall be corrupte in their holes, and their tynge shall consume in their mouth.

In that daye shall the Lorde make a great sedicion amonges them, so that one man shall take an other by the hande, & lape his handes vpon the handes of his neygghours. Iuda shall fyght also agaynst Ierusalem, and the goodes of all heithen shall be gathered together rounde about: golde and silver and a very greates multitude of clothes. And so shall this plage go oure houses, mules, camels, asses, and all the bestes that shall be in the

THE PROPHECYE OF MALACHI.

Will not open the windows of heauen
to you, and poure you oute a blessinge
plenteouslie. Yea I shall reioyce the con-
uerter to your labors, so that he shall not
eat up the fruit of your ground, neither shall
the vnder be barren in the seede, sayth the
Lorde of hostes: In so muche that all people
shall say that ye be blessed, for ye shall be
a pleasant land, sayth the Lorde of hostes.

Ye speake hard words agaynst me, sayth
the Lorde. And yet ye say: What haue we
spoken agaynst the? Ye haue said:

P It is but idle labour, to serue God: What
profit haue we for keepinge his commaun-
mentes, and for walking humbly before the
Lorde of hostes? Therefore maye we say, that
the proude are happy, and that they which
deale with vngodlynesse, are set vp: for they
tempte God, and yet escape.

But they that feare God, say thus one to
another: the Lorde conuerseth and heareth
it. Yea it is before him a memoriall booke
written for such as feare the Lorde, and remem-
ber his name. And in that day that I will
make (sayth the Lorde of hostes) they shall be myne
owne possession: and I will saue them,
like as a man sauieth his owne son, that
doth him wronge. Turne you therefore, and
sayd: what difference is betwixt the righte-
eous & vngodly: betwixt him that seruet
God and him that serueth him not.

Malachi.

For marke, the day cometh that shall
burne as an oven: and all the proude, yea and

all such as do wickednesse, shall be stricken
and the daye that is for to come, shall burne
them up (sayth the Lorde of hostes) so that
it shall leaue them neither rote nor branch.

But vnto you that feare my name, shall
that Sonne of righteouslye saye, a healeth
shall be vnder his winges: ye shall go forth
& multiplye as the fat calves. Ye shall tread
downe the vngodlye: for they shall be like
the ashes vnder the soles of your feete, in
the daye that I shall make, sayth the
Lorde of hostes. Remember the

lawe of Moses my seruante
whiche I commaunded
to him in Horeb for
all Israel, with
the statutes
and or-
dynances.

Beholde I will sende you Elias
the prophete: before the cominge of
the day of great & fearful Lorde.

He shall turne the hartes of
the fathers to their
children, and the
hartes of the
children to
their
fathers.

There, that I come not to smite the
earth with cur-
sing
(?)

THE ENDE OF THE PROPHECYE OF MALACHI:
AND CONSEQUENTLY OF ALL
THE PROPHETES.

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22

20 THE VOLVME OF
THE BOKES CAL-
LED APOCRIPHA.

CONTEYNED IN THE COMMON

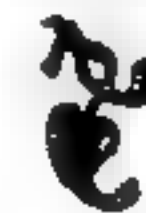
translacion in Latyn, whiche are not founde
in the Hebrue nor in the Chalde.

¶ ¶ ¶

THE REGISTRE THEROF.

20 The thirde booke of Eldas.
The fourth boke of Eldas.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the .iiij. children in the oven.
The storye of Susanna.
The story of Bel, and of the Dragon.
The prayer of Manasseh.
The fyfte boke of the Machabees.
The seconde booke of the Machabees.

¶ ¶ ¶



THE THYRDE BOKE OF
ESDRAS.

Josias holdeth possession. After his death is Je-
chonias his sonne made kynge in his steade: whom
the kynge of Egypt putteth oute, and letteth in
his brother Zedekiah. Jerusalem is destroyed, and
Jehoiachin taken.

CAP. I.

AND Josias helde
the feaste of Easter in
Jerusalem vnto the Lorde
and slewe the passouer
the fourteenth daye of the
first moneth. He set the
priestes also in their dayes
(by courses) beinge as-
traid in long garmentes in the temple of the
Lorde. And he spake vnto the Levites the ho-
ly ministers of Israel, that they shoulde ha-
lowe them selves vnto the Lorde, to set the
holp arche of the Lorde in the house that king
Salomon the sonne of David hadde buylded
and sayde: Ye shall no more beare the arke
vpon your shoulders. Now serue your Lorde,
and take the charge of his people of Israel,
after your byllages and your trybes: accor-
dyng as kynge David the kynge of Israel
hath ordeyned, and accordyng as Salomon
his sonne hath honourably prepared: yea loke
that ye all doe scrupce in the temple, accor-
dyng to the ordynynge and distribution of the
principall men, whiche are appoynted out of
the trybes, to two scrupce for the chyldren of
Israel. Kill the passouer, and prepare offerin-
ges for your brethren, and do accordyng to the
commaundment of the Lorde, whiche he gaue
vnto Moyses. And vnto the people that was
found, Josias gaue xxx. thousand shepe, lam-
bes, kyddes and goates, and thre thousand oxen.
These the kynge (of his princely liberalitie)
gaue vnto the people, accordyng as he had pro-
mised: and to the priestes for the passouer
he gaue two thousand shepe, and an hundred
oxen. Moreover Jechonias and Semcias, and
Athabaiel brethren, and Sababias, Ichiel,
and Josabab gaue them to the passouer,
foure thousand shepe, and foure hundred bul-
locks.

And when these thynges were broughte to
passe, the priestes and the Levites stode good-
ly in their ordynance, and had the bulcened breed
showour the tribes. And after the ordynynge
of the principall men in the trybes, they of-
fered vnto the Lorde in the sight of the pro-
ple, accordyng as it is wyrtten in the boke of
Josias, and so they roasted the Easter lambe,
as accordyng was. As for the thankofferin-
ges and the other, they dyght them in kettels
and pottes, and set them before the people in
good wyll, and afterwarde before them sel-
les, and the priestes. For the priestes offered
the fatte, but all the tyme was cryed, but
the Levites prepared for them selues and for
their brethren the chyldren of Aaron. The su-

gers also the chyldren of Asaph, stode in their
ordynance, accordyng as David had devised. So did
Asaph Zachary and Jothum, whiche were
appoynted by the king. Moreover the porters
and the keepers stode by the doores and that di-
ligently, so that none went out of his standing
and service for their brethren (the Levites) pre-
pared for them. Thus were all thynges per-
formed, that belonged to the offeringe of the
Lorde. In that day they held the passouer,
and offered thankofferings beynge the sacrifice
of the Lorde, accordyng to the commaundment
of kynge Josias.

So the chyldren of Israel whiche were then
present, held an honourable passouer, and the
feast of sweete byed leuen duren long. Yea fure
a passouer was not kept in Israel from the
tyme of the prophet Samuell. And all the kyn-
ges of Israel held not suche an Easter as this
whiche kynge Josias helde, and the priestes, the
Levites, the Jewes and all Israel, of all the
that were at Jerusalem. And in the xxviij. yere
of the reigne of Josias was this passouer
kept. And with a perfect heart vnder kynge Josi-
as ordeyned all his workes before the Lorde, and
the thynges that were wyrtten of him in ty-
mes past, concernynge those that sinned and
were vngodly agaynste the Lorde before all
people, and that sought not the worde of the
Lorde vpon Israel.

After all these actes of kynge Josias, Pha-
raoh the king of Egypt went by and came to-
ward Carchemis by Euphrates, and Josias went
to meete him. Then sent the kynge of Egypt vnto
Josias, saying: what haue I to do with the,
O king of Juda? I am not sent of the Lorde
to fight agaynste the, for my watre is by Euphrates,
go thou thy waye home agayn in all
the haste. And Josias wolde not turne agayn
vpon his charret, but undertooke to fighte a-
gaynste him, and harkened not vnto the word
of the prophete, whiche he tolde him oute of
the mouth of God, but preched a battayle a-
gaynste him in the felde of Megiddo. And the
princes pleased to kynge Josias. Then said the
kynge vnto his seruantes: Carre me awaye
out of the battayle, for I am sore wounded.
And immediatly his seruantes toke him a-
way out of the front of the battayle. The day
he vpon the seconde charret, came to Jerusalem,
died, and was buried in his fathers sepulchre.
And in all Ierusalem they mourned for Josias, yea
the rulers also with their wives made lamen-
tation for him vnto this daye. And this was
done euer sith in Israel.

These thynges are wyrtten in the boke of
the saydes of the kynges of Juda: namely
Ipe all the actes and workes of kynge Josi-
as, his power copall and maynteyne, his vnder-
standinge in the lawe of God, and what he
dide / yea thynges whiche are not wyrtten in
the boke of the kynges of Israel and Juda.
And the people toke Jechonias the sonne of
Josias, and made him kynge in steede of Je-
chonias his father, when he was xxxviij. yere olde.

And

iii. Reg. xviij.

ii. Reg. xxiij.

iii. Reg. xxiij.

ii. Reg. xxiij.

And he reigned ouer Israel .iii. monethes. And the kynge of Egypt put him downe. & he shold not reigne in Ierusalem, and rayled vp a rate of the people: namely an hundred talentes of silver and one talent of golde. The kynge of Egypt also made Ioachim his brother kynge of Iuda and Ierusalem. As for them of Iudges counsell with the king him selfe and Zaccabiles his brother, he toke them & caried them away prisoners in to Egypt. True and twenty yere olde was Ioachim, when he was made kynge in the lande of Iuda and Ierusalem, & he did euill before the Lorde. After this Nabuchodonosor the kynge of Babylon came vp, bound him with bandes of yron, & caried him vnto Babylon. Nabuchodonosor also toke all the vessels that were halowed in the temple of the Lorde, and all the iewels, & caried them vnto Babylon, and broughte them in to his owne temple at Babylon. Of his wickednesse and vngodlinesse it is written in the booke of the actes of the kynges. And Ioachim his son reigned in his stede. He was made kynge being xiiij. yere old, and reigned but thre monethes and .x. dayes at Ierusalem, and dyd euill before the Lorde. So after a yere Nabuchodonosor sent and caused him be brought vnto Babylon with the holy vessels of the Lorde, and made Sedechias his brother kynge of Iuda and Ierusalem, when he was .xij. yere olde, and he reigned .xj. yere.

And he dyd euill also in the sight of the Lorde, and cared not for the wordes that were spoken vnto him by the prophete Jeremie, at the mouth of the Lorde. And where as he hadde made an othe vnto the kynge Nabuchodonosor, he manwore him selfe, and toke from him, hauing a litle necke and belt, and transgressed all the statutes and ordinaunces of the Lorde God of Israel. The rulers also and heedes of the people of the Lorde did moche euill, & became vngodly more then the heathen, being desired in all maner of abominations: yea and defiled the holy temple at Ierusalem. And the God of their fathers sent his messengers vnto the, to turne them backe and to call them agayne from their synnes, for he wold sayne haue spared them, for his holy tabernacles sake. Nevertheless they had his messengers in detest: and loke what God spake vnto them by his prophetes, they made but a sport of it. This dwelt on so longe, til the Lorde was wrothe with his people for their vngodlinesse, and til he caused the kynge of the Caldees to come vp, which heere there yonge men with yfwerde: yea euen in the compasse of their holy temple and spared no bodie, neyther yonge man nor olde, neyther mayden nor younge man: but they were all deliuered in to the power of the kynge of the Caldees, and at the holy vessels of the Lorde, and the kynge's treasures toke they, and caried them vnto Babylon. As for the house of the Lorde, they bent it, & brake downe the walles of Ierusalem, set fyre vpon her tomes, destroyed all her noble buydynge, and brought them to nought, and the people that were not slayne with the sword, they caried vnto Babylon.

Thus became they prisoners and bondmen of the kynge of Babylon, till they were deliuered and rayned for them selues, & when the wordes of the Lorde were fulfilled, which he promysed them by the mouth of the prophete Jeremie, and till the land had her rest: namely all the tyme that it lay waste, hadde it rest and quyetnesse. .xxvij. yeres.

Cyrus gyueth licence to the Jewes to returne to Ierusalem, and reioyce them the vessels of the temple. After that are these letters sende to Artaxerxes, which accuse the Jewes for buydynge of the temple: and so is the buydynge begun of, vntil the seconde yere of Darius.

CAPL.

II.

NOW when kynge Cyrus reigned ouer the Persians, and when the Lorde wolde perfourme the worde that he had promysed by the mouth of the prophete Jeremie: the Lorde rayled by the spyrte of Cyrus the kynge of Persians, so that he caused this wyrtynge to be proclaimed thowme out his hole realme, saying: Thus sayth the kynge of Persians: the Lorde of Israel thus sayth the Lorde hath made me kynge of the lande and commaunded me to buyde him an house at Ierusalem in Iude. If there be anye now at your people, the Lorde be with him, and goe vp with him to Ierusalem. And all they that dwell rounde about the place, shal helpe them, whether it be with golde, with silver, with wyrtynge, with horses and necessarye cattle, and all other thynges that are brought with a free wyll to the house of the Lorde at Ierusalem.

Then the pryncypall men oute of the tribes and bylages of Iuda and Beniamin rose vp: so did the prelates also and the Levites (whom the Lorde had moued) to goe up and to buyde the house of the Lorde at Ierusalem. And they that were about them, helpe them with all maner of golde, and silver, and cattell also, and with many lycell gyses, & this dyd many one, whose mynde was stirred by therto. & Cyrus also brought forth the vessels and ornaments that were halowed vnto the Lorde (which Nabuchodonosor the kynge of Babylon had caried awaye from Ierusalem, and consecrated them to Belshazzar and his treasurers, and by him they were deliuered to Salmanafer the deputie in Iude. And this was the nombze of them: Two thousande and ceure hundred silver boules, thirtie silver basens, thirtie basens of golde two thousande and foure hundred boules of silver, and a thousande besydre. All the vessels of golde and silver, were fyue thousande eight hundred and .ix. These were nombred vnto Salmanafer, and them that were come agayne with him to Ierusalem out of Iude: Artaxerxes the kynge of Persia, these men: Balchamus, and Mitridatus, Sabellius, Bar-

chimus, Balchamus, Seimeus the scribe, and other that dwelte in Samaria and in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherein they complained vnto the kynge of them in Iude and Ierusalem. The letter was made after this maner.

By the seruantes, Balchimus the scribe, Sabellius the scribe, and other indiges of the court in Celosyria, and Phenices. Be it known and manifest to our Lorde the kynge, that the Jewes whiche are come by fro you vnto be in to the rebellious and wycked city, begyn to buyde it agayne, and the walles aboute it, and to set vp the temple a new. Howe if this cytye and the walles therof be set by agayne, they shall not onely refuse to geue tributes and taxes, but also rebel vnterly agaynst the kynge. And for so moche as they take this in hande now about the temple, we thought it reason, to thynke no scoine of it, but to shewe it vnto our Lorde the kynge, and to certifie him therof: to thintent that if it please the kynge, he maye cause it be soughte in the booke of old, and thou shalt fynde suche warning wyrtten, and shalt vnderstande that this city hath alwaye ben rebellious and disobedient, that it hath subdued kynges & cities, and that the Jewes which dwel therein, haue entred in a rebellious, obstinate, vnsubdued, and fighyng people, for the which cause this city is walled. Wherefore now we certifie our Lorde the kynge, that if this city be buyded & occupied agayne, and the walles therof set by new, thou shalt haue no passage in to Celosyria, and Phenices.

Then wrote the kynge to Balchimus the scribe wyrtter, to Balchamus, to Sabellius the scribe, and to the other officers and dwelers in Siria and Phenices, after this maner: I haue red the epistle whiche thou sendest vnto me, and haue commaunded to make diligent searche, and haue founde that the city hath euer rebelled agaynst the kynge, that the same people are disobedient, and haue caused moche warre, and that wycked kynges haue rayged in Ierusalem, whiche also haue rayled by laces of Siria and Phenices. Wherefore I haue commaunded those people that they shall not buyde the city, that they make no more of it, and that they procede no farther with the buydynge: for so moche as it might be the cause of warre and displeasure vnto kynges.

Howe when Balchimus and Sabellius the scribes, and the rulers in the lande hadde red the wyrtynge of kynge Artaxerxes, they gat them together, and came in all haste to Ierusalem, with an hoste of horsemen, and with moche people of foote, and forbad them to buyde. And so they left from buydynge of the temple, vnto the seconde yere of kynge Darius.

Cyrus maketh a feast. The thre sentences of the yonge men, of whiche the synne is declar-

CAPL.

III.

KYNGE Darius made a greafe feast vnto his seruantes, vnto all his court, and to all the officers of Media and Persia, yea to all the deputes and rulers that were vnder him from India vnto Ethiopia, an hundred and .xxvij. countreys. So when they had eaten and dronken, being satisfied, and were gone home agayne. Darius the kynge went in to his chambze, layde him downe to slepe, and so awaked.

Then the thre yonge men that kepte the kynge's person, and watched his bodie commoned amonge them selues, and spake one to another: let euerye one of vs saye some thyng, and loke whose sentence is wyrtter and more excellent then the other, vnto him shall kynge Darius geue great gyftes, and clothe him with purple. We shall geue him vessels of golde to dyne in, clothes of golde and coueringes: he shall make him a costly charer, and a bydle of golde, he shall geue him a bonet of hytte sphe, and a cheyne of golde about his necke: yea he shall be the seconde and princypall next vnto kynge Darius, and that because of his wisdom, and that he be called the kynge's kynsmen.

So euerye one wrote his meanynge, sealed it, and layd it vnder the kynge's pylow, and sayd: when the kynge awaketh, we wyll geue him oure wyrtynge, and loke whose wyrtynge the kynge and his chiefe lordes iudge to be the moost wyrtly spoken, the same shall haue the byrt. One wrote: Wyne is a strong thyng. The seconde wrote: The kynge is stronger. The thirde wrote: Women haue yet more strengthe, but aboue all thynges the truth beareth awaye the victory. Now when the kynge was woken by, they toke theyr wyrtynge, and deliuered them vnto him, and so he red them. Then sent he forth to call all his chiefe lordes, all the deputes and rulers of the countreys of Media & Persia. And when they were set downe in the counsell, the wyrtynge were red before them. And he commaunded to call for the yonge men, that they might declare their meaninges the selues by mouth. So when they were sent for and came in, the king said vnto them: shewe vs and make vs to vnderstande what the thynges are that ye haue wyrtten.

Then began the fyrst (whiche hadde spoken of the strengthe of wyne) and sayd: O ye yonge men, wyne is marueylous strong, and ouercometh them that dyneke it: it dyspucth the mynde, and byngeth both the poore man and the kynge to dotage and vanitie. Thus dothe it also with the bondman and with the free: with the poore, and ryche: it taketh awaye theyr vnderstandynge, and maketh them catelesse and meere, so that none of them remembreth anye beuynesse. bette, oute: It causeth a man to thynke also that the thyng whiche he dothe is honest and good: and remembreth not that he is a kynge, nor that he is in authority, and that he ought not to doe suche thynges.

Moreover, when men are drunken, they forget all friendship, all brotherly fellowship, and love: but as soon as they are drunken, they draw out the sword and will fight: and when they are layd downe from the wine, and so risen up againe, they can not tell what they say: Iudge ye now, is not wine the first good? for who wolde els take in hande to do suche thynges? And when he had spoken this he helde his tongue.

The declaration of the two last sentences of the ponge men, propounded in the Chapter before: of which last, that is, that verity beareth the victory in all thynges, is most commended and allowed. Darius wryteth letters to all the rulers under him, that they shoulde ayde Zorobabel in the buyldinge of Jerusalem.

CAPL.

IIII.

Then the seconde (whiche had sayde that the kyng was stronger) began to speke saying: O ye men, are not they the good and mooste excellent, that conquere the lande and the see, and all that is in the see, & in the earth? Now is the kyng lord of all these thynges, and hath dominion of them all: and loke what he commaundeth, it is doone. If he sende his men forth a martch, they goe, and breake downe hylls, wailles, and towres. They are slayne, and see (other men) them selues, and ouer passe not the kynges word. If they get the victory, they bring the kyng all the spoyle. Aphenwile the other that meyle not with warres and fighting, but till the grounde: when they see the kynges tribune to the kyng. And if the kyng alone do but commaunde to hyll, they hyll: if he commaunde to fozgoue, they fozgoue: if he commaunde to smyte, they smyte: if he byd buye awaye, they buye awaye: if he commaunde to buyde, they buyde: if he commaunde to breake downe, they breake downe: if he commaunde to plante, they plante. The common people and the rulers are obedient vnto him.

B And the kyng in the meane season spyteth him domne, catech and drunken, and taketh his rest: then kepe they watche rounde about the kyng, and not one of them dare gette him out of the waye to do his owne busynesse, but must be obedient vnto the kyng at a word. Iudge ye now, O ye men, how wolde not he goe farre about, vnto whom men are thus obedient? And when he had spoke this, he helde his tongue.

The thyrde, whose name was Zorobabel, whiche had spoken of women and of truthe, began to saye after this maner: O ye men, it is not the great kyng, it is not the multitude of men, neither is it wine that excelleth: Who is it then that hath the lordshipp ouer them? Haue not women borne the kyng and all the people that rule those thynges? Haue not women borne them, & brought the by, that plant the vines wherout the wine cometh? They make garmentes for all men, they geue honour vnto all men, & without women can not men

lyue. If they gather gold and siluer, & all precious thynges, and se a fayre well fauoured woman, they leane all together and turne they eyes onely vnto the woman, & gaze vpon her and haue more desire vnto her, then vnto siluer and gold, or any manner of precious thing. A man leaueh his father that brought him by he leueth his own natural country & church, vnto the woman: yea he receiueh his life in the woman, and remembreth neither father, nor mother, ne countrey. By this the ye must knowe that women haue the dominion ouer you.

C Dothe it greeue you? A man catech his swerde, and goeth his waye to slea, to kill, to martcher, to sayle vpon the see, and seeth a lyon, and goeth in the darckenesse: and when he hath slessen, disceyued and robbed, he bringeth it vnto his loue. Agayne, a man loneth his wyfe better then father or mother: yea, manye one there be that renne out of they wyttes, and become bondemen for they wyues sake: many one also haue perished, and haue bene slayne, and haue synned because of women.

And nowe byleue me, I knowe a kyng, whiche is great in his power, and all landes stande in awe of him, and no man dare laye hand vpon him: yett did I se that Apame (the daughter of the great kyng Bartacus) the kynges concubine, sat besyde the kyng vpon his ryght hande, and toke of his crowne from his heed, and set it vpon her owne heed, and smote the kyng with her left hande. Howe ouer the kyng looked vpon her in open mouth: if she laughed vpon him, he laughed also: but if she toke any displeasure with him, the kyng was fayne to flatter her, and to geue her good wordes, till he hadde gotten her favour agayne.

O ye men, are not women then stronger? Great is the earth, and grete is the heuen that do these thynges. Then the kyng and the princes looked one vpon another. So he began to speake of the truthe. O ye men, are not women stronger? Great is the earth, grete is the heuen, swyfte is the course of the sunne, he compasseth the heuen rounde about, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? Yea great is the truthe, and stronger then all thynges. All the earth calleth vpon the truthe, the heuen prayeth it, all workes make and tremble at it, and with it is no vneyghtous thing. What is vneyghtous: the kyng is vneyghtous, & men are vneyghtous, all the chyldren of men are vneyghtous, yea all they workes are vneyghtous, and there is no truthe in them, in they vneyghtousnesse also shall they be destroyed and perishe. As for the truthe, it endureth, and is alwaye stronge: it is truthe and conquereth, for euermore wolde without ende.

The truthe accepteth no personnes, it putteth no difference betwixt: it is the same, betwixt the myghtye or simple, but bothe eygh vnto euery man, whether they be euill or good, and all men are louingly deale with all in the workes of it. In the iudge ment of it

there is no vneyghtous thing, but strength, kingdom and power, & maynteyn for euermore. Blessed be the God of truthe.

And with that he helde his tongue, and all the people cryed and sayd: Great is the truthe, and about all. Then sayd the kyng vnto him: What thou wylt, more then is appoynted in the wytyng, and I shall geue it the, for thou arte founde wiser then thy companions: thou walke yett nexte me, and be my husband. Then sayd he vnto the kyng: Remember the promise and vow which thou hadst soken and promysed (in the daye when thou camest to the kyngdome) to buyde vnto Jerusalem, and to sende agayne all the vessels and iuwels that were taken awaye out of Jerusalem: whiche Cyrus separated when he entred in Babylon, and wolde haue resold them agayne euere there. And thy mynde was to buyde vnto the temple, whiche the Chaldeans bent when Jerusalem was destroyed by the Chaldeans. This onely (O kyng) is the thyng that I requyre, this is the maiestye, whiche I desire and aske of the: that thou prytourne the vowe whiche thou with thyne owne mouth hast made vnto the kyng of heuen.

Then Darius the kyng nodde vp, and kissed him, and wrote a lettre vnto all the wytyngs and officers, to all the Lordes and nobles, that they shoulde conuey him forth, & all them that wolde goe vp with him. He wrote a lettre also vnto all the officers that were in Babylon and Phenicia, & vnto Apbanus, that they shoulde drawe Cedre trees from Lybanus vnto Jerusalem, to buyde the city with all. Howouer he wrote vnto all the Jewes that were gone out of his realme in to Jery, because of the freedome, that no officer no ruler no officer, shoulde come to their doores: and that all they lande whiche they had conquered, shoulde be free and not tributary. And that the Chaldeans shoulde geue ouer the cities and villages of the Jewes whiche they had taken in: yea and that they shoulde yett geue xx. talents to the buylding of the temple, vntill the time that it were finished, and to the daye following of the burnt offerings (as it is commaunded) ten talents yett also: and that all they which come from Babylon to buyde the city shoulde haue free libertie, they and their chyldren and all the priestes.

He wrote the greatnesse also and commaundment of the holy garment shoulde be geuen them when they ministred, and wrote that commaundmentes shoulde be geuen to the Levites vntill the day that the house were finished, & Jerusalem buylded vp: and commaunded that they that watched the city shoulde haue their portions and wages.

He gaue ouer also all the vessels that Cyrus had separated from Babylon, and all that Cyrus had geuen in commaundment, the same charged he also that it shoulde be done and sent vnto Jerusalem. Now when this yonge man was gone forth, he turned his face toward Jerusalem, and prayed the king of heuen and said: O God that commaundeth the victory, of the cometh

thynges & clevenesse, and I am thy seruant, blessed art thou whiche hast geuen me wisdom: the thyng I praye, O Lord, thou God of our fathers.

And so he toke the letters, and went vnto Babylon, and when he came there, he tolde this vnto all his brethren that were at Babylon, and they prayed the God of they fathers, that he hadde geuen them restlesynge and libertie to goo vp and to buyde Jerusalem, and the temple (whiche is there called after the name of the Lord) and they reioysed with instrumentes and gladde leuen dayes longe.

They that retorne to Jerusalem are nombred, they began to laye the foundacyon of the temple, but are let by the meanes of enemies, and so is the buyldinge dyspayned by the space of two yeres.

CAPL.

V.

After this were the principal men of all the villages, chosen in the tribes & kynredes, that they shoulde goe vp, with their wyues and chyldren, with they seruantes and maydens, with all they cattell and substance. And Darius the kyng sent with them a thousande horsemen, to conuey them safely vnto Jerusalem: and they brethren were glad, playing vpon instrumentes, and singing. And these are the names of the men whiche went vp out of the villages, according to the tribes. Of the priestes, the sonne of Phinehas, the sonne of Aaron: Jesus the sonne of Josede, Joachim the sonne of Zorobabel, the sonne of Salathiel (of the kynred of David, out of the kynred of Phares, of the tribe of Juda) whiche spake wonderfull thynges vnder Darius the kyng of Persia, in the seconde yere of his raigne in the first moneth of Nisan.

These also are they of Jery whiche came vp and turned agayne vnto Jerusalem, out of the captivite that Nabucodonosor the kyng of Babylon had brought vnto Babilon. And euery man sought his portion agayne in Jery his city, they that came with Zorobabel, & with Jesus, Nehemias, Saraias, Raiaias, Elimeas, Eimannus, Harbodorus, Drester, Herodias, Idchor, Odius, Eimannus, one of their princes.

And the nombre of them according to they kynredes and rulers were. The chyldren of Phares, two thousand, an hundred thye score and twelue. The chyldren of Issachar, thye thousand, an hundred and lviij. The chyldren of Ioseph, an hundred & xliij. In the sonnes of Jesus and Joabes, a thousande thye. & a two. The sonnes of Beniu, two thousande foure hundred thye score and ten. The sonnes of Ebozabab, two hundred and xviij. The sonnes of Banica, an hundred thye score and lxxviij. The sonnes of Reber, four hundred and xviij. The sonnes of Arthad, foure hundred and xviij. The sonnes of Eban, thye and lviij. The sonnes of Zorobabel, two thousand and lxxviij. The sonnes of Abin, four. & thye score & one.

And the

The sonnes of Adaredis, an hundred & eight.
The sonnes of Elaso and Zelas, an hundred
and seven. The sonnes of Egojer, foure hun-
dred and .xxxiij. The sonnes of Eedarbone, an
hundred and .xxxiij. The sonnes of Bananias
an hundred and lxxxiij. The sonnes of Alosai.
x. The sonnes of Maslar, four hundred & .xxij.
The sonnes of Zabarus. xcv. The sonnes of
Shepholemon, an hundred and .xxxiij. The son-
nes of Pipopas, fifty and five. The sonnes of
Iechauarus, an hundred and .lviij. The son-
nes of Zeberthanus, an hundred and .xxxiij. The
sones of Creasparos (which is called also E-
nobiares and Hobias) four. L. and .xxxiij. Of
turm of Gramos and Gabea, an. L. and .xxij.
Of them of Besselon and Scagge. lxx. Of the
of Basarus, an hundred and .xxxiij. Of them of
Wecchenobes. lv. Of the sones of Liplis, there
were an hundred. lv. Of the sonnes of Laba-
rus, three hundred and .lviij. Of the sonnes of
Sichem, three hundred three score and cen. Of
the sonnes of Suadon and Elimon, three hun-
dred. lxxviij. Of the sonnes of Eicus, two
thousande an hundred and .xlv. The sonnes of
Auaas, three hundred. lxx.

E The priefes: The founnes of Iedbus: The
founnes of Suther: The founnes of El Iafib,
the hundred the fcore and twelue. The foun-
nes of Emerus, two hundred fifty & two. The
founnes of Falutius, the hundred & lxxij. The
founnes of Carca, two hundred and xxvij. The
Leuties: The founnes of Iefus in Cadugel &
Wanus, and Serbias, and Eotas, lxxvij
and four.

The hole nombre of these from twelue years was the thousande fouce hundred & lxxij. Of the sonnes, daughters and wives, y hole summe was, a thousande, two hundred and foure and two. The sonnes of the Priestes that prayled God in the temple: The sonns of Elaph, of whome there were an hundred and xxviij. But the dooze keepers were: The chyldren of Elimeus, the chyldre of Aier, the chyldren of amon, the chyldren of Acuba, Espar, the chyldren of Tobl, an hundred thetye and nyne in all.

The Priests that serued in the temple:
The sonnes of Seli, the sonnes of Galspha,
the sonnes of Tobloch, the sonnes of Earia,
The sonnes of Sub, the sonnes of Yeliu, the
sonnes of Abana, the sonnes of Amacha,
the sonnes of Aegab, the sonnes of Acha, the
sonnes of Aetha, the sonnes of Aggab, the
sonnes of Day, the sonnes of Quant, the
sonnes of Cana, the sonnes of Sedou, the
sonnes of Au, the sonnes of Kadin, the son-
nes o. Delamon, the sonnes of Hecyoba, the
sonnes of Calaba, the sonnes of Giza, the
sonnes of Ozul, the sonnes of Sinona, the
sonnes of Iara, the sonnes of Hiltam, the
sonnes o. Ahana, the sonnes of Hancet, the
sonnes of Hushin, the sonnes of Adufa, the
sonnes of Agua, the sonnes of Azur, the son-
nes of Hazon, the sonnes of Pailalon, the
sonnes of Aceda, the sonnes of Husa, the
sonnes of Careb, the sonnes of Bacus, the
sonnes o. Surra, the sonnes of Loch, the
sonnes o. Hahit, the sonnes of Agida, the

sonnes of Dedon : Salomon his sonnes, the
sonnes of Asaphot, the sonnes of Phasida, the
sonnes of Aeli, the sonnes of Dedon, the
sonnes of Gaddabel the sonnes of Zaphen,
the sonnes of Aggia, the sonnes of Sachere,
the sonnes of Sabathem, the sonnes of Sa-
roneth, the sonnes of Safat, the sonnes of
Ania, the sonnes of Safus, the sonnes of Ad-
rus, the sonnes of Suba, the sonnes of En-
ra, the sonnes of Rabotis, the sonnes of Phas-
phat, the sonnes of Salomon. All these my-
nistrd in the Sanctuary, and were thre hun-
dred of Salomon : euen foure hundred thye
score and ten.

These following are they, that went by his
Chelmellat Zbelaria (whose pilces were Eze
melâ and Eareb) and might not them forthe
these cities and kynedes, how they were of
Israel: the sonnes of Salarus, the sonnes of
Zuben, the sonnes of Rechoaicus. Of the
pcedes that executed the office of the pced-
hode, and were not found: the sonnes of O-
bis, the sonnes of Achilos, the sonnes of Ab-
din, whiche maryed one of the daughters of
Bargelen, and were named after him. The
wyppinge of the same kyned was sought in
register of their generacion, but it was not
founde: and therefore were they forbydden to
execute the office of pcedhode. Unto the son
Rehemias a Zbheras, that they shold have
no pacion in the Sanctuace, tll there cõe
by an hye pced, that were well instruct in the
playne clerenselle and truth. Of all Israel (be-
syde seruautes and mapbens) there were. xij.
thousande, thye hundred and. xl. Some were
there of seruautes and mapbens, seven. xij.
thye hundred and. xxvj. Of spynge men and
singinge women, there were two. C. and. lxx.
Four hundred and. xxvj. Camels. Seven. C.
and. xxxvj. hoxis. Two hundred thousande
foyre and fyue milis. Fyue thousande and
xxxv assis.

They beedes also, and the rulers of the
scribes, when they came to Ierusalem, and
made buyde and set vp the temple of God
agayne in his place, they gaue after them a
brikt, vnto the temple, to the sacrifice, and to
the seruice of the Sanctuary twelue thou-
sande poundes of golde, foue thousande of sil-
uer, and an hundred pices of garments. And
so dwelre the pices and the Jewes, and
the people that wence out to Ierusalem, and
the countrey there aboute, the Iungers also
the porters eury one of Israell in his owne
lanec.

So when the seventh moneth came, and when the children of Israel were cusey man at his busynesse, they came all with one consent into the court, whiche was before the Gate doore. And there stood Jechaa the sonne of Josheber, and his brethren, the priests, and Zorobabel the sonne of Salathiel, and his brethren, setting up an altar to offer burnt sacrifices vpon it, as it is written in the lawe of Moses.

Where came people who of other countries,
 & the heathen & of all kinds to see by and
 see in his place, and with families and birds
 examples

offerings vnto the Lorde in the morninge.
And so they helde the feast of tabernacles as
it is commaunded in the lawe: And dayly
offred they as accordeinge was. and made the
sacrifices appoynted, the offerings also of
the Sabbathes and of the newe Moones, &
all holy feastes. And all they that bowed of-
ferrings vnto the Lorde, beganne at the newe
Moone of the seventh moneth to offer vnto
God, for the temple of the Lorde was not
yet builded. And they gaue vnto the workmen
carpenters, moneys, meate, and drinke with
chearefulness. Vnto them of Sidon also and
Tyre they gaue carres, that they shoulde carry
cedre trees frome Libanus to Beithers and
breames, and that they shoulde make wyppes
for the heauen of Ioppe, accordeinge as it was
appoynted and ordeyned by Tyrrus kinge of
the Persians.

And in the seconde yere they came in to the temple of God at Ierusalem. In the second moneth beganne Zorobabell the sonne of Salathiel, and Iesur the sonne of Josede & their brethzen the priests and Levites, and all they that were come vnto Ierusalem out of the captiuitie of Babilon, and lapde the foundation of the temple, in the newe moneth of the second moneth in the second yere that they were come in to Ieruzal and Ierusalem. And they appoynted the Levites (that were about .xx. yere olde) vnto the scrupce of the Lozde: so Iesua and his sonnes and his brethern all the Levites stode to gyther, and performed the lawe and ordynance in the house of the Lozde.

And the priests shode, and had their garments and trumpets, and the Levites, the sonnes of Asaph haddeymballes, gurninge thanks and prayles vnto the Lorde, accordinge as Dauid the kinge of Israel had ordeyned. And the songe that they dyd sing vnto the Lorde, was after this maner: O sing vnto the Lorde, for he is gracious, and his goodnes vpon Israel endureth for euer. And all the people blew out with trumpettes, and songe with loude voyce, praisinge the Lorde together in the reespynge vp of the house of the Lorde. There came also frome amonge the priests and Levites the rulers and elders, accordinge to the tribes and kindredes (suche as had sent the house afore) to the buyldinge of this temple with greate crye and greate mourninge, many also with trumpettes and great voyce: In so moche, that the trumpettes myght not well be hearde for the weeping and mourninge. For the common people blew goodly vpon the trumpettes.

Then came the enemies of the tribes of
Judah and Benjamin, to knowe what that
tumult was, and noyle of their names might
be. And they pleyued that it was they which
were come agayne out of captiuitie, & would
dyspote the temple by a newe bnd to the King
of Israel. So they went to Zorobabel
and Telsus, and to the rulers of the villages
and sayde vnto them: Shal we be made
powello? for we like wylde beastes haue heard your
loyes, and we walke after the same maner,

from the dayes of Ahasareth the king of As-
siria, which brought vs hyther. Then Zoro-
babel and Iesus and the rulers of the vylla-
ges of Iſrael ſayd vnto them: It is not meete
that ye ſhoulde buyde the temple of our God
with vs: we oure ſelues alone wyll buyde
vnto the Lorde, lyke as Cyrus the kinge of
the Perſians hath commanded vs.

But the heithen in the lande lapde them
selues agaynste those that were in Jernye,
helpe by the buydrynge from them, laped
wapte vpon them pzeurpe, stopped suche as
brought any thing to the, forbad the to build,
and hyndered those that made them passage,
that the buydryng wuld not be so punyshed:
and this continued so longe as kinge Cris-
tyened: and so they put of the buydrynge for
the space of two yeres, vntyll the raggne of
kyng Darius.

Haggai and zachary prophete. They build the temple without let or hynderaunce, by the cōmandement of Darius.

CAPT.

VI.

Notwithstandinge in the seconde pere
Of the raigne of Darius, Aggeus and
Zachary the sonne of Addo prophesied
vpon them in Zewry and Jerusalem, in the
name of the God of Israel. Then Zorobabel
the sonne of Salathiel and Jesus the sonne
of Josedec stode vp, and beganne to buylde s
house of the Lorde at Jerusalem, when the
Prophetes of the Lorde helped them.

At the same time came Silennes the vnder
Shewe in Syria and Phences, with the lāh
loves and his companions, and sayde vnto
them: Who hath bydden and commanded
you to burie the house, to make the rose &
all other thynges agayne? And who are the
worke men, that buryde them? Nevertheless
the elders of the Jewes had such grace of a
Word that they wold not be let (though they
were prouoked thereto) but buryed on syl,
vntill a tyme of kyng Darius were certified
ther of, as an answer receyued from him. The
letter was that these men sent vnto kyng Dā-
rus, was after this maner.

Sithence the vnder Shyrene in Siria and
phenices, and the landloides with their co-
paragons, which are made rulers in Siria &
phenices, sende their Salutation vnto Da-
uidus the kinge. We scrpye oure Loide the
hpyre, that we came into the lande of Iewry
and went to Jerusalem: where we founde
them buryinge the great house of God and
the temple, with greace cofier: free stone and
with goodle crumbe for the walles: so they
in the greace had with the wothe, and heire
and a seker, and it goth forth vnsperous
to the hmyre, and with greace diligence &
wothspayit mad.

While others in the streets, who had come in from the country to make up the house and the brothering, with this mind to the intent that they might escape the persecution, sought to do so, the names of those that were the first

iii. Reg. vi. a

iii. Reg. xxi. c. v. Jerem. xxxix. li.

i. Esdr. vi. c.

fers of the worke. So they went, as this an-
swereth: we are the seruantes of y^e Lord, which
made heauen and earth: and as for this house
it hath bene buylded & set vp afore tyme by y^e
great and myghty kyng of Israel. But whē
our fathers sinned agaynst the God of Israel, he gaue
them ouer in to the power of Nabuchodonosor
kyng of Babylon the kyng of the Chal-
dees, which brake downe the house, and brest
it, and caryed awaye the people prisoners un-
to Babylon. Reuertheles, in the fyfth yere
that kyng Cyrus reigned at Babylon, Ci-
rus the kyng wote and commaunded to
buyld by this house agayne: and all the or-
naments that Nabuchodonosor caryed a-
way from Jerusalem unto Babylon, and ap-
propriated vnto his own temple: these brought
Cyrus forth agayne, & deliuered the to Zo-
robabel & to Salmanasar the vnder Shire
commaundynge them that they shoulde bring
those same ornaments agayne to Jerusalem
in to the temple, & to begynne to tyme forth, to
buyld y^e temple agayne in his own place. The
Salmanasar layde the foundation of the
Lords house at Jerusalem, and euer sence
haue they buylded, & yet it is not ended. And
euer sence, y^e kyng, if thou thyngest it good,
let it be sought in the Lpzyaces and rolls
of kyng Cyrus: for it is founde then, that it
is done with y^e counsell and consent of kyng
Cyrus, and of our Lord the kyng be so myn-
ted, let him wyte vnto us therof.

i. Esdr. vi. a
ii. Esdr. vi. c.

Then commaunded kyng Darius, to seke
in the Lpzyaces: and so at Egbathanis in a
lytle cytye in Media there was founde such
a wytyng: In the fyfth yere of the raygne
of Cyrus the same kyng Cyrus commaun-
ded that the house of the Lord at Jerusalem
shoulde be buylded agayne (and ordour to be
made there continually vnto the Lord) whose
hegyth shall be x. cubytes, and the brydeith
xi. cubytes, and my square with thye hewen
stones, with a sort of cymbe of the same cos-
tury, yea with a newe last, and the expences
therof to be gyven of the house of kyng Cy-
rus.

And the ornaments of golde and syluer, y^e
Nabuchodonosor toke out of the house of y^e
Lord at Jerusalem, shall be set agayne in y^e
temple at Jerusalem, where they were afore.
Shennes also the vnder Shire in Siria and
Phenices, the panyes and theyr compa-
nyons, and the other that be heade rulers in
Siria & Phenices, shall not medle nor haue
any thyng to do with that place.

Darius haue commaunded also, that they
shall buyld the house of the Lord hole vp,
and haue ordeyned them, to helpe those that
be come out of captiuyte: till the house of
the Lord be syned: and out of the trebutte
and taxinge that is yearlye rayld by in Si-
ria and Phenices, diligently to geue them
a certayne summe to the offyce of the Lord
and the same to be deliuered vnto Zoroba-
bel y^e off. cer. that he therewithal may ordeyne
burne, sacrifices, lambes, and corne, sake, wyne
and oyle, and that continuallye euer y^e yere:

after the expences whiche the prestes that be
at Jerusalem, shewe to be made dayly: this
shall be geuen vnto them without delaye: for
they may offer sacrifices dayly to the blessed
God, for the kyng and for his seruantes,
and to praye for their liues. And it be pro-
myssed also on euery syde, that whosoever
breketh y^e despyeth this commaundement of y^e
kyng, shall be hanged vpon a gallows (made
of his owne good) and all his goodes shalbe
seised vnto the kyng.

The Lord therefore (whose name is there
called vpon) rote out and despoyle all the ky-
nges and people, that undertake by violence
to hinder the same, or to deale vntruly
with the house of the Lord at Jerusalem. y^e
Darius the kyng haue ordeyned, that these
thynges shall be done with all diligence.

The temple is syned and dedicate: and the
feast of vnturned byed is holden.

CAPL VII.

Then shennes the vnder Shire in Si-
ria, and Phenices, and the other
Landlordes with theyr companions,
abeyed the thynges that kyng Darius had
ordeyned, were diligent in the holy wyth
and were felow helpers with the elders
of the Jewes. And so the worke of the house
went forth and prospered, when Aggeus
and Zachary prophesied.

And they performed all thynges that
the commaundement of the Lord God of
Israel, and after the deuyce of Cyrus, Darius,
us, and Artaxerxes kynges of yere.

And thus was our house syned vnto y^e
the xiii. daye of the moneth Adar in the ii.
yere of kyng Darius. And the chyldren of
Israel the prestes and the Leuites, and the
other that were come out of captiuyte, and
such as were ioynd vnto them, byd away
as it is wytyen in the booke of Esdras.
And in the dedycation of the temple they of-
fired an hundred oxen, an hundred rammes,
xiiij. hundred lambes, and xiiij. goates for the
synnes of all the people of Israel. After the
nombre of the tybes of Israel. The prestes
also & the Leuites stode arrayed in the prestes
garmentes, after the tybes, ouer at the wy-
th of the Lord God of Israel: and theye
to the booke of Esdras, and the prestes by all
the voyces.

And the chyldren of Israel (with those that
were come out of captiuyte) helde the pas-
uer the xiii. daye of the fyfth moneth, when
the prestes and the Leuites were sanctified.
They that came out of captiuyte, were not
all sanctified together: but the Leuites were
all sanctified together. Also all they that
came out of captiuyte, helde y^e sacrifice lambes
for theyr brethren, for the prestes and for the
leuites. And the chyldren of Israel that came
out of captiuyte, and escaped from all chea-
pominacions of y^e heathen, sought the Lord,
and helpe the feast of vnturned byed.

dayes longe, eatyng and drynyng and were
merry before the Lord: that the Lord had
turned the deuyce of the kyng of Assiria, and
comforted their handes to the workes of y^e
Lord God of Israel.

Esdras causeth the people to assemble and come
together, and then readeth them the lawe. They
kepe the feast of Tabernacles.

CAPL VIII.

Ad after him, when Artaxerxes the
kyng of the Persians reigned, there
wente vnto him Esdras the sonne of
Sarias, the sonne of Azarias, the son of Hei-
chab, the sonne of Sallum, the sonne of Sa-
dai, the sonne of Achitob, the sonne of Ama-
rias, the son of Azarias, the son of Bocrus,
the sonne of Abisai, the sonne of Phineas, the
sonne of Eleazar, the sonne of Aarō the fyfth
yere. This Esdras went by from Babylon
for he had good vnderstandinge in the lawe,
of Moses, that was gyven of the Lord God
of Israel, to be taught and done in deede. And
the kyng fauoured him, and byd him great
mayte and honoure, after all his desires.
There went by with him also certayne of
the chyldren of Israel, of the prestes of y^e Le-
uites, of the syngers, porters and mynisters
of the temple at Jerusalem.

In the vij. yere of the raygne of kyng
Artaxerxes, in the v. moneth, that is in the
vij. yere of the raygne, they wente frome
Babylon in the nyete moone of the fyfth mo-
nth, and came the hygge waye to Jerusa-
lem after his commaundemente, lyke as the
Lord hadde prospered theiourney. For in
this Esdras gat greete instruction that he
shoulde leaue none of the thynges despyde,
whiche are in the lawe and commaundemen-
tes of God. And he taughte hole Israel all
the goodnes and iudgement.

Then came the Secretaries of kyng Ar-
taxerxes, and deliuered the wytynges (that
were come from Artaxerxes the kyng) to Es-
dras the preste and reder of the lawe of the
Lord: And this is the cōpye of the letter.
Kyng Artaxerxes sendeth his greetynge vnto
Esdras the preste and reder of the lawe
of the Lord: Of synthyng and good will I
haue ordeyned and charged, p^r there be anye
of the Jewes, of the prestes and Leuites in
myrealm, which despyeth and is contente
to go with the vnto Jerusalem, that he may
do it. Therefore p^r any be minded to breake the
company, let them come together, & go with
the (lyke as I am content and my seuen fre-
des my counsellers) to se what they do at Je-
rusalem and in Jeryco, and helpe the thynges
arowynge as thou hast in the lawe of the
Lord: and to byngne the gyftes vnto God y^e
Lord of Israel, that I and my frendes haue
promysed to Jerusalem, and all the syluer &
golde that is in the countrey of Babylon,
vnto the Lord to Jerusalem, with the thyng
that is gyven for the people in the Leydes
temple at Jerusalem: Yea that the same sh

uer and golde maye be gathered, and oren, &
mes, shepe and goates and other that be long
to these thynges: and that they maye offer sa-
crifices vnto the Lord, whiche is at Jeru-
salem.

And what so euer thou and thy brethren
wyl doo with syluer and golde, that doo
after thy mynde, and after the commaunde-
ment of the Lord thy God: & lyke wyse with
all the doyle vessels, that are gyven the for y^e
seruyce of the house of the Lord thy God: and
other thynges wharsoeuer is necessary for the
to the worke of the temple, that shal be gyue
y^e of the kynges treasure: and loke what thou
wylt doo with the golde and syluer, that doo
after the wyll of the Lord.

And y^e kyng Artaxerxes haue commaunded
the keepers of the treasures in Siria and Phen-
ices, that wharsoeuer Esdras the preste and
reder of the lawe of the Lord doth wyte, it
shall be gyven him: till an. c. talents of sil-
uer, and of golde in lyke maner: & come al-
so an hundred measures, and till an hundred
bessels of wyne, and other plentous thynges
without nombre. Let all thynges be done af-
ter the lawe of the hygher God, that y^e mayth
of God aple not in the realme of the kyng
and of his sonnes. I commaund you also, that
ye requyre no tax ne trebutte of the prestes,
Leuites syngers, and mynisters of the tem-
ple, ne of the wyters: and that no man haue
auctorite to medle any thyng agaynst the.
As for the (y^e Esdras) let thou iudges and ar-
biters in the hole land of Siria and Phen-
ices, after the wyldome of God: and learne
al such as are ignorant in the lawe of God
thy Lord, & let al them that offende agaynst
the lawe, be punysshed: whether it be with
payne, to be condemned in money, or to be
banysht.

Then sayde Esdras the wyter. Blessed be
the God of our fathers, that hath gyven so
good a mynde and wyll in to the herte of the
kyng to magnifye his house that is at Jeru-
salem, and hath made me to be accepted in
the syght of the kyng, of his counsell, of his
freendes and of his nobles.

And so I was stedfast in my mynde, accor-
dyng as the Lord my God helpe me, and I
chose out men of Israel to go by with me.

And these are the heades (after their kindredes)
and houses of their fathers (that went by
me frome Babylon, out of the kingdome of
Artaxerxes: Of the sonnes of Phares, Gersho-
nius. Of y^e sonnes of Simeon, Amelius. Of
the sonnes of Dauid, Acus, y^e sonne of Le-
lia.

Of the sonnes of Phares, Zachary: & with
him there turned agayne an hundred and fye
tye men. Of the sonnes of the captayne of
Babylon, Zarei, and with him. iij. hundred
and. l. men. Of the sonnes of Zachary, Jeho-
mas, Zecholy, & with him. iij. c. and. l. men.
Of the sonnes of Salamaas, & Getholie, &
lxx. with him. Of y^e sonnes of Zaphacia, Za-
rias & Idelle, & with him. lxx. Of the sonnes
of Job, Abdias & Jehiel, and with hym. iij. c. &
twelue

Twelve men. Of the sonnes of Banai, Sal-
moth the son of Josaphia, & with hym an, &
a. l. m. Of the sonnes of Becr, Zachary, Be-
ber, and with him. i. l. and. viij. men. Of the
sonnes of Eled, Johannes Ezechia, & with
hym. a. l. x. men. Of the sonnes of Adoniam
those that were the last, and these are they
names: Elyshalam the sonne of Sebell and
Semetias, and with him. lxx. men. All these
called together by the water Ebia, where
we pitched our tents the dayes, and there
I murdered them.

As for the sonnes of the priests and Leu-
ites, I founde none there. Then sent I unto
Elezar, and Eccelom, and Halmam, and
Malobam, and Enathan, and Samea, and
Jozibmarhan, Sunagan, Zachary, Mosol-
lamum (these were the leaders and men of ex-
perience) and I sent them word, that they
shulde come unto Loddeus, which was by
place of the treasure, and commaunded them
that they shulde speake unto Loddeus and
to his brethren and to those that were in the
treasure, to sende vs suche men, as myght
execute the priestes office in the house of the
Lorde our God. And with the myghte
hande of our Lorde God, they brought unto
vs men of good experience, some amonges
the sonnes of Moasius, the sonne of Aul,
the sonne of Israel, Sebeclam and the son-
nes and his brethren Asbin and Amin, of whiche
there were. xviij. from amonges the chyldren
of the sonnes of Cananeus, and their sonnes
were. xx. men. And of them that served in the
temple, whom David had ordeyned, and the
pryncipall men that ministered for the worke
unto the Leuites in the temple two. L. and
ewentye men, whose names are all cokened
by in wyrtynge.

When commaunded I a ladyng into the
pouge men before the Lorde, that I myght
besyde of him a prosperous journey & a good
waye for vs, yea for vs, for our chyldren, and
for the catel, because of the saynges awayte,
and I durst not requyre of the kynge men of
hoile and of rote, to conueye vs safely agaynst
oure enemies, for we had sayd unto hym, that
the power of the Lorde our God shulde
be with them, that seke hym with theyr hole
herte. And therefore we besought God our
Lorde earnestly because of these thynges, &
he was mercifull unto vs, and hearde our
prayer. And I separated from amonge the ru-
lers of the people, and fro the priestes of the
temple. xij. men, & Sebeclam and Alania, and ten
men of their brethren with them. And I weied
them the golde & the syluer and all the priestly
ornamentes of the house of our God, which
the kynge & his conseil, and his prynces, & hole
Israel had geuen. And whiche I had weied it,
I gaue the an. a. l. talentes in syluer, & a. l.
talentes of syluer besell, an. l. talentes of gold,
& of golde besell I leue tympes twentye, & bes-
sell of other metall (yea of good metall). xij.
gyltynges as the golde, & sayd unto them: ye
also are holy unto the lorde, & the vessels are
holy, & the golde and the syluer is promysed
unto the lorde & God of our fathers, & be dili-

gent now and kepe it, untill the tyme that
ye deliuer it to the rulers of the people, to
the priestes, to the Leuite, and to the prynci-
pall men of the cyties of Israel in Jeru-
salem, and in the chambrye of the house of our
God.

So the priestes and the Leuites which re-
turned of me the golde, the syluer and the bes-
sell, brought it to Jerusalem into the temple
of the Lorde. And from Ebia we brake by
the. xij. daye of the first moneth, till we came
to Jerusalem. And when the thyrde day was
past, the wynde golde & syluer was deliuered
in the house of the Lorde the fourth daye, by
to Jethimoth the sonne of Jos the priest, and
with him was Eleazar the sonne of Phine-
as, and with them were Josabbus the sonne
of Jehiel, Sebeclam and the sonne of Banus,
and certayne of the Leuites to the nombre
and to the wyght: and the wyght of them
were wyrtyn by the same tyme. As for those
that were come out of captiuite, they offered
sacrifice unto the Lorde the God of Israel:
euen. xij. oxen for all Israel. lxxviij. rammes
lxxij. shepe. xij. goates for synne. xij. hyne for
a thankoffering, al to a sacrifice of the Lorde.
And the kynge commysyon deliuered they
unto the stewerdes and debites of the kynge,
and to the under shennes in Telolysia and
Phenices.

Nowe when these thynges were done, the
rulers came unto me, and sayd: The genera-
cyon of Israel, the prynces, the priestes and
Leuites, the strange people and labourers
of the land, haue not put awaye theyr un-
cleynesse from the Canaanites, Hittites,
Phereites, from the Moabites, Egyptians
and Soomites.

For bothe they and theyr sonnes haue men-
gled them selues with the daughters of the
land, and the hole seide is myxt with the outlan-
dysh weathen, and thus the begynnyng of
theyr rapyne haue the rulers and heades bin
partakers of theyr wyckednesse.

As soone as I had hearde these thynges
immediatly I rente my holy garmentes, and
pulled out the beere of my head & my beard,
& sat me downe sorrowful & heuy. So al they
that were moued thow the word of God
of Israel, came unto me: I sat full of
heuyennesse untill the euenyng sacrifice. Then
saide I by this sayng, hauing rente clothes
and the holy garment, kneeled downe upon my
knees, & seide out my handes unto the Lorde,
& sayde: O Lorde, I am confounded & asha-
med before thy face, for our synnes are be-
come many upon our brekes, and our wicked-
nesse are exalted unto the heu: for since the
tyme of our fore fathers, we are in great syn
unto this day. And for the synnes of vs & our
fathers, we with our brethren and with our
priestres haue ben deliuered unto the handes of
the enemy, in to the swerde, and in to captiuite,
and became a spoyle with confusion & shame
unto this daye. And now, O Lorde God, how
greate is the meerce that we haue gotten of
the: in that thou hast left vs a rote & name in
the place of thy Sanctuarie, to distour our

Ight in the house of the Lorde our God, &
grum be meate at al tymes of our mynystra-
cyon. And when we were in captiuite, we
were not forsaken of the Lorde our God: but
he made the kinges of Persia gracious and
favourable unto vs, so that they gaue vs vi-
cayles and meate, yea and leane to buyde by
the temple of our Lorde God agayne, to re-
paye the wasted places of Zion, & to dwell
in Jewry and Jerusalem. And now, O Lorde,
what shall we saye, hauinge all these thyng-
es in possession? for we haue broken thy com-
mendementes, whiche thou gauest unto vs
by the handes of thy seruantes the prophetes,
sayng: The land that ye go vnto, and that
is geyuen you for an heritage to haue in pos-
session, is defyled with the vncleennes and fil-
thynesse of the brethen, and with their abho-
minacion haue they polluted it all together.
Therefore shall ye not ioyne your daughters
vnto their sonnes ne marry your sonnes vnto
their daughters: for ever, ye shal neuer seke
to make pear in the, & ye may increase & eat &
best in the land: & that ye may dryue the in-
habitantes of the land vnto poure captiuite
in euermore. As for the thinge that nowe
happeth vnto vs, it cometh all for our
wycked wykes & great synnes, yet hast thou
geuen vs suche a rote, & we are come agayne
into our owne land: and we are so wycked
that we haue broken thy statutes and com-
mendementes agayne, & mingled our selues
with the vncleennes of the outlandyshe wea-
then. O Lorde, arte thou angepe with vs?
wyll thou rote vs cleane out? that our rote
and name remaine no more? O Lorde God of
Israel thou arte true, for our rote endureth
yet vnto this present daye. And beuolde, now
we be before the in our synnes, now can we
not stande before the in them.

And when Esdras with this prayer had
knowledged the synne, weeping, and lpyng
hate upon the grounde before the temple,
there gathered vnto hym from Jerusalem a
great multitude of men and women, of pong
men & mappens, for there was a very greate
weepyng and mourning in the congregacyon,
so when Jechonias the sonne of Jehiel one
of the chyldren of Israel cryed, he sayd vnto
Esdras: we haue synned agaynst the Lorde,
because we haue married outlandyshe wome
of the weathen. Nowe arte thou sure all Is-
rael. We wyll swere an othe therefore vnto
the Lorde, that we shall put awaye all oure
wyues, whiche we haue taken of the weathen
with theyr chyldren: lyke as it is appoynted
for before our fore elders. Stande by then,
open thou it, and declare it plainly vnto vs,
accordinge to the lawe of the Lorde: for the
matte belongeth vnto the, & we wyll helpe
the, quyle thy selfe manly. So Esdras arose,
and toke an othe of the rulers of the priestes
and of the Leuites, and of Israel, to do after
these thynges: and they swore.

After Esdras had read the laws, the people put
awaye theyr strange wyues: and then returneth
they man merily vnto his owne dwellinge.

Then Esdras stode by from the court of
the temple with out, & went in to the
chamber of Jonathas the son of Pa-
sabus, and remayned there, and eat no meate
nor dronke wyne, for the multitude of the
wyckednes of the people. And there was made
a proclamacyon in al Jewrye and at Jerusa-
lem, for all suche as were gathered at Jeru-
salem out of captiuite, that whosoever came
not to Jerusalem within two or. iij. dayes ac-
cordinge to the iudgement of the olde lordes
of counsell, his goodes shulde be taken from
him, and be excluded from the congregacyon
of the captiuite. And in the dayes were all
they of the tyebe of Juda and Beniamin ga-
thered together at Jerusalem, the. xx. daye of
the. ix. moneth. And the hole multitude sette
tremblinge in the court of the temple, for
it was winter. So Esdras arose by, and sayd
vnto them: ye haue done vnyghtynesse, in
that ye haue taken outlandyshe wyues to
marryage, and so to encrease the synnes of Is-
rael. And now knowledge the same, and gve
praye vnto the Lorde God of our fathers,
and pcesourme his wyll, departyng frome
the weathen of the lande, and from the out-
landyshe wyues. Then cryed the hole mul-
titude with loud voice, and sayd: lyke as
thou haste spoken, so wyll we do: but for so-
moche as the people are many, and the wy-
cker here, we may not stand without the house
agayne, this wycke is not a thyng, that can
be synched in a daye or two, for we be many
that haue synned in these thynges: & ordeyne
therefore, that the rulers of the multitude &
all they that dwell with vs, and as many as
haue outlandyshe wyues, the priestes also
and iudges of entere place may stande in the
tyme appoynted, tyl they lose by the wyrt
of the Lorde in his busynes.

When Jonathas the sonne of Eziel, and
Onias and Tocam receiued a charge of this
matter, & Bozozanius, and Lelus, and Sa-
batheus helped them thereto. After this, all
they stode by that were come out of capti-
uite. And Esdras the prest chose vnto him the
pryncipall men from amonge the farmers ac-
cordinge to theyr names, & in the newe mone
of the tenth moneth they iatte together, to
examine this matter. And so the matter was
a detempnyng (concernyng the men that had
outlandyshe wyues) vntill the newe mone
of the first moneth. And of the priestes that
had myxt them selues with outlandyshe wy-
ues, there were founde: of the sonnes of Jela
the sonne of Josedech and his brethren, Ma-
zias, Eleazar, Jozubus, and Joadus, whiche
offred them selues to put awaye their wyues,
and to offe a ram for their ignorauce. And of
the sonnes of Semmeti, Malchas, and Elies,
and Jeelech, Azarias. Of the sonnes of Jofe-
ra, Amobias, Blimaen, Nathanea, Jusio, Jo-
bus and Talias. And of the Leuites Josab-
bus, Semetis, and Colmis, Calctas, fanteas,
Colnas, and Etionas. Of the syngers of the
Sanctuarie, Elarib, Zachary. Of the pri-

fers, Salimius and Tolbanes. And of Isra-
el, of the chyldren of Foz, Os, and Kemias,
a Sedrias, and Melchias, and Helius, Elea-
zarn, Jammias, and Hannas. And of the
chyldren of Solaman, Chantas, Zachari, Je-
reus, Jodius, Ermoth and Elias. And of
the sonnes of Jotham, Eliadas, Liasanus,
and Zochias, Larimoth, Sabbis and Zeb-
dias. And of the sonnes of Zebis, Jodan-
nes, Amarias, Zabbias, and Emmeus. And
of the sonnes of Hannus, Olammus, Ma-
luchus, Jeddus, Jafub, Asabus, Jerimoth.
And of the sonnes of Abdim, Raatus, and
Hoothis, and Calcus, and Kaanis, Maas-
tuas, Bathachias, Beliel, Hannus and Ma-
nasses. And of the sonnes of Naue, Rones,
Kkas, Melchias, Samcas, Simon, Ben-
Jamin, Malchus and Hattas. And of the
sonnes of Aloni, Carlanus, Bathachias,
Bannus, Eliphalan, Manasses, Semel. Of
the sonnes of Bannus, Jeremy, Woodias,
Abamas, Tobel, Bencas, Pelias, Jona,
Marimoth, Enath, Matheneus, Eliatis,
Orias, Dielus, Semebius, Zambis and Jo-
seph. Of the sonnes of Nobus, Jodelus, Ba-
thachias, Sababus, Zetheas, Hecmi, Jelle-
us, and Bencas. All these had taken our an-
dylthe women to marpage, and they put the
a waye with theyr chyldren. The pyres and
Leuites, and all they that were of Israel,
dwelt at Jerusalem and throughout all the
lande, in the nyewe moone of the viij. moneth
and the chyldren of Israel were in theyr dwel-
linges. And the hole multitude came together
vpon the floore at the east syde of the holy
porte of the temple. And they spake vnto E-
dras the hye priefte and reader, that he wolde
brynge the lawe of Moyses, whiche was geue
of the Lorde God of Israel. So Edras the
hye priefte brought the lawe vnto the hole
multitude, to man and woman, and to all
pyccles, that they myght heare the lawe, in
the newe moone of the viij. moneth. And he red
in the floore that is before the holy porte of
the temple, from the morninge early vnto
the evening, before men and women. And

ll. Edras. iii. a
l. Edras. viii. a

they applyed their mynde all vnto the lawe.

And Edras the priefte and reader of the
lawe stode vpon a scafold of wood, which
was made therfore: and vpon his right hand
there stode by him Bathachias, Samus, E-
nauas, Arias, Elias, Zechias, and Bel-
samus: vpon his left hand stode Jafubus, Ma-
lachias, Abucias, Sabus, Nababias
and Zachary. Then toke Edras the booke
before the hole multitude, for he was the
priefte, and had in moost honour of them
all. And when he had red out the lawe, they
stode all streight vpon theyr feete. So Edras
prayed the Lorde the moste hygh God, the
almighty God of hostes. And all the people
answered: Amen: and held vp theyr handes,
fell downe flat vpon the earth, and prayed for
him. And Jesus, Bencas, Sarebias, Jaddimus,
Accubus, Sabbathus, Calchus, Arias,
Jozabus, Ananias, and Philias the Leuites
lyfte vp theyr handes vnto the Lorde, and bowed
theyr faces to the ground, and prayed the
Lorde: Those were they which taught the lawe
of the Lorde, and red the lawe of the Lorde
in the congregacyon: and euery man let those
before that vnderstode the lawe. Then spake
Atharates vnto Edras the hye priefte and re-
der, and to the Leuites that taught the mul-
titude, sayinge: This daye is holy vnto the
Lorde: for all they that heare the lawe, wepte
So Edras said: Departe your waye this, and
eat the best and drynke the sweetest, and lend
gyftes vnto them that haue nothinge: for
this daye is holy vnto the Lorde, and be not
ye seyre. Then wente theyr waye euery
chone, ate and dronke, and were merye, and
sent rewardes vnto them that had nothinge
that they myght also eat with gladnesse: for
they were exceedingly reioyced, because the
wordes that were red vnto them in the lawe.

And so they were all gathered toge-
ther at Jerusalem to holde the
feast, accordynge to the
covenant of the
Lorde God of
Israel.

The ende of the thyrde boke
of Edras.

¶

THE FOWRTH BOOKE OF
ESDRAS.

The people is rejoyced for theyr thankful-
nes. God will fynde another people yete theyr
wyll be reformed.

CAP.

I.

The seconde boke of
the Prophet Edras (the
sonne of Arias, the son
of Melchias, the sonne of
Sallum, the son of Sa-
dor, the sonne of Achi-
tob, the sonne of Ameri-
as, the sonne of Arias
the sonne of Maraioth, the son of Saabias,
the sonne of Azi, the sonne of Boreus, the
sonne of Abisu, the sonne of Abineas, the sonne
of Eleazar, the sonne of Aaron, of the trybe
of Levi: which was prisoner in the land of
Medes, in the reygne of Artaxerxes king of
Persia.

And the word of the Lorde came vnto me,
sayinge: go thy waye, and shew my people
their synfull dedes, and their chyldren their
wickednes, which they haue done against
me, that they maye tell their chylders chy-
lren the same: for the synnes of their fathers
are increased in them. And why? they haue
forgotten me and haue offered vnto strange
goddesses. Am not I euen he, that broughte the
out of the land of Egypt, from the house of
bondage? But they haue prouoked me vnto
wrath, and despised my counsels. Pull thou
out then the heere of thy heade, and cast al e-
uill ouer them, for they haue not bene obe-
dient vnto my lawe.

It is a people without lernyng and nour-
ture. How longe shal I forbear them vnto
whom I haue done so moche good? Manye
tynges haue I destroyed for their sake:
Pharaos with his seruantes and all his po-
we haue I smytten downe and slayne: all
the nations haue I destroyed and roted oute
before them: and in the east haue I broughte two
landes and people to nought, euen Cyre &
Hydon, and haue slayne all their enemyes.
I praye thou therfore vnto them, sayinge:
Thus sayeth the Lorde: I ledde you thro-
ugh the see, and haue geuen you sure fyttes
and the begynnynge. I gaue you Moyses to
be your captayne, and Aaron to be the priefte.
I gaue you lyght in a pyller of fyre, and grete
wonders haue I done amonge you: yet haue
ye forgotten me, sayeth the Lorde.

Thus sayeth the almyghty Lorde: I gaue
you quayles to eat, and futes for your shee-
poure: Nevertheless ye murmured, and ascri-
bed not the byctory of your enemyes vnto
my name: yea this same daye do ye yet mur-
moure. Where are the benefites, that I haue
done for you? When ye were hongry in the
wyldernes, dyd ye not crye vnto me: Why
didst thou broughte vs in to this wyldernes,
sayeth the Lorde? It had bene better for vs, to haue

serued the Egipcians, then to die in this wil-
dernes. When had I pitie vpon your mour-
nynges, and gaue you Hanna to be your
aunt? Ye ate angels fode. When ye were thursty, dyd
not I breke the harde stone, and caused water
to flowe therout? For the heate I covered
you with the leaues of the trees. A good plea-
saunt fat lande gaue I you: I cast oute the
Cananites, the Pherezites and Philistines
before you. What shall I doo more for you,
sayeth the Lorde.

Thus sayeth the almyghty Lorde: When
ye were in the wyldernes, in the water of
the Amorytes, bringe a thyrtie and blasphe-
myng my name: I gaue you not fyre for
your blaspemyes, but caste a tree in to the
water, and made the ryuer swete. What shal
I doo vnto the, o Jacob? Thou Juda wol-
dest not obeye me. I wyll tourne me to an o-
ther people, and vnto those wyll I geue my
name, that they maye kepe my statutes.

Seynge ye haue forsaken me, I wyll forsake
you also. When ye desyre me to be graci-
ous vnto you, I wyll haue no mercy vpon
you: when ye call vpon me, I wyll not heare
you. For ye haue despised your handes with
honde, and your feete are swifte to com-
myt manslaughter. Ye haue not forsaken me
(in a manner) but your owne selues sayeth the
Lorde.

Thus sayeth the almyghty Lorde: haue
I not prayed you, as a father his sonnes, as
a mother her daughters, and as a nurse her
younge babes, that ye wolde be my people,
and I shoulde be your God: that ye wolde
be my chyldren, and I shoulde be your owne
father? I gathered you together, as an henne
gathereth her chyckens vnder her wynges.
But now what shal I doo vnto you? I
shal cast you oute fro my face. When ye of-
fer vnto me, I shal turne my face from you:
for your solenne feaste dayes, your newe
moones, and your circumcisions haue I for-
saken, I sente vnto you my seruantes the
Prophetes, whom ye haue taken and slayne,
and to rme their bodies in peces, whose blood
I wyll requyre of your handes, sayeth the
Lorde.

Thus sayeth the almyghty Lorde: your
house must be desolate. I wyll caste you oute
as the wynd doth the strawe: your chyldren
shal not be frutefull, for they haue despised
my commaundement, and doone the thyng
that is euill before me. Your houses wyll I
geue vnto a people that shal come, and they
shal neuer herd me, shal bilyue in me: and they
vnto whom I neuer shewed token, shal doo
the thyng that I commaunde them. They
haue sene no Prophetes, yet shal they call
their synnes to remembrance, and knowlege
theym. I repoynte me vnto the grace, that I
wil doo for the people which is to come, whose
chyldren reioyse in gladnesse: and though
they haue not sene me with bodily eyes, yet
in spirite they shal see the thyng that I saye.

¶ And

And now brother, befolde what great woꝝe
thou and se the pople that cometh from the
East, vnto whom I will geue the dukedom
of Abraham, Isaac, and Jacob, of Elias, A-
mos, and Michas: of Joel, Abdi, Jonas, Na-
um, and Abacuc: of Sophony, Aggeus, Za-
chary, and Salachi, with is called also an
aungell (or messenger) of the Loꝝde.

The Synagoga syneth faulce with her owne
chylde. The Gentylis are called.

CAPL.

II.

Thus sayth the Loꝝde, I haue broughte
this people out of bondage, I gaue the
my commandmentes by my seruau-
tes the Prophets, whome thou woldest not
heare, but despyed my counsels. The mo-
ther that bare them, sayth vnto them: God
your waye you chylde, for I am a wydow
and forsaken: I brought you vp with glad-
nesse, but with sorowe and heynesse haue I
losse you: for ye haue synned before the Loꝝde
your God, and done the thyng that is euil
before him. But what shall I now doo vnto
you? I am a wydow and forsaken: goo
your waye, o my chylde, and aske mercede
of the Loꝝde. As for me, o father, I cal vpon
the for a wyne over the mother of these
chylde, whiche wolde not kepe my coun-
saunt: that thou bringe them to confusion,
and their mother to a spyle, that she beare
no more. Let their names be scattered abrode
amonge the heathen, let them be put out of
the erth, for they haue thought scoꝝe of my
counsaunt.

Gen. xix.

Woo be vnto the Assur, thou that hydest
thy rightous by the. Thou wicked people, re-
membꝛe what I dyd to Sodome & Gomorre
whose lande is turned to pythe and ashes.
Euen so also wil I do vnto all them that hee-
me not, sayth the Loꝝde. Thus sayth
the Loꝝde vnto Esdras: tel my people, that
I wil geue them the kyngdom of Ierusalem
which I wold haue geuen vnto Israel: their
glory also wil I take vnto me, and geue the
the euerlasting tabernacles, whiche I had
prepared for those.

The tre of lyfe shall be onto them a swete
succynge oꝛnement: they shall neyther la-
boure nor be weery. Goo ye your waye, and
ye shall receyue it. Praye for your selues a
fewe daies, that they maye dwelle therein.
Nowe is the kyngdome prepared for you,
therefore wathe, take heuen and erth to wit-
nesse, for I haue broken the euil in peeces, and
created the good. For I haue sayth the Loꝝde.
Mother embrace thy chylde, and bringe
them vp with gladnesse: make theye fete as
fast as a pylle, for I haue chosen the, sayth
the Loꝝde.

And those that be dead, wil I raise vp a-
gayne from their places, and bring them out
of the graues. For I haue now a riuyn in
Israel. Feare not thou mother of the chyl-
de, for I haue chosen the sayth the Loꝝde.

And for thy helpe, I shall send the my serua-
tes Esay and Jeremy, after whole counsell I
haue sanctified and prepared for the twelue
trees with bynes frutes, and as manye wal-
les flowynge with mylke and honny, and se-
uen mountaynes, wher vpon there grow ro-
ses and lylles, wher in I wil fyll my chyl-
de with ioye.

Execute iustyce for the widow, be iudges
the fatherlesse: geue to the poore, defende the
comfotelesse, clothe the naked, heale the woun-
ded & sicke, laugh not a lame man to scorn,
defende the crippe, and let the bynde come in
to the syghte of my clerkenesse. Kepe the olde
and pouge within thy walles, where to rure
thou syndest the deede, taken them, and bury
them, and I shall geue the, the syt place in
my resurrection. Holde still, o my people, and
take thy rest, for thy quietnesse is come, take
thy chylde, o thou good nurse, stablish thy
fete. As for the seruantes whome I haue gyf-
te, there shall not one of them perishe, for
I wil seke them from thy nombre, beere me
thy selfe.

For when the daye of trouble and heu-
nesse cometh, other shall wepe and be so-
rowfull, but thou shalt be merce and pla-
cous. The heathen shall be gelous, but they
shall be habile to doo nothyng agaynst the,
sayth the Loꝝde. My handes shall couer the,
so that thy chylde shall not se the fyre: cur-
sallunge, be ioyfull, o thou mother with thy
chylde, for I wil deliuer the, sayth the
Loꝝde. Remembꝛe thy deede chylde, for I
shall bringe them out of the erth, and shewe
mercy vnto them, for I am mercefull sayth
the Loꝝde almyghty.

Embrace thy chylde vnto I come, and
shewe merce vnto the, for my welles run out
and my grace shall not faile.

I Esdras receyued a charge of the Loꝝde
vpon the mount Syon, that I sholde go vnto
Israel. But when I came vnto Israel they let
me at nought, & despyed the commandment
of the Loꝝde. And therefore I saye vnto you,
o ye heathen, that heare & vnderstand: Loke
for your shepherde, he shall geue you curra-
lynge rest: for he is nye at hande that shall
come in the ende of the woꝝde. Be redy to
rewarde of the kyngdom, for the euerlasting
lyght shall shyne vpon you for euermore. Fit
the shadowe of this woꝝde, receyue the woꝝe
fulnesse of your glorie. I testifie my sam-
oure openly: I receyue the gyft that is ge-
uen you, and be glad, guyng thanks vnto
hym, that hath called you to the heauynly
kyngdome.

Arise vp and stand fast: behold the number
of those that be sealed in the frasse of the Loꝝde
whiche are departed from the dwelers of the
woꝝde, and haue receyued a glorious garme-
tes of the Loꝝde. And I haue chosen the, and
that by thy name, I haue chosen the, and
led the law of the Loꝝde. I haue chosen the
chylde: vnto whom thou longest, for as ful-
led: belesche, hope, vnto the Loꝝde that thy
people, whiche haue been called from the
gynnyng, may be halowed.

Jemas

I Esdras sawe vpon the mount Syon a
greate people, whome I coude not nombre,
and they al prayed the Loꝝde with songes of
thankespyng. And in the myddes of them
there was a yong man of an hie stature, moze
excellent then all they, and vpon euery one of
his heades he set a crowne, and was euery
higher and higher, whiche I marueled at
greatly. So I asked the aungell and sayde:
Syn what are these? he answered and sayde:
vnto me: These be they that haue put of the
mortalitee, and put on the immortall,
and haue testifed and knowledged the name
of God. Nowe are they crowned and receyue
the reward.

Then sayd I vnto the aungell: what yong
pion is it that crownech them, and spureth
them the palmes in their handes? So he an-
swered and sayd vnto me: It is the sonne of
God, whome they haue knowledged in the
woꝝde. Then began I greatly to commend
him, that hadde so hygh for the name of the
Loꝝde. And so the aungell sayd vnto me: Go
thy waye and tell my people what maner of
thynges, and how great wondrous of the Loꝝde
thy God thou hast seene.

The wondrous woꝝkes whiche God dyd for
the people are recyued. Esdras marueled that God
wold the Babylonians to haue rule ouer his peo-
ple, whiche yett are synners also.

CAPL.

III.

In the thirtie yere of the fall of the cty,
I was at Babylon, and sawe trouble
vpon my bedde, and my thoughtes came
vnto my herte: for I sawe the desolacyon
of Syon, and the pientous wealth of them
that dwelle at Babylon, and my sperte was
for moue: so that I began to speake feare-
full woꝝdes to the hyghes, & sayd: O Loꝝde,
Loꝝde, thou spakest at the begynnyng, when
thou plantedst the erth (and that the selfe
alone) and gauest commaundment vnto the
people, and a bodye vnto Adam, whiche was
a creature of thy handes, and haste dycted
in hym the thyng of lyfe: and so he lyued be-
fore the, and thou leddest him in to paradysse,
whiche garden of pleasure thy ryghte hande
had planted: o euer the earthe was made.
And vnto hym thou gauest commaundment
to leue thy waye, whiche he transgressed, and
immediatly thou appoyntedst death in hym,
and in his generations. Of hym came many
synners, synners people and kynredes out of num-
ber. And euery people walked after their owne
will, and dyd nyce thynges before the, but
the commandmentes they despyed. And in
prouerbes of tyme, thou broughtest the water
flood vpon those that dwelle in the woꝝde,
and destroyedst them. And as the death was
in Adam, so was the water flood also in the.
I haue belesche one of them thou ledest, euen
as with his doubtlesse, of whome came all
wicked men. And it happened, that when
they dwelle vpon the earth began to in-

crease, and hadde gotten many chylde, and
were a greate people, they began to be more
ungodly then the synners. Nowe when they al-
lyued so wickedly before the, thou dydest
chose the a man amonge them, whose name
was Abraham. Hym thou loudest, and to him
only thou shewedst thy will, and made an
euerlasting couenaunt with him, pꝛoꝝp-
singe hym thou woldest neuer forsake his
seed. And vnto hym thou gauest Isaac, vnto
Isaac also thou gauest Jacob and Esau. As
for Jacob, thou dydest chose him, and put
backe Esau. And so Jacob became a greate
multitude.

And it happened that when thou leddest
his seed out of Egypt, thou broughtest them
vp to the mount Syon, bowynge downe the
heauens, & styng fast the earthe, mourning
the grounde, makinge the depths to shake,
and troublinge the woꝝde: And thy glorie
went thorow foure partes of fyre, and earth
quakes, and wyndes, and colde: that thou
myghtest geue the lawe vnto the seed of Ja-
cob, and diligence vnto the generation of Is-
rael. And yett thou not awake from the
that myghtedst, that thy lawe myghte bring
forth fruite in them. For the syt Adam bare
a wyched herte, transgressed, and was ouer-
come, and so be all they that are borne of him.
Thus remembꝛe wepnesse with the lawe
in the herte of the people, with the wyched-
nesse of the roote: so that the good departed
awake, and the euill abode styll. So the ty-
mes passed awaye, and the yeres were brought
to an ende. Then dydest thou saye the by a
seruaunte called Dauid, whome thou com-
maundedst to buyde a wyfe vnto thy name,
and to offe by incense and a sacrifice vnto the
therein. This was doone now many yeres.
Then the inhabitants of the cty soughte the
and in all thynges did, euen as Adam, and all
his generations had done: for they also had a
wyched herte.

And so thou gauest the ctye oute in to the
handes of thyne enemyes. See they of Ba-
bylon then better and more epythous then
thy people, that they shall therefore haue the
dominion of Syon: For when I came there,
and sawe theye vngodlynesse, and so greate
wychednesse that it coude not be nombꝛed:
yea, when my soule saw so many euill dares
in the thirtie yere, my herte sayled me: for I
saw how thou sufferedest them in such vngod-
lynesse, and sparest the wyched doers: but
thyne owne people hast thou rooted out, and
preserued thyne enemyes, and this hast thou
not shewed me.

I can not perceyue howe this happe-
neth. Doo they of Babylon then better then
they of Syon? Or is there any other people,
that knoweth the sayynge the people of Is-
rael? Or what generation hath so dyced the
couenauntes, as Jacob? And per theye re-
warde appeareth not, and theye laboure hath
no frute. For I haue gone here and there tho-
rowe the heathen, and I se they be ryche and
welthe, and theye not vpon thy com-
maundmentes.

Webb. 4. Wey

Wepe thou therefore our wickednesse now in the ballance, and thus also that dwelle in the world, and so shall thy name be no where founde, but in Iſraell. If thou were there a people vpon earth, that hadde not synned befoze the? Or what people hadde to kepe thy commandementes? Thou walte synde that Iſraell by name hadde kepe thy preceptes, but not the other people and heathen.

The Tengel expoweth Eſdras, because he seemed to curre. a to the profounde iudgement of God.

CAPL

IIII.

And the aungell that was sente unto me (whose name was Uriel) gaue me an answer, and sayd: Thy heart hath taken to moche vpon it in this world, and thou thyself to compasse the waye of the byrd. Then sayde I: Yea my Lord. And he answered me and sayde: I am sente to shewe the thyre wayes, and to set forth thyre similitude befoze the: whereof if thou canst declare me one, I will shewe the also the waye that thou desirest to see, and I shall shewe the where the wyrded herbe cometh. And I sayd: Tell on my Lord. Then sayd he vnto me: So thy waye, wepe me the weighte of the fyre, or measure me the blast of the wynde, or call me agayne the dape that is past. Then answered I and sayd: What man borne is habile to doo this? Why requyrest thou suche of me? And he sayd vnto me: If I should ake the, how depe dwellings are on the see? Or how greute water springes are vpon the tryma-ment? Or how greute water springes are in the begynnyng of the depe? Or whiche are the out goynge of Paradyse? Peradventure thou wouldest saye vnto me: I neuer wente downe yet in to the depe nor hel, neither oyd I euer climbe vp in to heuen. Answereth hee now haue I asked the but onlie of fyre and wynde, and of the dape thowome whiche thou halt traualled, and from whence thou canst not be fild: and yet canst thou geue me no answer of them.

He sayd moreover vnto me: Thyne owne thynges, and such as are growen by with the can thou not knowe: how shouldst thou be able to compasse the waye of the wyrd, and now outwardly in the corrupte world to vnderstande the corruption that is euident in my sight? Then sayde I vnto him: It were better we were not at all, then we should lyue in wickednesse, and suffice, a not to knowe wherfoze. He answered me and sayd: I wente in a woo, and the trees toke such a deuice and sayd: Come let vs go, and fyghe agaynst the see, that it maye departe awaye befoze vs, and that we may make vs yet moze wooddes. The floudes of the see also in like maner toke this deuice as sayd: Come let vs go up and fyghe agaynst the trees of the woodde, that we may make our lande the wyrd. The thought and deuice of the woodde was but vayne, and no-

thyng was the, for the fyre came and consumed the woodde: The thought of the floudes of the see came to kepe to nought, for the sand rode vp and stopped them. If thou wouldest iudge nowe bytwene these two, whom wouldest thou iustifie, or whom wouldest thou condemn? I answered and sayd: Clearly it is a folysh thought that they bothe haue had. For the grounde is giuen vnto the wyrd, and the see also hath his place to beare his floudes. Then answered he me and said: Thou hast giuen a right iudgement, why iudgest thou not thy selfe also? For lyke as the ground is giuen vnto the woodde, and the see to his floudes: euen so they that dwell vpon earth maye vnderstande nothing but that which is vpon earth: and he that dwelleth about the heuens, maye onely vnderstande the thynges that are about the heuens.

Then answered I and sayd: I desire the O Lord, let me haue vnderstandyng: for it was not my mynde to be curious of thy high thynges, but such as we dayly medle withal: namely, wherfoze that Iſraell is blasphe- mous of the Deathe, and for what cause the people (whome thou euer hast loued) is giuen ouer to be punished of vngodly nationes: and why the lawe of our fathers is brought to nought, and the mystryen counsailes come to nought, and we passe away out of the world as the geſtoppys, and our lyfe is a brep fyre, and we are not worthy to be eternally. What wyll he do then vnto his name, which is called vpon euer vs? Of these thynges haue I asked quethion.

Then answered he me and said: The more thou seest, the more thou shalt maraile, for the worlde hasterly falle to passe awaye, and can not compasse the thynges, that are promysed for vs: vngodly nationes come, for this world is full of vngodly nationes and wretchednesse.

But as concernyng the thynges wherof thou asked me, I will tell the. The cupyl is sowen, but the oſtendion therof is not yet come. If the cupyl now that is sowen, be not reuened by the dowe, and yet the place where the cupyl is sowen, passe not awaye, then can not the thyng come that is sowen with good. For the come of cupyl seide hadde ben sowen in the herbe of man ſeomete be- gynnynge, and how more vngodly nationes haue brought vp vnto this time? and how much shall he yet byngge forth vntill he come in to the barne?

And now by thy selfe, when the come of cupyl is cut downe, how great a barne shall it be? I answered and sayd: How and when shall these thynges come to passe? Wherfoze are our peres tyme and cupyl? And he answered me, sayinge: Hast thou then to moche vpon the byrd, for thy hapnesse to be about him is but vayne, thou makest to much ado. Dyd not the foules also of the right: and aske quethion of these thynges in thyr vayne- nesse, sayinge: How longe shall I hope of this facion? When cometh the sente of my barne, and my reward? And vpon this I answered

met the Zechanigel gaue them answer, and sayd: Euen when the nombre of the seides is filled in you: for he hath weped the world in the ballance: in measure and nombre hath he measured the tyme, and moueth it not, vntill the same measure be fulfilled. Then answered I and sayd: O Lord, how are we all full of synne, and for our sakes perad- venture it is not that the barne of the right- ous shall not be filled, because of the synnes of them that dwell vpon the earth.

So he answered me and sayde: Soe thy waye to a woman with chylde, and aske of her when she hath fulfilled her tyme: mene- thyng, if she chylde be made kepe the byrd a- ny longer within her. Then sayd I: So Lord that can be not. And he said vnto me: In hel the secret places of ladies are lyke the priuy chamber of a woman. For lyke as a woman that tranuelyth, maketh haste when the time and necessity of the byrthe is at hande: So in the dothe we haue to deliuer it that is com- mitted vnto her. Like what thou desirest to see, shall be shewed the from the begynnyng. Then answered I and sayde: If I haue founde fauour in thy sight, and if it be pos- sible, and if I be meete therfoze, shewe me the whether there be moze to come then is passe, or more passe then is for to come? What is passe I knowe: but what is for to come, I knowe not.

And he sayd vnto me: Stande by vpon the right syde, and I shall expounde the similitude vnto the. So I rode, and beholde, an hie burnpage ouen wente ouer befoze me: and it happened that when the flambe was gone by, the smoke hadde the upper hande. After this there wente ouer befoze me a wa- try cloude, and sent downe moche rayne with a hoyme: and when the hoyme rayne was past, the droppes remained still. Then sayde he vnto me: Lyke as the rayne is moze then the droppes, and as the fyre excadeth the smoke: euen so the measure of the thynges that are past, hadde the upper hande. Then said the droppes and the smoke about: and I sayed and sayde: Maye I lyue (thyngest thou) vntill that tyme? Or what shall hap- pen in those dayes? He answered me, and sayde: As for the tokens wherof thou asked me, I may tell the of them in a parte: but as touchyng the lyfe, I may not shewe the, for I am not sent therfoze.

Eſdras and the Tengel comen together.

CAPL

V.

Next heſſe, as concernyng the tokens make this. Beholde, the dayes shall come, that they which dwell vpon earth shall be taken in a great nombre, and the way of the truth shall be byrd, and the lande shall be barren from sayd, but iniquite shall haue the upper hande. lyke as thou hast seene now, and as thou hast herd long ago. And the land

that thou seest now to haue life, shall be thow- ously waste. But if God graunte the to lyue, thou shalt see after the thryde tyme, that the sunne shall suddenly synne away in the nyght, and the mone three tymes in a day, and bloude shall drop out of wood, and if some shall geue his hope, and the people shall be vngodly: and euen he shall rule, whome they hope not that dwell vpon earth, and the foules shall flyt, and the Sommitly see shall cast out his fish, and make a noise in the night, which many shall not know, but they shall all heere the voyce therof.

There shall be a confusion also in many places, and the fere shall be ofte sent agayne, and the wyld beastes shall go their way, and in- struous women shall beare wonders, and salt waters shall be found in the sweete one: frend shall fight agaynst an other, then shall all trust and vnderstandyng be byrd and put aside in to their secrete places, and shall be sought of many, and yet not be founde: then shall vngodly- founesse, and voluptuousnesse haue the upper hande vpon earth. One lande also shall aske an other and saye: Is rightousnes gone thowow the? And it shall say, no. At the same tyme shall men hope, but nothinge obteyne: they shall labour, but their wayes shall not prosper.

To shewe the suche tokens I had seue, and if thou wilt pray agayne, and wepe as now, and fast seue dayes, thou shalt heere yet greater thynges. When I awaked, and a fearful- nesse went thowow al my body, and my minde was feble and carefull, so that I almost sow- ned withal. So the aungell thowas come to talke with me, helpe me, comforte me, & let me by vpon my fere.

And in the seconde nyght it happened, that Salathiel the Capitayne of the people came vnto me, sayinge: Where haste thou bene? and why is thy countenance so haw? Knowest thou not that Iſraell is committed vnto the in the lande of the captiuitie? Thy then and eat, and forsake vs not, as the wyrd- herde that leaueh his flocke in the handes of wycked men. Then sayd I vnto him: Go thy waye fro me, and come not nye me: and he herd it, and as I sayd, so went he his waye fro me.

And so I fasted seuen dayes, mournynge and weepynge, lyke as Uriel the aungell com- manded me. And after seuen dayes, it hap- pened that the thoughtes of my heart were verie greuous vnto me agayne, and my soule receyued the spirite of vnderstandyng, and I beganne to talke with the mooste hyghell agayne, and sayd: O Lord, Lord, of eue- ry woodde of the earth, and of all the trees therof, thou haste chosen the one onely byne- yard, and of al landes of the hole world thou hast chosen the one pyt: and of all floures of the ground, thou hast chosen the one ioy: and of all the depthes of the see, thou hast fylled the one ryuer: and of all buylded cyties thou hast halowed syon vnto thy selfe: and of all the foules that are created, thou hast namd the one toue: and of al the catel that are made.

Web.ij. thou

thou had provided the one theye, and among all the multitudes of folkys, thou hadst gotten the one people, and unto this people thou hadst thou gawest a lawe that is proued of all.

And now, O Lorde, why hadst thou given this one people oute unto many? and upon the one coue thou hadst prepared others, and why hadst thou scattered thy one onely people among many? why hadst thou treade them downe, yea why hadst thou euer withstande thy promys, and neuer vpleued thy couenantes? And though thou wouldest ransome vnto the people yet wouldest thou punishe them with thynne owne handes.

Now when I had spokē these wordes, the angel that came to me the nyght afore, was sent vnto me and sayde vnto me: Heare me &arken to the thynges that I saye, and I shall tell thee more. And I sayd: Speke on my Lorde. Then sayd he vnto me: Thou art soze vexed and troubled for Israels sake. Wouldest thou people better than him that made them? And I sayd: No Lorde, but of verie greefe & compassion haue I spoken. For my reynes payne me euer houre, because I wolde haue experience of the waye of the most high, & to seeke out part of his iudgement. And he sayde vnto me: That thou mayst not. And I sayd: Wherefore Lorde? Wherefore was I borne then? O why was not my mothers chylde then my grace? So had I not sene & miserie & trouble of Jacob, and the traueyle of my people of Israel.

And he sayd vnto me: Nembze me the thynges that are not yet come / gather me together & droppe that are scattered abrode: make me the flowers getne agayne that are withered: open me the thynges that are closed: and bypunge me forth the thynges that are whete by: shewe me the pynge of a voyce, & then shall I declare the, the thynges that thou labourest to know. And I sayd: O Lorde, Lorde who maye knowe these thynges, but he that hath not his dwellinge with men? As for me I am vntowse: Howe maye I then speake of these thynges wherof thou asked me. Then sayd he vnto me: I like as thou canst be none of these thynges that I haue spoken of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promised vnto my people.

And I sayd: beholde, O Lorde, yet art thou nye vnto them that haue no end: and what shall they doo that haue bene before me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I wyll loken my iudgement vnto a tynge. Like as there is no slacknesse of the lawe, euen so is there no slacknesse of the fyre. So I answered and sayde: Wouldest thou not make those (that haue bene made, and that be nowe, and that are for to come) in one, that thou myghtest shewe thy iudgement the sooner? Then answered he me and sayde: The creature maye not haue aboute the maker, neyther maye the worlde holde them at ones, that shall be created.

And I sayde: Howe haue thou sayde them vnto thy seruante, that thou hast made the creature lyunge at ones, and the creature bare it? euen so might it now also beate them that be present at ones. And he sayde vnto me: Aske the chylde of a woman, and saye vnto her: If thou byrdest for the chylde, why dost thou it not for thyself, but one after another? Praye her therefore to byrre forth ten chylde at ones. And I sayd: He can not, but muste do it one after another.

Then sayd he vnto me: Euen so haue I gyuen a chylde vnto the earth, forsoke that be sowne vpon it by pynesse of tyme. For lyke as a yonge chylde maye not byrre forth the thynges that belonge to the earth, euen so haue I ordeyned the worlde wher I made.

And I asked and sayde: Seinge thou hadst nowe gyuen me awaye, I wyll speake before the: for our mother of whom thou hadst tolde me, is yet younge, and nowe she shal be vnto age. He answered me and sayd: Aske a woman that beareth chylde, and she shal tell the. Saye vnto her: Wherefore art thou not chylde (whome thou hast nowe brought forth) lyke those that were before the, but lesse of stature: and she shal aunswere the: They that be borne in the pynche of strenght, are of one facion: and they that are borne in the tyme of age (when the chylde be sapelye) are of another facion. Consydre nowe thy selfe, howe that thou art lesse of stature than those that were before you, and so are they that come after you like then ye, as the creatures whiche nowe begyn to be olde, and haue passed ouer the strenght of yowthe. Then sayde I: Lorde I beseeche the, if I haue founde fauoure in thy syde, shewe thy seruante, by whome dost thou bypse the creature?

The Angel instructed Edras, and gawest him answere to his questions.

CAPL

VL

And he sayde vnto me: In the begynnyng when the grounde was made: before the worlde was, or euer the windes blew, before it thundered and lightened, or euer foundations of Paradise were layde, before the fyer flowers were sene, & euer & manerly powers were stablyshed, before the innumerable multitude of angels were gathered together, or euer the dynnesse of the aye were lyfted vp, afore the measures of the firmament were named, or euer the chymneys in Sion were bore, and euer the present peeces were sought oute, and euer the inuencions of them that now lyue were put asyde, before they were sealed that nowe gather sapte for a tecture: then I consydre and ponder all these thynges, and they all were made thowme me, and thowme none other, by me also they be ended, & by none other.

Then answered I and sayde: whiche shall be the partyng of the tynes? O when shall be the ende of the fyre. and the begynnyng of it that foloweth? And he said vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande be the fyre the hyle of Esau: for Esau is the ende of this worlde, and Jacob is the begynnyng of it that foloweth. The hande of man betwixt the hyle and the hande. O the question (Esdras) aske thou not.

I answered then, and sayde: O Lorde, if I haue founde fauoure in thy sight I beseeche the, shewe thy seruante the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered and sayd vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. There shall come a greete motion, but the place wher thou standest shall not be moued. And therefore when thou hearst the wordes, be not affrayde: for of the ende shall the worlde and foundaciō of the earth be vnderstande. And why? the worlde therof trembleth and quaketh for it knoweth, that it muste be chaunged at the ende. And it happened, that wher I had herd it, I rode vp vpon my fete, and herd: and beholde there was a voyce that spake, & the sounde of it was lyke the sounde of many waters, and it sayde. Beholde, the dayes come, that I wyll begynne to drame nyght, and to bypse them that dwell vpon earth, and wyll begynne to make inquisitiō of them, what they be that hurt euylte with wyrghtounes, and when the lowe estate of Sion shall be fulfilled: and when the worlde that shall vanishe awaye, shall be ouerscaled, then wyll I do these tokens.

The bookes shall be opened before the firmament, and they shall be all together, & the chylde of a yere olde shall speake with their voyces: the women with chylde shall bring forth vntymely chylde: of thre or foure monethes olde, and they shall lyue, & be raysed by: & suddenly shall the sowne places appeare as the blosme, the ful floe houses shall suddenly be founde emptye, and the trumpet shall geue a sounde, whiche when euer man heareth, they shall be hastily affrayde. At that tyme shall frendes fight one against another like enemies, and the earth shall stande in feare with them.

The springes of the welles shall stande dryll, and in thre houres they shall not renne. Whosoeuer remayneth fro all these thynges that I haue tolde the, shall escape, and be my saluacion, and the ende of your worlde. And the men that are receyued, shall see it, they that haue not tasted death frome they: byrth: and the hert of the indwellers shall be chaunged, and turned into another meaning: for euill shall be put out, & dysceyte shall be quenched: as for sayth, it shall floe, the corrupciō shalbe ouer come: and the truth, whiche hath bene so longe withoute frute, shalbe declared. And it happened when he tolde this, that I looked demurely vpon him, before whome I rode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of nyght for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shall tell the more thynges, and greater then before: for thy voyce is heard before the highest: for why? the mighte hath sene thy righteous dealinge, he hath sene also thy chastyte, whiche thou hast had euer sence thy youth: and therefore hath he sent me to shewe the all these thynges, and to saye vnto the: Be of good comfort, & feare not, and haue not with the tynes that are past to thynke vayne thynges, and make not haste of the latter tynes.

And it happened after this, that I wrote agayne, and fasted seuen dayes in lyke maner that I myght fulfill the thre weekes, whiche he tolde me. In the eyght night was my hert vexed within me agayne, and I beganne to speke before the highest: for my spirite was greatly set on fyre, and my soule was in distress, and I sayde: O Lorde, thou spakest vnto thy creature from the begynninge: euen the fyre daye and saydest: Let heauen and earth be made, and thy worlde was a perfecte worke. And then was there the spirite, and the darknesse were yet on euery syde, and silence: there was no mans voyce as yet fro the. Then commaundest thou a fyer lyght to come forth out of thy treasures, that the worlde myght appeare and be sene.

Upon the seconde daye thou madest the spirite of the firmament, and commaundedst it to parte a sundre, and to make a deuision betwixt the waters, that the one part myght remayne aboue, and the other beneath. Upon the thre daye thou broughtest to passe, that the waters were gathered in the south parte of the earth: sixe partes hast thou dryed vp and kept them, to chynent that men myghte sowe and occupie husbandrye therein. As soone as thy worlde went forth, the worlde was made. For immediatly there was great innumerable frutes, and manye dyuers pleasures and deyses of temptacion, floures of chaungeable colour and smel, and this was done the thre daye.

Upon the fourth daye thou commaundedst that the sonne should geue his hyne, and the moone her lyght: the starres bydest thou set in ordre, and gawest them a charge: to do seruyce eue vnto man: that was for to be made. Upon the fyft daye thou saydest vnto the seuen part: wher the waters were gathered: that they shulde bypunge forth the dyuerse beastes, foules, & fyshes. And so it came to passe, that the dom water & withoute soule, brought forth lyunge beastes at the commaundement of God, that all people myghte prayse thy wonderous workes. And he diddest thou preserue two soules, the one I calledst Enoch and the other Lemethan, & bydest separate the one fro the other: for the south parte, namely, wher the water was gathered together, myght not holde them bothe. Vnto Enoch thou gawest one parte, whiche was dryed by the thre daye, that he shulde dwell in the same parte, wher in are a thou-

Small

Deut. 1. 1. Small

fande brills. But vnto Leuisthan thou ga-
 uest the iourney paine, man, thy the most, and,
 best kepte hym to Leuoute what thou wylt
 and wylan. Upon the sixte daye thou gaue
 countenance vnto the earth, that before
 the it shoulde byngge soth bradys, cates, and
 all that crepe, and (before this) Adam
 alle h hym thou made lord of all creatures:
 Of hym come we all, and þ people also, wth
 iouen laste, then sprecatly vnto thy selfe. All
 this haue I said nowe and spoken befoze the,
 that I myght shewe, howe that thy worlde is
 made for our sake. As for the other people
 to hyche also come of Adam, thou haue sayde
 that they are nothing, but be lyke a specie, &
 last h hened the aboundance of them vnto
 a droppe (that saith th) from the roie of the
 house.

And nowe, O Lords, the Deachen whiche
haue succ bin reputed as nothyng, haue be-
gonne to be Lords succ vs, and to dis-
be: but we thy people (whome thou hast cal-
led thy lyft boyn, thy culy bryght, and thy
feruent loue) are gynn into thy handes &
pawce. If the world now be made loz sure
takes, why haue we not the inheritaunce in
possession with the world? How longe shal
this endure?

The Jungell Gewerh Eftas many thynges to
10116.

CAPT. VII.

And it happened after that I had spoke
out these wordes, there was sent vnto
me an aungell, whiche had bene by
me also the yeghres afore, and he sayd vnto
me: Rise vp soe, and heare the wordes that I
am come to tell the. And I sayd: speake vnto
Lorde my God. Then sayd he vnto me: The
lee is litle in a wyde place, that it myght be
depe and great: but the entraunce is narrow
and small like a ryuer. For who wolde goo
into the lee, to loke vpon it, and to tulle it?
If he went not thowhe the narrowe, howe
myght he come into the brooke?

Item an other: A cyer is hupided and sette
vpon a hynde teldre, and is full of goodes: the
entrance is narrowe and fodeyn, lyke as if
there were a eye at the ryght hande, and a
bryte water at the left, and as it were onely
one threape pathe betwixke them bothe, so
small that there coude but one mā go thre.

¶ It this yett now were giuen to an heire,
 & he neuer went thowme the perilsous waye,
 howe wolde he recyue his inheritaunce? And
 I saye: it is so Lorde. Then sayd he: Then
 so is iſrael alſo a poore. And wherfor they
 ſake haue I made the waye: and when
 Adam tranſgreſſed my ſtatutes, then was the
 thynge iudged that was done. Then were
 the entraunces of the waye made narrow,
 full of ſorrowe and trouble: They are due
 ſewe and euell, full of perils and labour.

For the entraunces of the face woulde were
wyde and sure, and brought immortal frute:
If they now which entered in this world

maye not comprehend these straite and
bayne thynges, moche lesse may they com-
hende and vnderstande the secret thynges:
Why trauailest thou thy selfe then, saying
thou arte but a corruptible man? And what
mouldst thou knowe, where as thou arte but
mortal? And why haile thou not ioyfully
to thine owne herte the thyng that is to
come, but that is present?

Then sayd J: O Lorde Lorde, thou haue b
ordered in thy lawe, that þe ryghtous shoulde
inherite thise thynges, but that the vnfaithfull
and vngetyfe write perjury. And ther
fore the ryghtous shall suffice thynge
and hope for wyde: for they that haue leaue
vngetyfe and suffred heauye thynges, shal not
see the wyde.

And he sayd vnto me: There is no fudge
about God, & none that hath vnderstanding
about the hysell. for there be many that pre-
syphe, becauise they despise the lawe of God
that is witten before them. for God hath ge-
uen strytle commaundmēt to such as come,
that they know what they do, and how they
shulde līue: and yet they kept this they shuld
not be punysshed.

Reuerendest they were not obedient
to him, but spake agaynst hym: ymagyn-
dayne tynges, and purposed to synne, & sayd
moreouer that there was no God, and that
God regarded it not. his wayes haue they
not knowne/his lawe haue they despised, &
denyed his promys: In his statutes and o-
beynances vane they not ben faithfull and
fidelitie, and haue not presumed his com-
mandment.

And therefore Elias, vnto the full plenty, and to the empty, emynesse. Beholde, the tyme shall come, that those tokens which I haue tolde you, shall come to passe, and the byrde shall appere: and the earth that now passeth away, shall be shewed: and whosoever is deliuered from the foresaid euilles, shall see my wonders. For my sonne Iesus shall open his declare, with those that be with hym: and they that remaine, shall be in mercy in foure hundred years.

After these same peares shall my sonne &
Thysse be, and all men that haue life, and
the worlde shall be turned into the obli-
uion, by dayes, yea as in the fore iudgment
so that no man shall remayne. And after thi-
dayes, the worlde that yet awaketh not, that
be cayed vp, and shall be corrupte. And he
eache shall restore those that haue sinned in
her, and so shall the dust those that dwell in
silence, and the secret places shall deli-
uer those that be committed vnto them. And the
moste part shall be open, y^e declared vpon
seats of iudgement, and all my tery shall be
nyshe away, and longe suffering shall be
thetted together. But the iudgment shall re-
tenu, the rumber shall remayne, and sayne
shall waxe stronge, the worke shall rebolue
and the reward shall be the woe, the wof-
fuulnesse shall warcke, and y^e vntygallnes-
ses shall beate no rule.

Then says 3: Abraham prayed for the

the Sodomiters, and Moles for the fathers
that sinned in wyldernes, & he that came af-
ter him for Israel, in the tyme of Achas and
Samuel: and Dauid for the destruccyon, and
Solomon for them that came in to the San-
ctuary, and Elias for those that receiued same
and for the deede, that he myght lyeue: and E-
zechias for the people in the tyme of Senna-
chib: and diuers other in lyke maner, which
have prayed for many.

Sum nowe spunge the corrupte is growe
by, and myracles increased, and the pygh-
ious have prayed for the vngodly, wherefore
shall it not be so nowe also?

He answered me, and sayd: This present
world is not the end: there remaineth much
honour in it, therfore haue they prayd for y
triste. But the hope of dome shalbe the ende
of this tyme, and the beginning of immor-
talitie for to come, wherein al corrupcyon, ba-
nished, al superuouines is lowed al mis-
pense taken a way cryghouinesse growne, &
by the bruce sponge bp. Then shall no m^a
be habile to loue by m^a that is deuyced, nor to
opprelle him that hath gotten the bytropy.

I answered then, and sayd: This is my case
and I say thus: that it had ben better, not to
haue opened the cart bynto Adam: or els whē
it was gauen him, to kepe him ſ he wuld not
ſinne. For what promiſe is it for men now
in this preſent tyme to lye in heuynes, and
after deat to loke for punyſhment? O thou
Adam, what haſt thou done? For though it
waſt thou that ſinned, thou arte not fallen
alone, but we all that come of the. For what
proſper wete li bynto vs, yf there be promyſed
vs an immortall tyme, where as we medde
with deadly worke: ſ? and that there is pro-
myſed vs an euell ſpange hope, where as we
ouſe ſciſus are euill and vayne? For that there
are laide vp for vs dwellinges of health and
freedome, where as we haue lyued euill? and
that the wayſhopp of the hells is kepte to de-
ſtroye them, which haue ledde a pacyent yſe
where as we haue walked in the moſte tyer-
red wayes of all? And ſ there ſhalbe ſetwed
a paradiſe, whoſe fruite endureth for euer,
wherein is freedome and medecyne, where as
we ſhall not goo in? For we haue walked in
diſpleaſant places: And that the faces of the
wyche haue abyſſed, ſhal ſhynne about the
ſunne, where as our faces ſhalbe blacke and
dark: For whyle we lyued and dyd vanyſh
tynge, we conſidered not, that we ſhoulde
ſuffre therfore after deat?

Then answered he me, and sayd: This is
the comfortacion & thought of the batapic,
whiche man hath vpon earth: that yf he be o-
uercome, he shall suffice as thou hast sayde.
But yf he geete the victorie, he shall receyue
the thynge that I saye. For this is the lyfe,
whiche Moyses spake vnto the people, whyle
he lyued, saying: A hole the lyfe, & thou maist
lyue. Nevertheless they helpeyd him not, ne-
ther the Prophetes after him. No nor me
which haue spoken vnto them, that heynes
shalde not reach vnto them: to the; dedre=
man lyke as I saye is for to come ouer those,

that have suffered them selves to be enfolded in salvation.

I answered then and sayd: I knowe Lorde,
that the brest is mercifull, in that he hath
mercy vpon them, which are not yet in the
worlde, and vpon those also that walcke in
his lawe: and that he is patient and longe
sufferinge, towardes those that haue sinned in
theyr yokes: and that he is liberal to great
where as it requirerh: and that he is of great
mercy, for he multiplieth his longye kynd-
nesses towardes those that are present, and
that are past, & to the whiche are for to come.
for yf he multiplie not his mercyes, I wold
shall not be made lpyunge, with those that
dwel therein: He graunteth also, for yf he gaue
not of his goodnesse, that they whiche haue
done euell, myght be saved, the ten thousand
partes of men shulde not be made lpyunge.
And yf the iudge forgaue not those that be
healed with his word, and yf he wold destroy
the multitude that cryeth, there shulde be
very fewe left in an innumerable multitude,

Aldose prayeth God, rather to looke vpon his
owne mercy, than on the sinnes of the people.

CAPL. VIII.

And he answered me, sayinge: The
most hysse made this worlde for ma-
ny, but the worlde so come for fewe.
I will tell the a simplicitude, *Ecclias. 1. 2.* As w^{ch}
thou askest the earth, it shall saye vnto the,
that it geueth moche moulde, where of ear-
then vessels are made, but litle of it that
gold cometh of, *Ecclias. 1. 2.* Even so is it with þ^e worlde
of this worlde. There be many created, *Math. xx. 16.*
but fewe shall be p^{er}serued. *Ecclias. 1. 2.* Then answered
I and saye: Then shall we v^{er}ie v^{er}ie the w^{ch} (thou
saist) I desire the vnderstande, for thou
art agreed to hearken and to geue eare, and
wyllyng to prophesie: for thou hadst no lon-
ger space geuen þ^e, but only to tyme. O Lorde
mye thou dost not geue thy seruants leaue, that
we may pray before thee, and that thou mayst
geue leaue vnto our herte, and buyld our ba-
belles and byng, that there may come sente of it:
and that euerie one which is corrupte, and
beareth the state and place of a man, maye
p^{er}seue.

For thou art alone, & we al are one worke-
manship of thy handes, lyke as thou haſte
ſayd, and lyke as the body is faſhionned nowe
in the chyldbed, and thou grewed the mem-
bers, and thy creature is preſerued in fyre &
water: and .ii. monethes bothe thy worke
ſuffice thy creature, which is faſhionned in her
but the thyng that preſerueth and it that is
preſerued, ſhall bothe be kepte together: and
when tyme is, the chyldbedbed deliuereth the
thyng, that is kepte and growne in her.

For thou hast commaunded the birds to
mike unto the faine, & the thyng which giue
is created and fashioned, may be nourished for
a tyme: and than thou byposist and ordrest
it with thy mercy, byngest it by with the
spoke

righteousnes, nurture it in thy lawe, and reforme it with thy vnderstandynge, moztified it as thy creature, and make it lyvinge as thy worke. Seeinge then that thou hast created hym, which with so greute laboure is created and fashioned thowme thy commaundement, thou couldest lyghtly ordeyne, also that the thyng whiche is made, myght be preserved.

And this I speake now of all men in generall, as thou knowest: but of thy people, for whose sake I am sorowful: and of thy inheritance: for whose cause I mourne, and of Israel, for whose sake I am wofull: and for Jacob, for whose sake I am grieved: therefore begynne I to praye before the, for my selfe and for them, for I see the fall of vs, even of vs, dwelle byd earth. But I have herd the sweetnes of thy iudge, which is to come: therefore heare my voyce, and vnderstand my wordes, and I will speake before the.

This is the begynnyng of the wordes of Esdras, before he was receyved: O Lorde, thou that dwellest in euerlastyngnes, whose eyes are lyft up in the ayre, whose sight is exceedinge hie, whose gloire and maiesty maye not be comprehended, before whose face the cherubims of heauen stand with trembling, whose heping is turned in wynde and fyre, whose word is true, whose sayng is as redde, whose commaundement is stronge, whose ordeynance is fearfull, whose loke aspyeth by the depthes, whose wyth maketh the mountaynes to melt awaye, and whose truth beareth witness: O heare the prayes of thy seruant, and make with thyne eares the petition of thy creature.

For while I lyue, I will speake, and so longe as I haue vnderstandynge, I will answer. O loke not vpon the synnes of thy people, whiche serue in the trowth. Haue no respecte vnto the wicked studies of the heithen, but to the desyre of those that kepe thy testimonies with soowes. Think not vpon those that haue walked faynely before the, but vpon them, which wyl haue knowe thy feare.

Let it not be thy wyl to destroye the whiche haue had beastly maners, but to loke vpon them that haue clearly taught thy lawe. Take thou no indignacion at them, whiche are worse then beastes: but loue them, that alway put their trust in thy rightousnes and gloire: for we and our fathers haue all the same synnes and disease but because of our synnes thou shalt be called mercifull.

For if thou hast mercy vpon vs, thou shalt be called mercifull, where as we haue no workes of rightousnes: for the rightous which haue layde by many good workes together that out of their dees receiue reward. For what is man, that thou shouldest take displeasure at him? O what is the corruptible mortal generation, that thou shouldest be so rough toward him?

For of a truth there is no man amoges the that be borne, but he hath dealt wickedly:

and amoges the faythful there is none, whiche hath not done amysse. For I this O Lorde thy rightousnes and thy goodnes shall be prayed and declared, yf thou be mercifull vnto them, whiche are not ryght in good workes.

Then answered he me and sayde: Some thynges hast thou spoken a right, and accorde vnto thy word: it shall be. For I will not verely consyde the workes of the, whiche haue sinned before death, before the iudgement, before destruction, but I will reioyce ouer the worke & thought of the rightous. I wyl remembre also the pilgrimage the holy makinge and the reward. As for as I haue spoken now so shall it come to passe. For as the husbilde man planteth moche fede vpon the ground, and planteth many trees, and yet alwaye the thyng that is sowne of platted is not al kept safe, neither doth it al take rote: Euen so is it of them that are sowne in the worlde, they shall not all be preserved.

I answered then and sayd: If I haue found grace, then let me speake. As for as the husbilde mans fede perysheth, if it receiue not rayne in due season, or if there come to moche rayne vpon it: Euen so perysheth man also, whiche is created with thy handes, and is like vnto thine owne image & to thy self. For whose sake thou hast made all thynges, and lykened him vnto the husbilde mans fede. Be not wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thine owne inheritance: O be mercifull vnto thy creature.

Then answered he me and sayde: Thynges present are for the present thynges to come: for such as be to come. For thou wouldest moche, seinge thou maydest loue my creature about me: I haue oft tymes dytome nigh vnto the, but neuer to the vnrightous. In this also thou art maruelous before the hyghest in that thou hast humbled thy selfe as it becometh the, and hast not regarded thine owne selfe, that thou art had in such honour amoges the rightous. Therefore shall great wretchednes and mysfere come vpon them, that in the latter tyme shall dwell in the worlde, for they haue walked in great pryde.

But vnderstande thou for thy selfe, a like out gloire for such as be like the: for vnto you is paradise opened, the tre of lyfe is platted, the tyme to come is prepared, plantousnes made readye as it is buylded for you, and a rest is prepared, yea peryfite goodnes and myshame. The rote of euill is marked from you, the weaknes and moche in hyd is you, and into hell flyeth corruption in forgesitnes. Sorowes are banysed awaye, and the ende is shewed the treasure of immortall lyfe. And therefore aske thou no more questions, concerning the multitude of them that perysh. For they haue taken lybertye, despised the hyghest, thought scorn of his lawe, and forsaken his wordes.

Howeuer, they haue troden vnto the rightous, and sayd in their heart, that there is no

is no God, yea and that wytyngly, for they are. For lyke as the thyng that I haue spoken of, is made ready for you: Euen so is thurst and payne prepared for them. For it was not his wyl that man shoulde come to nought: but they whiche be created, haue despised the name of him that made them, & are vnto back-fall vnto him, which prepared lyfe for them. And therefore is my iudgement now at hand. These thynges haue I not shewed vnto all men, but vnto fewe: namely vnto the, and such as be lyke the.

Then answered I and sayde: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, whiche thou wylt begyn to do at the last: but at what tyme and what thou hast not shewed me.

Esdras hath byspone shewed vnto hym.

CAP. IX.

Then answered he me then and sayde: Beasure thou the tyme diligently in it self when thou seest that one part of the tokens come to passe, whiche I haue tolde the before: so shalt thou vnderstande, that it is the very same tyme when the hyghest wyl bypynne to bylet the worlde, which he made.

And when there shall be sene earthquake and vjroze of the people in the worlde, then shalt thou well vnderstande, that the moost hygh spake of those thynges, from the dayes that were before the, euen from the beginning.

For lyke as all that is made in the worlde, hath a begynnyng and ende, and the ende is manifest: Euen so the tymes also of the hyghest haue playne begynnynges in wordes and tymes, and the ende in workynge and in tokens. And euery one that shall be saved, and shall be able to escape by his workes and by saythe, wherein he haue beleued, shall be preserved from the sayde perils, and shall be my labour in my lande and within my borders, for I haue halowed me from the worlde. Then shall they be in carefulesse, whiche now haue abused my wayes: and they that haue cast them out despytfully, shall dwell in paynes.

For such as in their lyfe haue receiued benedictions, and haue not knowe me, and they that haue abhorred my lawe, while they had yett freedom, and when they had yett open volume of amercement and conuersyon, and vnderstande not: but despised it: the same must knowe it after death in payne. And therefore be thou no more carefull: howe the vngodly shall be punished, & howe the rightous shall be saved, and whose the worlde is, & for whose the worlde, and when it is. Then answered I and sayde: I haue tolde the before, and now I shalke, and wylt speake also hereafter, that there be many mo of them whiche perysh, than shall be saved, lyke as the flood is greater then the dryppes.

And he answered me, sayinge: lyke as the flood is also the fede: as the founteyne be so are the colours also: such as the workman is also the worke: and as the husbilde

man is him selfe, so is his husbilde also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, wherein they shoulde dwell, then was there no man that withstode me. Now when euery one was, and the make also in the worlde whiche is now prepared, & the money that ceaseth not, and the lawe which is vnsearchable, they maners were corrupte. So I consyded the worlde, and beholde, there was perill, because of the thoughtes that were come in to it. And I saw, and spared them greatly, and haue kepte me a wynebery of the grapes, and a plant from among many generacions. Let the multitude perysh then, whiche are growen by in payne, and let my grape and wynebery be kepte: euen my plant: for with great labour haue I made it up.

Neuertheless yf thou wylt take vpon the yett seuen dayes mo (but thou shalt not fast in them) go thy waye then in to the felde of floures, where no house is buylded, and eate only of the floures of the felde, fast nor fleshy, drinke no wyne, but eate floures only. Pray vnto the hygh continually, so wylt I come, and take with the.

So I went my waye, and came in to the felde which is called Ardath (lyke as he commaunded me) and there I late among the floures: and ate of the herbes of the felde, and the meate of the same satisfied me. After seuen dayes, I late vpon the grasse, & my herte was vexed within me lyke as afore, and I opened my mouth, and began to talke before the hygh, and sayde: O Lorde, thou that dwellest thy self vnto vs, thou hast declared and opened thy self vnto our fathers in thy wyldernes, in a place where no man dwelleth, in a barren place, when they came out of Egypt, and thou spakest, sayinge: Heare me O Israel, and mark my wordes thou seide of Jacob. Beholde, I sawe my lawe in you, and it shall bypynne frute in you, and ye shall be honoured in it for euer. For our fathers which receiued the lawe, kepte not, and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not declared: for it myght not, for why? it was thyne. For they that receiued it peryshed, because they kepte not the thynges that was sowne in them.

It is a custome when the ground receiuethe seed, or the see a shipp, or a vessel meate and drynke, that when it perysheth or is broken, wherein a thyng is sown, or wherein any thing is put: the thynges also peryshe & are byroke, which are sowne or put therein. But vnto vs it hath not happened so: for we that haue receiued the lawe, perysh in synne, and our brethren whiche also receiued the lawe: not withstanding the lawe perysheth not, but remaineth in his labour.

And when I considered these thynges in my herte after this maner, I looked about me vnto myne eyes, and vpon the right hyde, I saw a woman, whiche mourned sore, made great lamentacion, and wepte with loude voyce: her clothes were rent in peces, & she had

Exod. xix. D
Deut. xiii. b

Exod. xxxii. f

Exod. xli. a
Exod. xli. b

Exod. xli. d

had affes upon her heade:

Then let I my thoughtes go, & I was in, and turned me vnto her, & sayde: wherfore wepest thou? why art thou so forp and discomforted? And she said vnto me: Sye, let me bewaile my selfe and take yet more sorow: for I am soe bereid in my mynde, and broughte very lowe. And I sayde vnto her: what ayleth the? O: who hath done any thing to thee? She sayde: I haue bene vntruffull and barren, and haue had an husbnde thyrty yeres. And these thyrty yeres I do nothyng els daye & night and al fourcs, but make my prayer to the highest. After thyrty yeres God herde me thy handmayden, looked vpon my mystry, conspyred my trouble, and gaue me a sonne, and I was glad of him, so was my husbnde also, and all my neighbours and we gaue greates honoure vnto the myghtye. And I noryshed him in great trauaile. So when he grew vp, and came to the tyme that he shulde haue a wyfe, I made a feast.

Esdras and the woman that appeareth vnto him common together.

CAPL. X.

And it happened that when my sonne went in to his chambere, he fell downe and dyed, then ouerthrew we all the lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the second day at night: & when they had al rested that they myghte comforte me, I rested also, and rose vp by nyght, and fled, and am come hither in to this feilde, as thou seist: and am purposed not to come in the cytye, but to remayne here, and neither to eate ne drinke but continually to mourne and to fast, vntyll I dye.

Then let I my meditations and thoughtes fall, that I was in, and spake to her in displeasure: Thou folysthe woman, seist thou not our heuynesse and mournyng, & what happeneth vnto vs? howe Zion our mother is al wofull and sorre, and howe she is cleane brought downe and in mystrye: scringe we be all now in heuynesse, and make our mone (for we be all sorowfull) As for the heuynesse that thou takest, it is but for one sonne. Demaunde the earth, and she shall tell the: & it is she which oughte by reaso, to mourne for the fall of so manye that growe vpon her.

For from the begynnyng al men are borne of her, and other shall come: and beholde, they walke al moste all in to destruction, and many of them shall be rote out.

Who shulde then by reason make more mournyng, then she, that hath lost so greates a multitude? and not thou, which art sorre but for one. But yf thou woldest saye vnto me: My mournyng is not lyke the mournyng of the earth, for I haue lost the frute of my body, which I bere with heuynesse: but the earth is accordege to the maner of the

earthe, & the present multitude groweth agayne into her, as it is come to passe: Then saye I vnto the: I he as thou hast doyne with trauaile and sorow, turn to the earth also, for the begynnyng groweth her frute vnto man, for him I made her. And therefore withholde thy sorow and heuynesse by thy selfe, and loke what happeneth vnto the, beate it strange. For yf thou indigest the marche and ende of God to be ryghtous and good, and receyue his counsell in tyme, thou shalt be commended therein. So thy way then into the cytye to thy husbnde.

And he sayd vnto me: that wyl not do, I wyl not go into the cytye, but beate wyl I saye. So I comoned more with her, and sayde: Do not so, but be counsellid, and folowe me: for how manye fallies hath Zion? Be of good courage because of the sorow of Jerusalem, for thou seist that our Sanctuary is layd waste, our altire broken, our temple destroyed, our playng of instruments and syngynge layde downe, the chancke of cupynge put to silence, sure mythe is banished awaye the light of our candelstykke is quenched, & one of the couenaunte is taken from vs, all our holy thynges are despyled, and the name that is called vpon our vs, is dishonoured: our chyldren are put to shame, our prestes are burnt, our Leuites are carped awaye in to captiuyte, our byrgens are despyled, and our wyues caustred, our ryghtous men spoyled, and our chyldren defiled, our yong me are brought in bondage, and our stronge moostyes are become weak: and Zion (which is the greatest of all) is looked by from her towre: for she is deliuered into the handes of them that hate vs.

And therefore make of thy greates heuynesse, and put awaye the multitude of sorowes: that the myghtye maye be mercifull vnto the, and that the byrgens maye geue the rest from thy labour and trauaile. And it happened, that when I was talkynge with her, her face dyd wyse and glyste, so that I was ashyd of her, and mused what it might be. And immediately we caste out a greates voyce, verye fearfull, so that the earth shoke at the noyse of the woman: and I looked, and beholde, the woman appeared vnto me no more: but there was a cytye builded, and a place was shewed from the ground and foundation.

When was I ashyd, and cryed with loude voyce, and sayde where is thyng the angel, which came to me at the fyrste? For he hath caused me to come in many considerations & bygh thoughtes, and myne ende is turned to corruption, and my prayer to rebuke. And as I was speakinge these wordes, he came vnto me, and looked vpon me, and I laye as one to me, and looked vpon me, and I laye as one that had bene deed, and myne understanding was auitered. And he toke me by the ryghte hande & comforted me, & set me vp vpon my feete, and sayde vnto me: what ayleth the? and why is thine vntruffall vnderstanding vnderstanding of thy heerte, and wherfore art thou sorre? And I sayde: Because thou hast

forlaken me, and I haue done accordyng vnto thy wordes, I wet in to the feilde, & there haue I done thynges, that I am not habile to expresse. He said vnto me: Stand vp, and be manly, & I shall geue the exhortacion.

Then sayd I: Spake on to me my Lorde, forlake me not, lest I die in wayn: for I haue seene that I knew not, and herd that I do not know. O: that my vnderstanding be discypled, and my mynde: But now I beseeche the, that thou wilt shew thy seruante of this wonder, he answered me then & said: beate me and I shall enforme the, and tell the wherfore thou art ashyd: & the best hath opned many secret thynges vnto the.

He hath shewed that thy way is right, & that thou takest sorow continually for thy people and makest great lamentacion for Zion, and therefore vnderstande the vision which thou sawest a litle while agoe after this maner: Thou sawest a woman mourning, and thou hast comforted her. Nevertheless now seist thou the liues of the woman no more, but thou thoughtest there was a cytye builded: & lyke as he tolde the of the fall of her sonne, so is this the answer: the woman whom thou sawest is Zion, and where as he tolde the that she hath ben xxx. yeres vntruffull & barren, those are the xxx. yeres, wherein there was no offering made in her.

But after thyrty yeres Salomon builded her, and offered, and then bare she bareyn a sonne. And where as he tolde the that she noryshed him with labour, that was the dwellynge of Jerusalem, but where as the sonne dyed in her chambere, that is the fall of Jerusalem. And thou sawest her lykenesse howe she mourned for her sonne: and what els happened vnto her, I haue shewed the. And now God seeth that thou art sorre in thy mynde, & turned from thy heerte for her, and so hath he shewed the her clerkenesse, and the fayrnesse of her beauty.

And therefore I hadde the remayne in the feilde, where no house is builded, for I knew that the highest wolde shewe this vnto the, therefore I commaunded the to goe in to the feilde, where no foundation nor buildynge is: for in the place where the best wil shewe his cytye, there shall be no mans buildynge. And therefore feare not, and let not thy heerte be ashyd, but goo thy waye in, and se the gloriouse and fayre buildynge, and howe greates it is, and howe greates thou thyngest after the measure of thyne eyes, and then shalt thou heare as moche as thyne eares maye comprehend. For thou arte blessed above many other, and art called in the best, as the fewe. But to morowe at nyght thou shalt remayne here, and so shalt the best shewe the visions of hye thynges, which he wyl do vnto them that dwell vpon earthe in the last dayes, so I shewe the same nyghte lyke as he commaunded me.

In this chapter and in the two next ensuyng, he sheweth of certayne visions and of the interpretyng thereof.

CAPL. XI.

Then said I a dreme: and beholde, there came vp from the see an Eggle, which had twelue wynges and thyr herdes.

And I sawe and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blew in them, and so they were put together agayne. And I behelde, and out of his fetters there grewe other lytle contrary fetters: the herdes rested, the heed in the midst was greates then the other, yet rested it with the restyng.

Moreover I saw, that the Eggle flew in his wynges, and raigned vpon erth, and ouer all them that dwell vpon the erth: and I sawe & all thynges vnder heuyn were subiecte vnto him, and no ma spake against him no not one creature vpon erth. I saw also that the Eggle rode vp vpon his clewes, and gaue a sound with his fetters, & a voyce, sayinge after this maner: watche not all together, slepe euery ma in his own place, and watche for a tyme, but let the heed be preferred at the last. Nevertheless I sawe that a voyce went not out of his herdes, but from the myddest of his body. And I nombred his contrary fetters, and beholde there were ryght of them. And I looked, and beholde vpon the right syde there arose one fetter, and raigned ouer al the erth. And it happened & when it raigned, the ende of it came, and the place therof appeared no more. So the next following rode and raigned and had a great tyme: and it happened, that when it raigned, the ende of it came also, lyke as the fyrste, so that it appeared no more.

Then came ther a voyce vnto it, and said: beate thou that haste kepte in the earthe so longe, this I saye vnto the before thou be gynneth to appere no more. There shall none after the, attayne vnto thy tyme. Then arose the thyrde, and raigned as the other afore, and appered no more also. So went it with all the restyng one after an other, so that euery one raigned, & then appeared no more. Then I looked, & beholde, in pcesse of tyme the fetters that followed, were set vp vpon the ryght syde, that they myghte rule also: & some of them ruled, but within a while they appered no more: for some of them were set vp, but ruled not.

After this I looked, and beholde the twelue fetters appered no more, and & two wynges: and there was no more vpon the Egles body, but two herdes that rested, & fyre fetters. Then sawe I also that the fyre fetters were parted in two, and remayned vnder the heed that was vpon the right syde, for the four continued in their place. So I looked, & beholde, they that were vnder the wynges thought to set vp them selues, and to haue the rule. The was there one set vp, but shortly it appered no more, and the seconde was sooner awaye then the fyrst. And I behelde, and so, the two thought also by the selues to raigne: & when they so thoughte: beholde, there waked one of & herdes that were at rest, namely, it that

was

was in the middell, for that was the greater of the two heedes. And then I sawe that the two heedes were filled with him, and þe heed was touned with them that were by hym, & ate vp the two vnder wynges þe wolde haue raigned.

But this heed put the hole erth in feare, & bare rule in it, ouer all those that dwelt vpon erth with moch labour, and he had the gouernance of the two; id, ouer all the soules that haue ben. After this I loked, and beholde, the heed þe was in the middell, suddenly appered no more, lyke as the wynges: then came the two heedes, which ruled vpon earth, & ouer those dwelt therein. And I beheld, and lo, the heed vpon the right syde, deuoured it þe was vpon the left syde. And I herd a voyce, which the sayd vnto me: loke befoze the, and conseyde the thing that thou seist. Then I sawe, & beholde, as it were a lyon that roareth, rennyng hastily ouer of the wodde, and he sent out a mannes voyce vnto the Eggle, and said: Heare thou, I wyll talke with the, and the byest shal say vnto the: Is it not thou þe hast the victorie of the foure beastes, whom I made to raigne vpon erth, & in my wo: lde, and that the ende of their tymes might come vpon them?

And the fourth came, and ouertwau al the beestes that were past, and had power ouer the wo: lde with great fearfulness, and ouer the hole compasse of the erth in the most wicked labour, and so long tyme dwelt he vpon the erth with discreete, and the erth had thou iudged not with truth. For thou hast troubled the meke, thou hast hurt the peaceable & quyet, thou hast loued lyers, and destroyed the dwellynge of them that brought forth the frute, and hast cast down the walles of such as did the no harme. Therefore is thy wrogous dealing and blasphemye come vnto the byest, and thy pryde vnto þe myghty. The byest also hath loked vpon the proud tymes, and beholde, they are ended, and they abominacions are fulfilled. And therefore appere no more thou Eggle, and thy horrible wynges and thy wycked fethers, and thy vngacious heedes, and thy synfull clauens, and all thy wayne body: that the earthe maye be refreshed, and come agayne to her selfe, when she is deliuered from thy vyolence, and þe maye hope for the iudgement and merce of hym that made her.

CAPL.

XII.

Ad it happened when the Lyon spake these wordes vnto the Eggle, I sawe, & beholde, the heed that afore had the vpper hande appered no more: neyther dyd the four wynges appere any more, that came to hym, & were set vp to raigne, and their kingdom was smal and ful of vproye. And I sawe and beholde, they appered no more, & the hole body of the Eggle was byest, and the erth was in grete feare. When awaked I out of the trance of my mynde, and from grete feare, and sayd vnto my spirite: lo, this haste thou

gyuen me, in that thou scruest out þe waye of the byest: lo yet am I wry in my mynde, and very weyhe in my spirite, & litle strenght is there in me, for the grete feare that I receyued this nyght. Therefore wyll I now be seche the byest, that he wyll comfote me vnto the ende: and I sayde, Lord, Lord, yf I haue founde grace befoze thy syghte, and yf I am iustified with the, befoze many other, and yf my prayer be com vp befoze thy face, comfote me then, and shewe me thy seruante the interpretation and playne difference of this horrible syght, that thou mayst perfectly comfote my soule: for thou haste iudged me wo: the, to shewe me the lade of tymes.

And he sayd vnto me: this is the interpretation of this syght. The Eggle whome thou sawest come vp from the see, is the kyngdom whiche was lene in the vision of thy brother Daniel, but it was not expounded vnto him for now I declare it vnto the. Beholde, the dayes come, that there shal ryse vp a kyngdome vpon erth, and it shal be feared aboue all the kyngdomes that were befoze it. In the same kyngdome shal twelue kynges raygne one after an other. For þe second shal begyn to raygne, & shal haue more tyme than the other, and this do the twelue wynges signify which thou sawest. As for the voyce þe spake, and that thou sawest go out from the beestes, but not from the body, it betokeneth that after the tyme of that kyngdome, there shal arys grete strynges, and it shal had in peryl of falling: neuertheless it shal not yet fall, but shal be set in to his begynnyng. And the eyght vnder wynges which thou sawest hange vnto the wynges of hym, befoze that in him there shal a ryse eyght kynges, whose tyme shal be but smal, and their very swyft, & two of them shal beate. But when the middell tyme cometh, there shal be four kept in the tyme, when his tyme begynnet to come, that it maye be ended, but two shal be kepte vnto the ende.

And where as thou sawest the heedes raigning, this is the interpretation: In his last shal the byest rayse vp the kyngdomes, and call manye agayne in to them, and they shal haue the domination of the earth, and of those that dwell therein, with moche labour aboue all those that were befoze them. Therefore are they called the heedes of the Eggle: for it is they that shal byrge forth the byest wyckednesse agayne, and that shal performe and say the his laste. And where as thou sawest that the grete heed appered no more, it signifyeth that one of them shal dye vpon his bedde, and yet with payne, for the two that remaine shal be slayne with the swerde, for the swerde of the one shal deuoure the other, but at the last shal he fall vpon the sword hym selfe.

And where as thou sawest two vnder twynge vpon the head that is on the right syde, it signifyeth that it is they, whom the byghst hath kepte vnto the ende: this is a small kyngdom, & ful of trouble. The lyon whome thou

thou sawest ryse vpon out of the wod, and wynges and speake vnto the Eggle, and rebuke hym for his vngyngtounesse, is the wynde, whiche the byest hath kepte for them & for they wyckednesse vnto the ende: he shal repproue them, and reuele them asunber befoze them. For he shal sette them lyryng befoze the iudgement, and shal rebuke them: for the resydue of my people shal be deliuered with trouble, those that be preserued our myne endes: and he shal make the ioyful, vnto the comyng of the day of iudgement, wherof I haue spoken vnto the from the begynnyng. This is the dreame that thou sawest, and this is the interpretation. Thou only hadst bene mete to knowe the secretes of the byest.

Therefore wyte all these thynges that thou hast lene in a booke, and hyde them, and teache them the wyse in þe people, whose heretous thou knowest, maye comprehend & kepe these secretes. But mayte thou here thy selfe yet seuen dayes mo, that it maye be the midde, what to euer it pleaseth the byghst to declare vnto the, and with that he wente his waye.

And when al the people perceyued, that þe first dayes were past, and I not come agayne into the city, they gathered them al togither from the leest vnto the most, and came vnto me, & sayd: what haue we offended the? and what wyll haue we done agaynst the, that þe forsakest vs, and littest here in this place? for of all people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as an haue and shyp preserued from the tempest. Haue we not els aduersitee ynough, but thou must forsake vs? Were it not better for vs, that we had ben bent with Sion. For we are no better then they þe dyed there: and they wepte with loud voyce. Then answered I them and sayde: Be of good comfote, O Irael, and be not heuy thou house of Jacob, for the byest hath you in remembrance, and the myghty hath not forgotten you in temptation. As for me, I haue not forsaken you, neyther am I departed from you: but am come in to this place to pray, because of the mysce of Irael, that I myghte see mercy for the lowe estate of your Sanctuare. And now goo youre waye home euerye man, and after these dayes wyll I come vnto you. So the people went their waye in to the city, lyke as I commaunded them: but I remained styl in the felde seuen dayes, as the angell hadde me: and I ate onely of the flowers of the felde, and had my meat of the birds in those dayes.

CAPL.

XIII.

Ad it happened after the seuen dayes, that I dreamed a dreame by nyght. And beholde, there arose a wynde from the se, that it moued all the cloudes therof. And I loked, and beholde, the man was stronge, & increased with the cloudes of heuen, & when

he turned his countenance to consyde, all the thynges trembled þe were lene vnder him: and when the voyce went out of his mouth, all they bent that herd him, lyke as the erth when it seeth the fyre.

After these I sawe, and beholde, there was gathered togither a multitude of men out of nombie from the foure wyndes of the heuen, to fight agaynst the man that came out from the see. And I loked, and beholde, he graued him selfe a grete mountayne, and flemme vpon it. But I wolde haue lene the byghst of place, wherout the byll was grauen, and I coulde not.

I sawe after these, that all they whiche came to fyghte agaynst hym, were soze a frayde, and yet durst they fyghte. Neertheless, when he sawe the fearfulness and vyolence of the people, he neyther lyste by his hande, ne helde swerde nor any wepyn: but onely (as I sawe) he sent out of his mouth as it had ben a blast of fyre, & out of his lypes the wynde of the flambe: and out of his tonge he caste oute sparkes and stormes, and they were all myrte togither the blast of fyre, the wynde of the flambe, and the grete storme, and fell with a rustle vpon the people whiche was prepared to fight, and bent them vp euerychone: so that of the innumerable multitude there was nothing lene, but onely duste and smoke. When I sawe this, I was afrayde.

Afterwarde sawe I the same man come downe from the mountayne, and callenge vnto hym an other peaceable people: and there came moche people vnto hym: some be eye gladde some verye soze, some of theym were bounde, so that they were caried and brought forth.

Then was I syche thorow grete feare, and I awaked, and sayd: thou haste shewed thy seruant al thy wonders from the begynnyng, and haste counted me wo: the, that þe myghtest receyue my prayer: shewe me now yet the interpretation of this dreame. For thus I consyde in my vnderstandyng: Who vnto them that shal be leste in thole dayes: and moche more woo vnto them that are not leste behynde: for they that were not leste, were in heuynde.

Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are not leste behynde. Therefore are they come in to grete peryll, and many necessities, lyke as these dreames declare. Yet is it easer, that be with the suffereth hurte, come in these, then to passe awaye as a cloude out of the wo: lde, and now to se the thynges that shal happen in the last.

Then answered he me, and sayd: The interpretation of the syghte shal I shewe the, and I wil open vnto the, the thing that thou hast required. For thou haste spoken of them that are leste behynde, and this is the interpretation. He that taketh awaye the peryll in that tyme hath kepte hym selfe. He that be fallen in to harme, are such as haue wo: lde.

kes and sayth vnto the most myghty. I knowe this therfore, that they which be left behynd are more blessed then they that be deed. This is the meanyng of þe visyon. Where as thou sawest a man comynge vp from the depe of the see, the same is he which God the hyghest hath kept a great season, whom by his owne selfe shal deliuer his creature, & he shal ordeyne them that be left behynd. And where as thou sawest, that oute of his mouth there came a blast of wynde, fyre, and storme, & how that he lyfte vp neyther swerde nor weapon, but that the rushing in of hym destroyed þe hole multitude that came to fyght agaynst hym: it signifieth, that the dayes come, when God wyll deliuer them that are vpon earthe, and in a traunce of mynde shal he come vpon the earth. And one shal vnder- take to fyght agaynst an other, one citee agaynst an other, one place agaynst an other, one people agaynst an other, and one realme agaynst an other. When this cometh to passe then shal the tokens come that I shewed the before, and then shall my sonne be declared, to whome thou sawest clyme vp as a man. And when all the people here his voyce, euerye man shall in theyr owne lande leaue the bayle that they haue one agaynst an other, & an innumerable multitude shall be gathered together, as they þe wyllinge to come & to ouercom hym by fyghtyng. But he shal stād vpon the top of the mount Syon. Neuerthelesse Sion shall come, and shal be shewed, bringe prepared and buylded for all men, lyke as thou sawest the hyl grauen forþ without any handes. But my sonne shal rebuke þe people that are come for theyr wickednes, with the tempest, and for their euill ymagynacions: and theyr paynes wherewith they shal be punyshed, are lykened vnto þe flambe, and without any labour shall he destroye them, even by the lawe, whiche is compared vnto the fyre.

And where as thou sawest, that he gathered an other peaceable people vnto hym: those are the ten tribes which are carryed away prysoners out of their owne land, in the tyme of Oseas the kyng, whom Salmanasar the kyng of Assyria toke prisoner and caried them ouer the water, and so came they in to an other lande.

But they gaue them this counsel, that they shold leaue the multitude of the heathē, and to go forth in to a farther countrey, where neuer mannynde dwelt: that they myght there kepe theyr statutes, which they neuer kept in theyr owne land, and so they entred in at the narrow passages of the water of Euphrates, and God shewed tokens for them, and helde still the floud till they were passed ouer: for thowow that countrey there was a great way namely of a yere and a halfe iourney, for the same region is called Astaroth.

Then dwelt they there vnto þe latter tyme: and when they come forth agayne, the hyst shall holde still the springes of the streame agayne, that they maye go thowow, therfore sawest thou the multitude with peace. And

they that be left behynd of thy people, are those that be found with in a y border. Now when he destroyeth the multitude that is gathered together, he shall defende his people & remayne, and then shall he shewe them great wonders.

Then sayd I: O Lord, Lo, de, shewe me this, wherfore haue I sent the man comynge vp from the depe of the see? And he sayd vnto me: like as thou canst neither see out nor know these thinges that are in the depe of the see, even so mayst thou not see my son, or those that be with him, but in the tyme of the day. This is the interpretation of the dremt which thou sawest, therfore thou onely art here lightened: for thou hast forsake thine owne lawe, and applyed thy diligence vnto mine, and sought it. Thy lyfe haue thou ordeyned in wisdom, and hast called vnderstandyng thy mother, and therfore haue I shewed the, the treasure of the hyst. After the dayes I wyll shewe the more, and talke with the at more large, yea heuy and wondrous thynges wil I declare vnto the.

Then wente I forth in to the felde, gyuyng prayse and thankes greatly vnto God by cause of his wonders whiche he dyd in tyme, and by cause he gouerneth the same, and suche as is in tyme, and there I sat the dayes.

God appeareth vnto Esdras in the bush, and sheweth hym what he shall do.

CAPL XIII.

Vpon the thyrdaye I sat vnder an oke tree, then came there a voyce vnto me out of the bush, and said: Esdras, Esdras? And I said: here am I Lord, and stode vp vpon my fete. Then spake he vnto me: In the bush dyd I appere vnto Moyses, and tal- ked to him, when my people serued in Egypt: and I sent him, and led my people out of Egypt, and brought him vpon the mount Syon where I helde hym by me a longe season, and tolde hym my wondrous workes, & shewed him the secrettes of the tymes and the ende, & commaunded him, saying: these wordes shall thou declare, and not hyde them.

And now I saie vnto the, that thou laye vp in thine herte, the dremes that thou hast seene, and the interpretations whiche I haue shewed the: for thou shalt be receyued of all, thou shalt be touned, and remayne with my counsell, and with suche as be lyked, vntill the tymes be ended. For the world hath lost his youth, and the tymes begyn to waxe old. For the tyme is denyded in to twelue pryttes, and ten pryttes of it are gone already, and halfe of the tenth parte: yet remayneth there that, which is after the half of the tenth parte.

Therfore praye and ordey thy house, & reforme thy people: comfote suche of them as be in trouble, and tell now of the destruction, let go from the mortal thoughtes, and

awaye the burthens of mā, put of the wycked nature: laye vp in some places the thoughtes that are moost heuy vnto the, and haile þe to flyt from these tymes: for suche euill and wyckednesse as thou hast nowe seene happen, shall they doo yet moche worse. For the wea- ther that the world and the tyme is, & more shall synne and wyckednesse increase, in them that dwell vpon earthe. For the truthe is fled farre awaye, and lesynge is harde at hande. For now hasteth the visyon to come, þe thou hast seene.

Then answered I and sayde: Beholde Lord, I wyll go as thou hast commaunded me, and reforme the people which are prynted. But they that shal be boyme afterwarde who wyll exhorte or rebuke them? Thus the world is set in darkenesse, and they that dwell therein are without light: for thy lawe is hynbled, by cause no man knoweth þe thinges that are done in the, or that shal be done. If I haue founde grace before the, sende the holy ghost in to me, and I shal wytte al that hath bene doone in the world: since the begynnyng, whiche was wyrtten in thy lawe, that men maye fynde the pathe, and that they whiche wyll lyue in the latter dayes, maye lyue.

And he answered me, sayinge: Goo thy waye, gather thy people together, and saie vnto the that they see the not for .xl. dayes, but loke thou gather the manye bore trees, and take with the Sarcas, Dabzia, Selemia, Echanus, and Alial: these fyue whiche are rebbe to wytte swyftly, and come byther, and I shal lyght a candle of vnderstandyng in thine herte, whiche shal not be put out, tyll the thynges be perfozmed, whiche thou shalt begyn to wytte. And then shalt thou declare some thynges openly vnto the perfecte, and some thynges shalt thou shewe secretly vnto the wyse. O moztow this houre shalt thou begyn to wytte.

Then wente I forth (as he commaunded me) and gathered al the people together, and sayd: Heare these wordes, O Israel: Sure fathers from the begynnyng were straungers in Egypte, from whence they were deliuered, and receyued, the lawe of lyfe, whiche they kepte not, whiche ye also haue transgressed after them. Then was this land and the lande of Syon parted among you by lot to possesse. But your fathers and ye your selues also haue doone vnyghtousnesse, and haue not kepte the wayes whiche the hyghest commaunded you. And so: so much as he is a righteous iudge, he toke from you in time the thyng that he had gyuen you. And now are ye here, & your brether amonges you. Therfore ye so be that ye wyll subdue your euill vnderstandyng, and reforme youre herte, ye shal be kepte alyue, & after death shal ye obteyne mercye. For after death shal the iudgemente come, when we shal lyue agayne: and then shal the names of the righteous be manifest, and the names of the vngodly: with theyr workes, shal be declared. Lett: no man therfore come nowe vn-

to me, ne aske anye questyon of me these forty dayes.

So I toke the fyue men (as he commaunded me) and we went in to the felde, and remayned there, the nexte daye a voyce called me, sayinge: Esdras, open thy mouth, and drynke that I gyue the. Then opened I my mouth, and beholde he reached me a full cup whiche was full of water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my hert hadde vnderstandyng, and wyddome grewe in my breste: for my spirite was kepte in remembrance, and my mouth was opened, and thus no moze. The hyst gaue vnderstandyng vnto the fyue men, that they wrote the hyst thynges of the nyght, whiche they vnderstode not. But in the nyght they ate bread: as for me, I spake in the day, and held my tong by night. In forty dayes they wrote two hundred and four bokes.

And it happened when the forty dayes were fulfilled, that the hyst spake, sayinge: The fyre that thou hast wyrtten, spake openly, that the world and vnto: thy may rede it. But the thre score and ten laste, that thou mayst shewe it onely to suche as be wise amonges thy people. For in them is the springe of vnderstandyng, the fountayne of wyddome, and the streame of knowlege. And I dyd so.

The punishment the tenp people shall haue, whiche God commaundeth Esdras to shewe vnto them.

CAPL XV.

Beholde, speake thou in the eares of my people the wordes of the prophety, whiche I will put in thy mouth, say the the Lord, & cause them to be wyrtten in a letter, for it is the truthe, feare not the imaginacions agaynst the, let not the vnfaithfulness of the trouble the, that speke agaynst the. For al the vnfaithful shal dye in theyr vnfaithfulness. Beholde, say the Lord, I will byynge plagges vpon þe world, the swerde, hunger, death and destruction, for wickednes hath the byper hand in all the erth, and theyr shameful workes are fulfilled.

Therfore say the the Lord: I wyll holde my tonge no moze vnto theyr wyckednesse, whiche they doo so vngodly: neyther wyll I suffre them in the thynges that they deale withall so wyckedly.

Beholde, the innocent bloude of the from- bled cryeth vnto me, and the soules of þe righteous complayne continually: and therfore (say the the Lord) I wyll surely auenge, and receyue vnto me all the innocent bloude from amonges them.

Behold, my people is led as a flock of shepe to be slayne, I wyll not suffre them noze to dwell in Egypte, but wyll byynge them out with a mighty hand, & a stretched out arme, and smyte it with plagges as afore, and wyll

Acc. ii. De. Arope

destroy all the land of it. Egypt shall mourne and the foundations of it shall be smitten in the plague and punishment: God shall bring upon it.

B They that till the ground shall mourne: for they shall be destroyed thowto the blaynge and hayle, and an horrible sterre. Wo worth the world, and them that dwell therein, for the sterre and they: destruction draweth nye, and one people shall stande by to fyghte agaynste an other, and swerdes in their handes. For men shall be vntedfast, & some shall do violence vnto other: they shall not regarde their kyng & prynces: the wayes of they: doynges and handelynges in they: potuer. A man shall desyre to go in to the cite, & shall not be habile. For because of they: pryde, the cities shall be brought in feare, the houses shall shake, and men shall be asfayde. A man shall haue no pryde vpon his neyghbour, but one shall prouoke an other vnto battayle to spoyle they: goodes, because of of the hunger of byed, & because of the great trouble.

B Beholde, I gather and cal together all the kynges of the earth, which are from the byrylyng, from the South, from the East and Libanus, to turne vnto them, and restore the thinges that they haue given them. Like as they do yet this daye vnto my chosen, so will I do also, and recompence them in their homes. Thus sayth the Lord God: my right hand shall not spare the synners, & my sword shall not cease ouer them that thede & immo- cent blood vpon earth. The fyre is gone out from his wrath, and hath consumed the foundations of the earth, and the synners like the straw that is kyndled. Wo worth them that synne, and hepe not my commaundementes, sayth the Lord. I will not spare them. Goo your waye you chyldren of violence, defyle not my Sanctuary, for the Lord knoweth all them that synne agaynste hym, and therefore deliuereth he them vnto deathe and destruction. For now are the plagis come vnto the world, and ye shall reuayne in them, for God shall not deliuer you, because ye haue synned agaynste hym.

B Behold, an horrible vision cometh from the East, where generacions of Dragons shall come out, and the people of the Arabes, with many charrettes, and the multitude of them shall be as the wynde vpon earth, that all they which beate them ragynge in their wyathe, maye feare and be asfayde: and as the wynde boozes out of the wodde, so shall they goo out, and with greater power shall they come, and stande fyghtynge with them, and shall waste the porcion of the lande of the Assyrians.

And then shall the Dragons haue the vpper hande, not remembryng they: byrthe, and shall tourne aboute swarynge togither in grete power, to persecute them. But these shall be asfayde, and hepe silence at they: potuer, and shall flee: and one out of the lande of the Assyrians shall besiege them, and consume one of them, and in their house

shall be feare and dyde, and stryfe amonge they: kynges.

Beholde cloudes from the East and from the North vnto the South, and they are verrey horrible to loke vpon, full of wyathe and sterre. They shall smyte one vpon another, and they shall smyte at the great sterre vpon earth and they: sterre, and the bloude shall be from the sterre vnto the helpe, and the smoke of man vnto the camelles lyttre. And there shall be grete fearefulnesse and tremblynge vpon earth, and they that se the wyeth shall be asfayde, and a trembling shall come vpon them.

And then shall there come grete rayns from the South, and from the North, and parte from the weste, and from the southe wynde from the East, and shall shut them by agayne, and the cloude which be rayned by in wyathe, and the sterre to cause feare towarde the East and west wynde, shall be destroyed: and the great cloudes shall be lyfte by, and the myghty cloudes full of wyath, & the sterre, that they may make all the earth asfayde, and them that dwell therein, and that they may poure out ouer all places an horrible sterre, fyre and hayle, and fleing swerdes, and many waters: that all felde maye be full, and all ryuers, and they that beake downe the cities and walles, mountaynes and hylles, all trees, wod, and the grass of the meadowes, & all their frute. And they shall goo sedfaste vnto Babylon, and make her asfayde, they shall come to her & besiege her, the sterre and all wyath shall they poure out vpon her.

B Then shall the duste and smoke goo by vnto the heauens, and all they that be aboute her, shall bewaile her: and they that remayne vnder her, shall do scryppe vnto them that haue put her in feare. And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and arte a woorthy of her person. Wo be vnto the thou wythe, because thou haste made thy selfe like vnto her, and hast decked thy daughters in hoo: dome, that they myghte triumphe and please thy lours which haue alway deliuered to comyt hoo: dome with the: thou hast folowed the abhominable cite, in all her wythes and inuencions.

Therefore sayth God: I will send plagis vpon the, widowhod, pouertie, hunger, warres, and pestilence, to waste thy houses with destruction and deeth, and the gloze of thy potuer shall be dyed by as a flower, when the heat ariseth that is sent ouer the. Thou shalt be lyke as a poore wyfe that is plagued and beaten of women: so that the myghty and lo- uer shall not be habile to receyue the. Wo be I so hate they: sayth the Lord. Yet thou haddest not alwaie synne my chosen, crastynge the stroke of thy hades, and said ouer their deeth, when thou wast drunken: set forth the beautie of thy countenance.

The rewarde of thy hoo: dome shall be recompensed in thy bosom, therefore shalt thou be requited.

Lxx

Like as thou haste done vnto my chosen (sayth the Lord) euen so shall God do vnto the, and shall deliuer the into the plague. Thy chyldren shall dye of hunger, and thou shalt fall thowto the sterre. Thy cities shall be broken downe: and al thyne shall perishe with the sterre in the felde. They that be in the mountaynes shall dye of hunger, and eat their own flesh, and drynke their owne blood for very hunger of byed and thysse of water. Thou vnhappie shalt come thowto the see and receyue plagis agayne.

In the passage they shall caste downe the sayne (sayth) and shall rote out one parte of the land, and consume the porcion of thy gloze. They shall treade the downe lyke rubble, and they shall be the fyre and shall consume the: thy cyties and thy lande, thy wod and thy frutfull trees shall they burne by with fyre. Thy chyldren shall they carry awaye captiue, & loke what thou hast, they shall spoyle it, and make the beawtye of thy face.

The heithen shall be punished.

CAPIT. XVI.

Wo be vnto the Babylon and Asia, wo be vnto the Egypte and Siria: gyde your selues with clothes of sacke and heere, and mourne for your chyldren, be soye for your destruction is at hande. A sterre is sent vpon you, and who wyl turne it backe? A fyre is kyndled amonge you, and who wyl quench it? Plages are sent vnto you, & what is he that wyl dymme them awaye? May any man dymme awaye an hungry lion in the wod? May any man quench the fyre in the stubble, when it hath begonne to burne? Maye any turne agaynste the arrowe, that is shot of a stronge archer: The myghtie Lord is ideth the plagis, and what is he that wyl dymme them awaye? The fyre is kyndled and gone forth in his wyathe, and what is he that wyl quench it? We shall call lyghtenynge, and who shall not feare? We shall tumbre, and who shall not be asfayde? The Lord shall threaten, and who shall not be drede? he bea- ten to pouer at his presence?

The earth quake, and the foundations thereof: the see ariseth by with waues from the bepe, and the cloudes of it are vngyree, and the fyres therof also befoze the Lord, and before the gloze of his patuer. For as his righte hande that holdeth the bowe his arrowes that be shure are warpe, and shall not misse, when they begin to be shot vnto the endes of the world.

B Beholde, the plagis are sent, and shall, not turne agayne, for they come vpon earth. The fyre is kyndled, and shall not be put out till it consume the foundations of the earth. Like as an arrow which is shot of a myghty archer, returneth not backe: euen so the plagis that shall be sent vpon earth, shall not turne agayne. Wo be vnto you, who wyl deliuer: wo be vnto you, who wyl begin

lynge of sorowes and great mournynge: the begynnyng of deeth and great deeth: the begynnyng of warres, and the powers shall stande in feare of the begynnyng of cupis, & they shall tremble eury one. What shall I do in these thynges, when the plagis come? Beholde, hunger, and plague, trouble and angur are sent, as scourges for amendement. But for all these thynges they shall not turne from they: wickednesse, ne be alway mynd- full of the scourges.

B Beholde, bytapes shall be so good cheape vpon the earth, that they shall thynke them selues to be in good case: and euen then shall mychese grow vpon earth, warres, deeth, and great dysquyrenesse. For many of them that dwell vpon earth shall perishe of hunger, and the other that escape the hunger, shall be swerd destroyed: & the deeth shall be cast out as bong, and there shall be no man to comforte them. For the earth shall be wasted, and the cyties shall be caste downe: there shall be no man left to till the earth, and to sowe it. The trees shall geue frute, and who so shall pluck them of & gather them? The grapes shall be rype, and who shall seed them? For all places shall be desolate of men, so that one man shall despyte to se an other, or to heare his voyce. For of one hole cytie there shall not be x. left, and two in the felde, which shall hyde them selues in the thyn bushes, & in the clyffes of stones: like as when there remaine thre or four olyues vpon the olyue tre, or as when a byneparde is gathered: there are leste some grapes, of them that diligently sought thowto the byneparde.

B Euen so in those dayes thre shall be thre or four left, for them that search their houses with the sterre. And the earth shall be left wast and the felde thereof shall wax olde: & her wythes and all her patches shall grow full of thornes, because no man shall trauallye there thowto. The daughters shall mourne, haupng no bydegromes: & womē shall make lamentation, haupng no husbandes, they: daughters shall mourne, haupng no helpe of they: bydegromes. In the warres shall they be destroyed, and they: husbandes shall perishe of hunger. O ye seruantes of the Lord, heere these thynges, and make them. Behold the wordes of the Lord, & receyue it: behold, the plagis draw nigh: and are not slacke in tapyng, lyke as a traulyng woman, which after the. ii. moneth byngeth forth a sonne, when the houre of byrth is come, an houre two or thre afore that the paynes come vpon her body, and when the chyld cometh to the byrth, they say not the thynnyng of an eyer. Euen so shall not the plagis be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on eurye lyde.

O my people, heate my wothe, make you ready to the battel: and in all tuel he euen as pylgrymes vpon earth, for that telleth he him be as he that styeth his waye: and he styeth, as one that wyl lefe. Who so shall be ready in a chandele, as he that wyl staye.

and

and he that buyeth, as he that shall not dwell therein: he that soweth, as one that shall not reap: he that soweth the vineyard, as he that shall not gather the grapes: they that marry, as they that shall get no child: and therefore they that labour, labour in vaine. For strangers shall reap their fruits, and spoile their goods, overthrow their houses, and take their children captive, for in captivity and hunger shall they get children. And they shall occupy their merchandise with robbery, howe longe decke they their cities, their houses, their possessions, and persons: the more will I punish the them. For their synnes sayth the Lorde. Like as an hore enueth an honest woman, so shall rightousnes hate iniquitie, why she decketh her selfe and shall accuse her to her face, why she cometh that defendeth, which shall make inquisition for all synne upon earth. And therefore be not ye like therunto, ne to the workers thereof: for once it be lōg, iniquitie shall be taken awaye out of the earth, and rightousnes shall raygne amonges you.

Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpon his heade, which sayth before the Lorde God & his glory: I haue not synned. Beholde, the Lorde knoweth all the workes of men, their imaginations, their thoughtes & their vertes. For he spake but the word: let the earth be made, and it was made, let the heuen be made and it was made. In this worlde were the starres made, and he knoweth the number of them. He searcheth the ground of the depe, and the treasures therof: he hath measured the see, & what it containeth. He hath put the see in the myddell of the waters, & with his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a bawle, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made springes of water, and poles vpon the toppes of the mountaynes, that the fowles myght poure downe from the Rony rocks to water the earth. He made man, & put his berte in the myddell of the body, & gaue hym breath, lyfe and vnderstandynge, yea & the sperte of the almyghty God, whiche made all thynges, and hath fered the ground of all the secretes of the earth.

He knoweth your imaginations and intentions, and what ye thynke when ye syn,

and wold hyde your synnes. Therefore hath the Lorde searched and sought out all your wayes, and he shall betraye you all. And when your synnes are broughte forth, ye shall be ashamed before men, and your owne synnes shall be your accusers in that daye. What will ye do? Or howe will ye hyde your synnes before God and his Angels? Beholde, God him selfe is the iudge, feare him, leaue of from your synnes, and forget your vnyghteousnes: and medle no more with them, so shall God leade you forth, and deliuer you from all trouble. For beholde, the heate of a great multitude is kindled ouer you, & they shall take awaye certayne of you, and fete the pole with yoles: and they that consent vnto them, shall be had in derision, laughed to scoone, and troden vnder fote.

For vnto the places there shall be a place, and in the nexte cities a greace miseration vpon those that feare the Lorde. They shall be lyke mad men, they shall spare no man: they shall spoyle & make such as feare the Lorde, they goods shall they take from them, and shut them out of their houses. Then shall it be knowne who are my chosen, & they shall be ceryed as the gold in the fyre. Where I ye my beloued, sayth the Lorde: beholde, the dayes of trouble are at hande, but I will deliuer you from the same. Be not ye astayed: paye not, for God is your captayne.

Who so keepeth my commandementes and preceptes, sayth the Lorde God: let not your synnes weye you downe, and let not your vnyghteousnes be lyfte vp. Woe vnto them that are subdued vnto their synnes, and tangled in their wyckednes, lyke as a felde is hedged in with bushes, and the pasture thereof covered with thornes, that no man maye transpasse thence:

and
so
is he taken, and
cast in the
fyre, and
bytt.
(.)

The ende of the fourth boke
of Esdras.

THE BOOKE OF
TOBIAS.

Tobias beinge taken prisoner, for he was not a slave of truth. He merited and charite of Tobias, and the maners of him in his youth. He takerh Hannah to wyfe, by whome he hath a sonne named Tobias. He succoureth Gabell for money. He and his are sayne to sye, but after the death of Sennacherib they retorne agayne.

CAP. I.

Tobias was of the cytye and cite of Nephtali, whiche lyeth in the high countreys of Galilee aboute Raason the waye towardes the west hauyng the cytye of Sepphet vpon the left syde.

Though he was taken prisoner in 3 dayes of Salmanasar king of the Assyrians, neuertheless beinge in captivity, he forsooke not the waye of truth: in so moche that whosoever he myghte get, he parted it daylye with his felow prisoners & with them that were of his kynred. And though he were yonger the al in the cytye of Nephtali, yet vnder not he behaue him selfe childly in his workes. And when al the other went to the golden calues, which Jeroboam the kynge of Israel had made, he him selfe alone fled all their compaynes, and gat hym to Jerusalem vnto the temple of the Lorde and there worshipped the Lorde God of Israel, saythfully offeringe of all his lytle frutes and tythes, so that in the thyrde yere he ministered all the tythes vnto the strangers and conuerter. These and such lyke thynges he he accordynge to the lawe of God, whiche he was yet but yonge.

But when he was a man, he toke out of his owne cytye a wyfe called Anna, and of her he begat a sonne whome he called after his owne name, and taught him frome his yowth by, to feare God, and to refraine from all synne.

Some when he with his wyfe, his sonne and with all his kynred was come in captivity vnto Ninue, what time as they al ate of the meates of the heithen, he kepte his soule, and was neuer defiled in their meates. And for so moche as he was myndfull of the Lorde in all his hert, God gaue him fauoure in the presence of Salmanasar the king whiche gaue him power to go where he wold, and to haue he lybertie to doo what hym list.

So went Tobias vnto al them that were in prison, and comforted them, and gaue the halfe some exhortations. And when he came to Ragas a cytye of the Medes, hauyng ten talents of syluer of the thynges wherewith the kynge had honoured him: a salwe amonge a greace compayne of people of his kynred, ouer Gabellus (whiche was of his owne tribe)

beinge in necessity, he gaue him the sayde weight of syluer vnder an hand wytyng.

After a longe season when Salmanasar the kynge was deed, and Sennacherib his sonne ragened in his steade, whiche hated the children of Israel, Tobias went daylye thowt out all his kynred, and comforted them, and gaue of his goodes to euery one of them as moche as he myght: he fed the hungrye, clothed the naked, and buryed the deed and slayn. And that diligently.

And when Sennacherib the kynge came agayne and fled out of Assyria (what tyme as God punished him for his blasphemy) and in his wyath, he took many of the children of Israel. Tobias buryed their bodies. But when it was tolde the kynge, he commaunded to slay him, and toke awaye all his goodes. Neuertheless Tobias with his sonne & with his wyfe, fled his waye, and was byd naked, for there were many that loued hym. But after .xv. dayes, the kynge was slayne of his owne sonnes. Then came Tobias agayne to his house, and all his goodes recoyred vnto hym.

Tobias byddeth suche of his frendes as feare God, to a buckett of seale. He is rejoyced of his frendes. He feareth God more then the kynge. He becommeth blynde, by the pemyssyon and suffraunce of God. His kynred makes moche hym.

CAP. II.

After these thynges vpon a solemne daye of the Lorde, Tobias made a good feast in his house, and sayd vnto his sonne: So thy wyfe and byrge byther some of our tythe, suche as feare God, that they maye make mery with vs. And when he was gone, he came agayne, and tolde his father, that one of the chyldren of Israel laye slayne vpon the strete. And immediately he lepte from his table, left the feast, came fastynge to the deed coofse, toke hym and bare hym pryuelye in to his house, that when the Sunne was downe, he myghte safelye burye hym. And when he had bydder the coofse, he ate his meate with mournynge and fear, remembryng the wordes that the Lorde sayth by the prophete Amos: your hye feastes shall be turned to sorowe and heynnesse.

But when the sonne was downe, he went his way and buryed hym. Then at his neyghbours reproued hym, saying: It is not longe, fence it was commaunded to slay the bycause of this matter, and haue scarce escaped the daunger of death, and buryest thou the deed agayne? Neuertheless Tobias fearyng God more then the kynge, toke the bodies of the slayne, byd them in his house, and buryed the at mydnyght.

It happened vpon a daye, that he had buryed the deade, and was wery, came home, and layed hym downe by the wall and slept. And

Deuter. xlii. a
and xlii. a
John. ix. a
and xli. a

And whyle he was a slepe, there fell downe
upon his eyes warme donge out of the swa-
lowes nest, so that he was blynd. This temp-
tacion dyd God suffer to happen vnto hym,
that they which came after, myght haue an
example of his patience, lyke as of holy Job.
for in so moche as he curre feared God from
his youth vp, and kepte his commandemen-
tes, he was not heuie agaynst God, that þ
plage of blyndnes chaunfed vnto him but
remayned steadfast in þ feare of God, and tha-
ked God all the dayes of his lyfe.

Job. xlii. a

Tobi. viii. a

Ephel. llii. a

Deuter. xlii. a

Job. xli. a

For like as blessed Job was had in derisio
of kynnes, euen so was he laughed to scoone
of his elders and kynfolkes, which sayde vnto
him: where is thy hope, for the which thou
hast done almes and buried the deade? But
Tobias rebuked them, and spake: Say not
so, for we are the chylidren of holy men, and
loke for the lyfe, which God shal gyue vnto
them that neuer turen thre belene from him.
Anna his wyfe went dayly to the weeping
worke, and loke what luyng she coude get
with the labour of her handes, she brought
it. And it hapned that she toke a kynd and
brought it home.

And when her husband herd it crye, he said
loke that it be not stolen, reioyce it agayne
to the owners: for it is not lawfull for vs
to eat or to touche any thyng of thest. The
was his wyfe angere, and sayd: Now is thy
hope become bayne openlye, and thy almes
deeds are manifest. With these and such like
woydes dyd she call hym in the tecth.

The prayer of Tobias. Sara the daughter of
Anaguel, is slaundered of her fathers seruante. The
prayer and fastinge of Sara: And also the innocen-
cy and chastite of her. The prayres of Tobias
of Sara are herde.

CAPIT. III.

Mal. xlii. b

Then Tobias take it henclye, and with
teares began to make his prayer say-
inge: O Lord thou arte ryghtheous, &
all thy iudgements are true, rea al thy way-
es are mercy, saythfulnes and iudgement. And
now, O Lord, be myndfull of me, and take
no vengeance of my synnes, neither remem-
bre my mysdoes, neither the mysdoes of my
elders. For we haue not bene obedyent vnto
thy commandmentes, therefore are we spoy-
brought in to captiuyte, into deathe, in te-
rion and shame vnto all nations, amon-
g whom thou hast scattered vs. And now O
Lord thy iudgements are great, for we haue
not bene accorde to thy commandemen-
tes neither haue we walked innocently be-
fore the. And now O Lord, deale with me
accorde to thy will, and commaunde my
spierre to be receyued in pear, for more
expedyente were it for me to dye, then to
lyue.

At the same tyme it happened, that Sara
the daughter of Anaguel at Rages a cytye of
the Medes was slaundered of one of her fa-

thers handmaydes, that she shoulde bene
hadde leuen husbandes, whiche as thone
as they were gone in vnto her, were layne of
the deuyll called Amodeus. Therefore when
she reponed the mayden for her faulte, she an-
swered her, sayinge: God let vs neuer se-
nor doughte of the moze vpon earth, thou
kyller of thy husbandes. Wylt thou slaye me
also, as thou hast slayne leuen men? At this
woyde wente, Sara in to an hygge chambie
of her house, and the dayes and the nyghtes
she neyther ate ne dranke, but continued
in prayer, and besoughte God with teares,
that he wolde deliuer her from this rebuke.

Upon the thyrde daye it chaunced, that
when she had made an ende of her prayer, she
prayed the Lord sayinge: Blessed be thy
name O God of our fathers, whiche when
thou art wroth, thou west mercy, and in tyme
of trouble thou sojournest the synners of the,
that call vpon the. Vnto the O Lord I tume
I my face, vnto the lyfte I by myne eyes. I
beseeche the O Lord, loose me out of the bon-
des of this rebuke, or els take me vnto a
way from of the earth. Thou knowest Lord,
that I neuer had desyre vnto man, and that
I haue kepte my soule cleane from all un-
lawful lynde. I haue not kepte company with those
that passe the tyme in spoyte, neyther haue
I made my self partaker with the y walke in
lyght behauour. Neuertheles, an husbande
haue I consented to take, not for my pleasure,
but in thy feare.

Now peradventure eynher I haue bene
woyde of the, or els were they namede for
me, for thou happily hast kepte me to an othe-
r husbande. For wylt thou counsell is not in
power of man. But who to cure souerth the,
and serue the a ryghte, is sure, that if his
lyfe be tempted and proued, it standeth in the
strength: and if he endure in patience, he shall
haue a rewarde and be hylye crowned, and
be in trouble, that God (no doubt) shall
deliuer him: and if his lyfe be in chastyng,
that he shall haue leaue to come vnto the
mercy.

For thou hast no pleasure in our damna-
cion: and wher after a noyme thou makest
whether saye and spyl: after weprunge and
heynesse, then geueth great loye. Thy name
O God of Israel, be praised for euer. At the
same tyme were both they: prayres heard in
the lyght of the mayesty of the hygher God.
And Raphael the holy Angell of the Lord
was sent to helpe them bothe, whyle they
came together before God.

Tobias thynkyng to dye, gryneth a godly pray-
er: and monyng to his sonne.

CAPIT. IIII.

When Tobias thought his prayer to
be herde, that he myght dye, he called vnto
hym his sonne Tobias: and sayd vnto
hym: My sonne, heare the woyses of a
mouthe, and saye them in thyn heart as
a foundacion. When God taketh awaye a
soule,

he shal burye thou my body, and holde thy mo-
ther in honour all the dayes of her lyfe. For
thou oughtest to remembre, what and howe
grace peris she suffered for the in her wylde.
And when she also hath fulfilled the tyme
of her lyfe, burye her besyde me. Haue God in
thy thought all the dayes of thy lyfe, and be
ware, lest at any tyme thou consent vnto sin,
and lest thou let slip the commandmentes
of the Lord our God.

Myne almes of thy goodes, and tume ne-
ver thy face from the poore: and so shall it
come to pass, that the face of the Lord shal
not be turned awaye from the. Be mercifull
after thy power. If thou hast moche, gyue ple-
tously: if thou hast lytle, do thy dylygence,
gladly to geue of that lytle. For so gathe-
rest thou thy selfe a good rewarde in the day
of necessite. For almes deliuereth fro deeth.
gladly not the soule to come in darkness.
A grete comferte is almes by fore the hygher
God, vnto all them that do it.

My sonne, kepe the well frome all boye-
dome, and (besyde thy wyfe) let that no faulte
be knowne of the. Let neuer pryde haue rule
in thy mynde nor in thy woide, for in pryde
began all destruction.

Whosoever worketh any thyng for the,
immediatly gyue hym his hye, & loke that
thy hye seruante to ages remayne not by
the our nyght. Loke that thou neuer do vn-
to an othe- man, the thyng that thou wol-
dest not an othe- ma shoulde do vnto the. Sale
thy bled with the hungry and poore, and co-
uer the naked with thy clothes. Set thy bled
and wyne vpon the buryal of the ryghteous,
and doo not thou eate and drynke therof
with the synners. Alike euer countayle at þ
lyfe.

Be alwaye thankfull vnto God, and be-
lyue hym, for he wyll orde thy wayes, and
that whateuer thou deuicest or taken I had
I may remayne in ynn. I certyfy the also my
fame, that (when thou wast yet but a babe)
I deliuered ten talen. es of syluer vnto Ga-
belus, at Rages a cytye of the Medes, and
his handwyprunge haue I by me. And ther-
fore like some meanes, how thou maist come
by hym, and receyue of him the sayd wepright
of syluer, and gyue him his handwyprunge
agayne.

My sonne, be not a frayde: truly it is, we
leade hre a poore lyfe: but grete good shal
we haue, if we feare God, and departe from
all synne and do well.

The obedience of yonge Tobias to his father,
whiche is sent in to Rages. An angell accompanys-
ing with hym in his iourney.

CAPIT. V.

Then answered Tobias his father, and
sayde: father all that thou hast com-
maunded me, wyl I do, & that dely-
fully. But how I shal requyre this mony I ca-

not tel. Neither doth he knowe me, ne I him.
What token shal I gyue him? And as for þ
waye thither, I neuer knew it. Then his fa-
ther answered hym, and sayd: I haue his had
wyprunge by me, whiche when thou shewest
him, immediatly he shal paye the. But go
thy waye now, and get the some sayd full
man to go with the for an hye, that thou
mayest receyue the money, whyle I am yet
lyuyng.

Then went Tobias out, and vpon the
strete, he found a yonge yonge man standyng,
gyrded vp, and as it were one readye to take
his iourney. And he knewe not that it was
an Angell of God, but saluted hym, and
sayd: From whence art thou, thou yonge
man? He answered: Of the chylidren of Is-
rael.

And Tobias sayd vnto hym: knowest thou
the waye that leadech vnto the countrey of
the Medes? He answered: I knowe it well,
and all those stretes haue I gone oft tymes,
and haue lodged with our brother Gabelus
that dwelleth in Rages, a cytye of the Me-
des, whiche lyeth vpon the mounte Ega-
thanis. Tobias sayd vnto hym: I praye the
tary for me, vntill I haue tolde my father these
thynges. Then went Tobias in, and tolde
his father all. At the wyche his father mar-
uelled, and prayed that he wold come in vnto
hym.

Now when the Angell came in, he sala-
ted hym and sayd: Joye be with the for euer:
moze. And olde Tobias sayd: what loye can
I haue that yet here in darkness, and se not
the lyght of beauen? The yonge man sayde
vnto hym: Be of good cheare, God shal helpe
the shortly. And Tobias sayd vnto him: I as-
ke thou byng my sonne to Gabelus, vnto the
cytye of Rages in Medes? And when thou
comest agayne, I shal paye the thy hye.
And the Angell sayd vnto hym: I shal leade
thy sonne, and byng hym to the agayne.
Then Tobias answered hym: tell me I pray
þ, of what house, or of what cytye art thou?
The Angell Raphael sayd vnto hym: As-
kest thou after the kynred of an hyepryng, or
sekest thou a gyde for thy sonne to go with
hym? But that I make the not carefull, I
am Arias the sonne of grete Bananias.
And Tobias answered: thou arte come of a
grete kynred: but I pray the be not dysplea-
sed that I desired to knowe thy kynred. The
Angell sayd vnto hym: thy sonne that I lede
for the safelye, and byng hym hole to the
agayne.

Then answered Tobias, and sayd: well
god on youre waye, and God be in youre
iourney, and his Angell beare you companye.
So when they had prepared all thynges, þ
they wolde take with them in their iourney:
Tobias had his father and his mothe face
well, and they went on their waye bothe to-
gether. Now when they were gone, his mo-
ther began to wepe, and sayd: The staffe of
our age hath thou taken awaye, and sent hym
from vs.

Wolde God that money had neuer bene,
for the

for the which thou had sent him away. If we had bene content with our pouertie, this had bene great riches vnto vs, that we sawe our sonne here. Then sayd Tobias vnto her: wepe not, our sonne shall come to vs agayne safe and sounde, and thine eyes shall se him. For I trust, that the good Angell of God shall beare hym company, and ordeyne well all the thynges that he doeth: so that he shall come to vs agayne with ioye. At these wordes his mother lette of from weeping, and helde her tongue.

¶ Younger Tobias is deliuered from the fyre, by the Angell. The Angell exhorteth Tobias to seeke Sara to his wyfe.

CAPL.

VI.

S Tobias went on his waye, and a dog followed hym, and the first nyght they abode by the water of Egypt. Then went he out to waiche his fete, and beholde, there came forth an horrible fyre to deuoure him. Of whom Tobias was afraide, and cryed with a loude voyce, saying: Lorde, he cometh vpon me. And the Angell sayde vnto hym: Take him by the cheke blade, and draw hym to the. And he dyd so, and drew hym vpon the lande. And the fyre began to leape at his fete.

Then sayd the Angell vnto hym: Take out the bowels of this fyre, and as for the better, the gal, and the liver, kepe them by the. For these thynges are necessary and good for medecyne. Tobias dyd so, and toke the fyre, & they toke hym with them in theyr iourney, the residue they salted, as moche as was sufficient for them, till they came to Raguel. Then Tobias asked the Angell, & sayde vnto hym: I pray the brother Azariah, tell me wherto are these thynges good of the fyre, that thou hast brydged me hepe?

The angell answered hym and sayde: If thou layest a peece of the herte vpon the coles the smoke therof dyueth awaye all maner of euill spites, whether it be from man or from woman, so for the which I praye that thou come no more vnto them. The gal is good to anoynt oyes to kepe them from weeping, where as there is any blemish in them, so that they be hale.

¶ And Tobias sayde vnto him: where wilt thou that we remaine? The angel answered and sayde here is a myghty kynsman of thine, one Raguel by name, which hath a daughter called Sara, & hath neither sonne nor daughter but her. All his good belongeth vnto her, and thou must marrye his daughter: and therefore desyre her of her father, and he shall gyue her the to wyfe. Then answered Tobias & sayd: As I vnderstand, we hath bene marryed vnto such husbandes, and they all are deade: and I haue herde saye, that the deuill slayeth them. I am afraide therefore, lest such thynges happen vnto me also: which if it came to passe I praye I am the onely sonne of my father &

my mother: I shoulde bypasse them in theyr age, and so to the theyr graues.

Then sayd the Angell Raphael vnto him: Dears me, and I will tell the what they be, of whom the deuill hath the power. Namely, they that receiue marriage of such a fadyon, that they put God out from them and from theyr herte, & gyue them selues to chere and lust, euen as it were an horse and mule, which haue no vnderstandyng, vpon such hath the deuill power. But when thou takest her, and art come in to the chambre, withholde thy self from her the first dayes, and geue thy diligence vnto nothyng but vnto praye with her.

And in the first nyght, toke the lyuer of the fyre, and the deuill shall be dyueth awaye. The seconde nyght, walke thou be weryth to the companye of the holie patriarches. The thyrde nyght, walke thou obtayne the blessinge of God, so that hole chylidren shall be borne of you. After the thyrde nyght take the mayden in the feare of God, and more for the desyre of chylidren, then for any fleshy lust, that in the feare of Abraham thou mayest obtayne the blessinge in chylidren.

¶ Younger Tobias and the Angell come to the house of Raguel. He requyeth Raguel's daughter to wyfe, and obtayneth her.

CAPL.

VII.

Then wente they in to Raguel, while the receyued them for ioy. And when Raguel looked vpon Tobias, he sayde vnto Anna his wyfe: how lyke is this yonge man vnto my ffyners sonne. And when he had spoken this, he sayd: whence be ye good byrthens? They sayd: Of the trybe of Issachar out the captiuitie of Babilon. Then sayde Raguel vnto them: know ye my brother Tobias? They sayd: yea, we know hym well. And when he had spoken much good of him, the Angell sayde vnto Raguel: Tobie of whom thou askest, is this yong mans father. Then Raguel bowed him selfe downe, and wepte, toke him about the necke and kyssed hym, and sayd: Gods blessinge be thou my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe and Sara his daughter wepte also.

Now when they had talked together, Raguel had kyll a wether, and to make a feast. And when he prayed them to sit downe to dinner, Tobias sayd: I will neither eate nor dryncke here this daye, excepte thou fynde graunte me my petition, and promyse me to gyue me thy daughter Sara. When Raguel hearde this, he was adonised, for he knewe what had happened vnto the other kyd man that went in vnto her: and he began to feare that it shoulde chaunce vnto him also in like maner.

And whyle he stode so in doubt, and gaue the yonge man no answer, the Angell sayd vnto him: feare not to gyue him thy daughter, for vnto this man that feareth God, becometh the daughter to wyfe, therefore mayest thou

not other haue her.

Then said Raguel: I doubt not, but God hath accepted my prayers and tears in his sight: and I trust he caused you to come vnto me for the same intent, that this daughter of mine myght be married in her owne kyn, accordinge to the lawe of Moses. And now doubt thou not, but I will gyue her vnto the: So he toke the ryght hande of his daughter, and gaue her in to the ryght hande of Tobias, and sayd: The God of Abraham, the God of Isaac, and the God of Jacob, be with you: ioyne you together, and fulfill his blessinge in you. And they toke a letter and made a wytyng of the marriage. And then made they mery, and prayed God. And Raguel called Anna his wyfe vnto hym, and had her prepare an other chambre, and thyr he broughte Sara his daughter, and the wyfe. Then sayde he vnto her: Be of good chere my daughter, the Lorde of heauen gyue the ioye, for the heuynelle that thou haste suffered.

¶ The Angell byndeth the deuill. Tobias exhorteth his wyfe to praye, and they praye the dayes beyng they lye together.

CAPL.

VIII.

Now after that they hadde supped, they brought the yonge man in to her. Then thoughte Tobias vpon the wordes of the angell, and toke out of his bagge a peece of the lyuer of the fyre, and layd it vpon the hote coles. So the angell Raphael toke holde of the deuill, and sent him awaye, and bound him in the wilderness of hyper Egypt. Then spake Tobias vnto the virgin, & said: My Sara, let vs make our prayer vnto God to day, to morrow, and ouer morrow: for these thynges will we reconcile our selues to God: and when the thyrde holy night is past we shall ioyne together in the duty of marriage. For we are the children of holy me, and we may not come together as the heathen & know not God.

Then stode they by both together, and besought God earnestly that he wolde preserue them. And Tobias sayde: O Lorde God of our fathers, prayed be thou of heauen and earth, of the see, welles, and founteyns, and of all the creatures that be therein. Thou make Adam of the mould of the earth, and gauest him Eua for an helper. And now Lorde thou knowest, that it is not because of voluptuousnes that I take this lyuer of mine to wyfe, but only for the loue of chylidren, in whome thy name be blessed for euer. And Sara said: haue mercy vpon vs, O Lorde, haue mercy vpon vs and let vs bothe come hole and sounde to a good age.

And aboute the cocke crowe, it happened & Raguel called his seruantes, and they wrote with him to make a graue. For he sayd: it is chaunced vnto him peradventure, as it did vnto the other Iouen man, that he will be vnto her. Now wher they had made the graue, Raguel

came agayne to his wyfe, and sayd vnto her: send one of thy maydes to loke yt he be dead, that I may burye hym afore it be light daye. So he sent a mayden to se, whiche when she came in to the chambre, she founde them hole and sound sleeping together. And so she came agayne, and brought good tydynges. Then Raguel and Anna his wife, prayed & Lorde and sayd: Prayed be thou, O Lorde God of Israel, for: it is not happened vnto vs as we thought. For thou hast bene mercifully with vs, and put awaye from vs, the enemy that persecuted vs, and hast shewed merce vnto yonder two beloued. O Lorde cause them to magnify the more perfectly, and to offer the the sacrifice of thy praise and of their heil: that all people may know, that thou only art God in all the earth.

And immediately Raguel commaunded his seruantes to fill the graue & they had made with erth afore it was light: and had his wyfe prepare a feast, & to make retye at thynges that were necessary for meat, to such as were by the waye. He caused two fat kyne also, and foure wethers to be slayne, & meates to be prepared for all his neyghbours & frendes. And Raguel charged Tobias to remaine with him two weekes. As for all the good that he had, he gaue Tobias the one halfe of it, & made this wytyng, that the halfe which remaine, shoulde fall vnto Tobias after their death.

¶ The Angell goeth to Gabelus, at the desyre of Tobias, which deliuereth the leure, and receyue the money.

CAPL.

IX.

Then Tobias called vnto him the angell, whome he thought to haue bene a man, and sayd vnto hym. Brother Azarias, I pray the barren vnto my wyfe: If I wolde gyue my selfe to be thy seruante, I shall not deserue thy prouidence. For the leste I beseeche the, that thou wilt take the beastes and the seruantes, and go vnto Gabelus in Raguel the city of Medes, and deliuer hym his hande wytyng, and receyue the money of hym, and praye hym to come to my marriage. For thou knowest thy selfe, that my father telleth the dayes: and yf I tary one day to longe, he will be sorre in his mynde. Nowe tell thou how earnestly Raguel hath requyred me, so that I can not say hym nay.

Then toke Raphael four of Raguel's seruantes & two camels, & went vnto Raguel's city of the Medes: and when he had founde Gabelus, he gaue him his hand wytyng and receyued all the money. He told hym also of Tobias the son of Tobie, how all thynges had happened, and caused hym to come with him to the marriage. Now wher he came in to the house of Raguel, he found Tobias sitting at the table: and he lepte vp, and they kyssed one another, and Gabelus wepte, and prayed God and said: the blessing of the God of Israel

Tobias

Isracel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and giveth great almes. And blessing haue thy wife, and your elders that ye maye be your chyldren and your chylders chyldren, vnto the thyrd and fourthe generation, and that your name maye be blessed of the God of Isracel, whiche reygneyth worlde without ende. And when they had sayde: Amen, they wente to the feaste, but with the feare of the Lorde, helde they the feast of the marriage.

Tobias and his wyfe are sad for the taryance of theys sonne. Raguel sendeth agayne Tobias with his wyfe.

CAPL. X.

Nowe whyle yonge Tobias made long taryinge by reason of the marriage his father was full of care and heynesse, and thought what shoulde be the cause, that my sonne taryeth so longe? Why shoulde he be kepte so long there? Peradventure Gabelus is dead, and no man wyll gyue hym the money. Thus began he to be very sorrowfull he Anna his wyfe with him, & began to wepe bothe togyther, because their sonne was not come agayne vnto them at the dape appoynted. As for his mother, she wept with discomfor-table teares, and said: Wo is me, my son wh what ayled vs to sende the awaye in to a strange country, thou lyght of our eyes, & fraile of our age, & comfort of our lyfe, thou hope of our generation? Seing all the thinges that we haue are onely of the, we shoulde not haue sent the away from vs.

Then Tobias comforted her, & said: hold thy tonge, and be not discomforred, our son is hole and sound: the man that we sent him withall is saythfull ynowhe. Peruerthelisse the might in no wyse be comforted: but dayly went out, looked about, and went about all the streets, whereby he thought he shold come agayne, that if it were possible, he myght see him commyng a farre of.

But Raguel sayd vnto his son in law: O tary here, & I shall send a messenger vnto thy father Tobias, to tel hym that I art in good helth. Tobias said vnto him: I am sure that my father and my mother count every dape, and that they beketes are soye.

So when Raguel prayed Tobias with manye wordes, and wolde in no wyse heare hym, he deliuered Sara vnto hym, and the halfe parte of all his good: in seruantes, & handmaydens, in shepe in camels, & in hyne, and moche money, and so sente hym awaye from him with pear and ioye, and sayd: the holpe angell of the Lorde be with you in youre iourney, and bying you forth safe and sounde, that ye maye fynde all thynges in good case with youre elders, and that myn-ces maye be your chyldren afore I dye. So the elders embraced theys daughter, kysed her, and let her go, & bying her to honour

her father & mother in lawe, to loue her husband, to rule well her household, to kepe her house in good orde, and to spewe her selfe faultlesse.

Yonge Tobias leuyng his wyfe and household in the myd waye, commeth before with the Angell. The dycame of his mother, loyng after her sonne. He is ioyfully receyued of his father and mother. Sara commeth tenen dayes after.

CAPL. XI.

As they now were goryng homeward agayne, vpon the xi. dape they came to Charra, whiche lyeth in the halfe waye toward Nimue. And the angell said: Brother Tobias thou knowest howe thou hast left thy father: therfore if it please the we two wyll go before, and let the household with thy wyfe and the cattell come toste and say: ly after vs. And when Tobias was content that they shold go before, Raphael sayd vnto hym: Take of the gail of the fish with the, for it shal be necessary. So Tobias toke of the gail, and they wente they waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the top of an hylle, frome whence the myghte be farre aboute her. And whyle she was watyng there for his commyng, she looked awaie of, and among the receyued her sonne commyng, and ran and told her husband, saying: Beholde, thy son commeth. And Raphael sayd vnto Tobias: As soone as thou comest in to the house, immedialy thou shyp the Lorde thy God, and gyue thankes vnto hym: then goo to thy father & kysse hym, and drype his eyes out with the gail of the fish, that thou hast brought with the. For be sure that his eyes shal straye waye be opened, and thy father shal see the lyghte of heuen, and shal reioyse at the syghte of the. Then the dogge that had bene with them in theyr iourneys, ranne before, and came as a messenger, and wagged with his taylor gladnesse.

So the blynd father arose, & began to run and hombled with his fete, & gaue a seruante his hande, ran to mete his son, receyued hym and kysed hym and his wyfe, and began to wepe for ioye.

Now when they had troshipped & thanked God, they sat downe. Then toke Tobias of the fishes gail, & anoynted his fathers eyes: and taryed half an houre, and then began the blynd to go out of his eyes, like as it had bene the wyne of an egge, which Tobias as toke and drinke from his eyes, and immediatly he receyued his syghte.

Then they prayed god, he and his wife, & all they that were with them. And Tobias said: O Lorde God of Isracel, I gyue the prayse and thankes, for thou hast chastened me, & made me hole. And lo, now do I see my son Tobias. After seven dayes came Sara his sonnes wyfe also hole and sound, with all the household and cattell, with camels & moche money of his

of his wyne, and with þ money that he had receyued of Gabelus: and he told his father and mother al the benefytes, which God had done for him, by the man that ledde hym. And also and Nabath Tobias systers sonnes came, and were glad, and reioyced with hym, by reason of al the good, that God had shewed vnto hym. And so for þ space of ten dayes they made merre, and were ryght ioyfull every chone.

Yonge Tobias rekeneth by vnto his father the pleasures that the Angell had vnto hym. He cometh vnto the Angell halke the goodes that he brought with hym.

CAPL. XII.

Then Tobias called his son vnto him, & sayd: what may we gyue this holy ma that wet with the? Tobias answered his father, and sayd: father what rewarde shal we gyue him? or what thyng can deserue his benefytes? He hath bene my guyde, and brought me safe agayne: he receyued the money of Gabelus, he caused me to get my wife by the euil spirit from her, he hath ben a morallion of gladnesse to her father & mother, he deliuered me, that I was not deuoured of the fyth, he hath made the to see þ lyghte of heu, yea we all haue receyued great good of hym. How shold we mo: thyly deserue these thinges vnto him? But I pray the my father that thou wylt deliue him, & happily he wil vnto us to take with hym the halfe of all þ we haue brought.

So the father and the sonne called hym, toke him alyde, and began to pray him, that he wolde be content to take in good wo: the the halfe parte of all that he hadde brought. Then sayd he secretly vnto them: Prayse þ God of heuen, and gyue thankes vnto hym, before al men lyuyng, for he hath shewed his mercy vnto vs. It is good for vs to hyde the thynges secreete, but to shew and to prayse the wo: kes of God, it is an honourable thyng. Prayer is good with fastyng, and to gyue almes, is better then to ho: d by treasures of golde: for almes deliuereth from deathe, cleanseth synne, and causeth to fynde euery thyng lyfe. But they that do synne & unrigh- tounesse, are the enemyes of theyr owne soules.

Wherfore I tell you the truth, & wyl hyde nothing from you. While thou praydest with trares, and burydest the deede, and lestest thy prayse, and hydest the deede in thy house vnto the dape tyme, that thou myghtest bury them in the nyght. I offered thy prayse before the Lorde. And because thou wast accepted and beloued of God, it was necessary that tempta- tion shoulde trye the. And now hath the Lorde let me to heale the, & to deliuer Sara thy sonnes wyfe from the euil spirit. For I am Raphael an angell, one of þ seven that stand before God.

When they herd this, they were sore afraid and trembled, and fel downe vpon theyr fa-

ces vnto the ground. Then sayd the angell: D fear be with you, fear not. Wher as I haue ben with you, it is þ wyl of God, gyue prayse and thankes vnto him.

You thought that I did eate and drynke with you, but I did meate that is inuisible, & drynke that can not be tene of men.

Now therfore is the tyme þ I muste turne agayne vnto him þ sent me: but he ye thankfull vnto God, and tel out all his wonderous wo: kes.

And when he hadde spoken these wordes, he was taken awaye out of theyr syghte, so that they sawe him no more. Then fell they downe flatte vpon theyr faces by the space of thre houres, and praysed God: and when they rose vp, they tolde all his wonderous wo: kes.

Tobias the eldier gyueeth thankes vnto God.

CAPL. XIII.

Then olde Tobias opened his mouth & praysed the Lorde, and said: great art thou, o Lorde, for euermore, and thy kyngdome, worlde withoute ende: for thou scourgest and healest, thou ledest vnto hell, and byngest out agayne, and there is none þ may escape thyne hande. O gyue thankes vnto the Lorde, ye chyldren of Isracel, & prayse hym in the syght of the heathen. For among the heathen whiche knowe hym not hath he scattered you, to thintent that ye shoulde serue forth his marvelous wo: kes: and cause the for to knowe, that there is none other God almyghty but he. He hath chastened vs for oure mysdedes, and for his owne mercy sake shal he saue vs.

Consider then how he hath delt with you, and praise him with feare and drede, and acknowlyte the euerydaye hyng in your wo: kes. I wyl praye hym, euen in the land of my captiuitie, for he hath shewed his mercie vnto a synfull people. Turne you therfore, O ye sinners, and do rightounesse before God, and be ye sure that he wyl shewe his mercy vpon you. As for me and my soule, we wyl reioyse in God. O prayse the Lorde al ye his chosen, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou city of God, the Lorde hath punished the for the wo: kes of thyne owne handes. O prayse the Lorde in thy good thinges, and gyue thankes to the euerydaye God, that he maye burye vs his tabernacle agayne in the, that he may call agayne vnto the, all suche as be in captiuitie, and that thou mayest haue ioye for euermore. With a sayre light shalt thou fynde and ale the endes of the worlde shal honour the. The people shal come vnto the fro far, they shal bying gyltes, & wo: shyp the Lorde in the, and thy land shal they haue for a sanctuary, for the shal call vpon the great name in the.

Cursed shall they be that despyse the, and all that blasphem the, shal be condemnid: Amen.

but blessed that they be that buyld the wy. As
for the, thou shalt reioyce in thy chyldren,
for they all shall be blessed and gathered to-
gether vnto the Lord. Blessed are they all
that loue the, & be glad of thy pear. Praise thou
the Lord, o my soule, for the Lord our God
hath deliuered his city Jerusalem from all
her troubles. I wyll counte my selfe happye
if my seide remayne to se the clearence of Je-
rusalem.

Tobias. xii.

The gates of Jerusalem shall be buylded
with Saphyre, & Smaragde, and all the com-
passe of her walles with pious stones. All
her streets shall be paved with white marble
stone, and in all her streets shall Alleluya be
song. Praise be the Lord, which hath crea-
ted her, that his kyngdome may be vpon her
for euermore. Amen. And so Tobias made
an ende of his talynge.

Tobias propheth the destruction of Ninue.
His sonne returneth to Raguel, after the death of
his father and mother.

CAPL. XIII.

Tobias. xiii.

After that Tobias had gotten his
syght agayne, he lyued. xlii. yeres, and
sawe his nephewes chyldren. Nowe
when he was an hundred and two yere olde,
he dyed: and was buryed honourably in Ni-
niue. For when he was sixe and fyfthe yeres
of age, he lost his syght of his eyes, and when
he was thre score yere olde, he gat his syght
agaayne. The residue of his life led he in ioy,
and increased well in the feare of God, and
departed in pear.

But in the houre of his death he called vnto
hym his sonne Tobias, and seven yonge
spryngholde his sonnes chyldren, and sayde
vnto them: The destruction of Ninue is at
hand, for the word of the Lord can not fayle,
and our brethren that are scatred out of the
lande of Israel, shall come thither agayne.

Tobias. xiii.

And the hole lande of it that hath ben waste,
shall be filled, and the house of God that was
brent in it, shall be buylded agayne, & all such
as feare God, shall returne thither: the hea-
then also shall forsake their ydols, & come to
Jerusalem, & dwell there, and all the kynges
of the erth shall be glad of her, and worship
the Lord God of Israel.

And therefore my chyldren, heare your fa-
ther: Serue the Lord in faythfulnesse, &
after his will, and do the thing that pleaseth
hym. & commaund your chyldren that they do
right, & give almes, be myndfull of God, and
euer to be thankfull vnto hym in trueth, and
with all their power. Heare me therefore my
chyldren, & abyde not here: but in what day
so euer ye haue buryed your mother besyde
me, gette you frome hence. For I fe, that the
wickednesse of it shall bring it to destruction
and ende.

After the death of his mother, Tobias de-
parted awaye from Ninue, with his wyfe &
chyldren, and with his chylders chyldren, and
came agayne to his father and mother in law,
and found them hole and in a good age, and
toke the care of the. And he closed their eyes
and was happye vnto all Raguels goodes, &
sawe the fyfth generacion and chylders chil-
dren. And when he was. xxi. yere of age, he
dyed in the feare of the Lord, and his hus-
band folkes buryed hym: And all his posteri-
tie continued in a good life, and holy
conuersacion: so that they were
loued and accepted bothe of
God and men, and of al
the people of the
lande.

The ende of the boke
of Tobias.THE BOKE OF
IUDITH.

The buyldynge of Ecbathanis. The bydoyn of
Nabuchodonosor agaynst Arpharat. The mact-
ys of Nabuchodonosor are despyled.

CAPL.

Arpharat the kinge
of the Medes, submoued
many people vnto his
dominion, and buylded
a noble stronge cite,
which he called Echa-
thanis. The walles of
it made he of fre stone,
four squared, scuentye
cubites hie, & thirti cubites wyde. He made
towers therbyen of an hundred cubites hie.
But vnto the. iiii. corners, euerie side was. xx.
fote wyde. He made the portes in the beygethe
like as the towres. This king trusted in his
mighty host, and in his glorious charrettes.

So in the twelfth yere of his raygne, it
happened that Nabuchodonosor the kyng
of the Assyrians, which raygned in the great
city of Ninue, fought agaynst Arpharat,
and ouercame hym in the grete felde called
Ragan besyde Euphrates and Tigris, and
Iadalon, in the felde of Erioth the kyng of
the Elites.

Then was the kyngdome of Nabuchodo-
nosor exalted, and his heret was lytte by:
and he sent vnto all them that dwelte in Ce-
licia, in Damascus, in Libanus, and vnto
the heathen that dwelte in Carmel, and Ce-
dar, and to such as dwelte in Galile in the
grete felde of Esdrelon, to all theym that
were in Samaria, and beyonde the water of
Jordan vnto Jerusalem, and the hole lande
of Jude, vnto the mountaynes of Ethiopia.
Vnto all these byd Nabuchodonosor the
kyng of the Assyrians sende messengers.
But they all with one consente wolde not
agree vnto hym, and sente the messengers a-
gayne emptye, and put them awaye without
honour. Then Nabuchodonosor the kyng
toke indignacion at all those landes, and
swore by his throne, and by his kyngdome,
that he wolde be auenged of all those coun-
tries.

Holofernes is sent of Nabuchodonosor, to sub-
due all the world. The preparation and pursute
of Holofernes.

CAPL.

II.

In the thyrtyent yere of kyng Nabucho-
donosor, vpon the. xxi. daye of the fyfthe
moneth, it was deuised in the court of Na-
buchodonosor the kyng of the Assyrians, that
he wolde defende hym selfe. So he called vnto
hym all the elders, all his capitaynes, & men
of warre, and shewed them his secreete coun-
sell, and tolde them that his purpose was to
wyng the hole earth vnder his dominion.

Pointe when they were all content with his
sayng: Nabuchodonosor the kyng called
Holofernes the chiefe capitayne of his war-
res, and sayd vnto him: goo thy waye forth
agaynst all the kyngdomes of the weste, and
specially agaynst those that haue despyled
my commaundment. Thou shalt spare no
realme, all stronge cities shalt thou bring in
subiectioun vnto me.

Then Holofernes called together all the
Capitaynes and rulers of all the power in
Assyria, and mustred the souldyers vnto the
hoste (lyke as the kyng commaunded hym)
namely an hundred and twenye thousande
fyrtyng men vpon foote, and twelue thou-
sande archers vpon horsebacke. All his ordi-
nance sente he before with an innumerable
multitude of camelles, so that the hoste was
wel prouyded for with oren and smel catel,
and that without nombre. He caused corn to
be prepared out of all Siria for his hoste.
Moche golde and syluer also toke he oute of
the kynges house. So he toke his iourney, he
and all his host, with charrettes, horsemen, and
archers: of whom there were so many, that
they couered the ground of the land, lyke the
gretthoppers.

And when he was gone past the borders of
the Assyrians, he came towarde the grete
mountaynes of Euge, which lyen vpon the
left syde of Celicia: and so he went in to
all theyr castels, and warne euerie stronge
hold. As for the welthy city of Belochus, he
brake it downe, and spoyled all the chyldren
of Charis and the Simacites, which laye
towarde the wyldernes, and vpon the south
side of the land of Belon. He went ouer Euphrates
also, and came in to Mesopotamia,
and brake downe all the byc. x. castles that were
there, from the brooke of Hambe, til a man
come to the see: & he toke the borders in fere
Celicia, vnto the coastes of Japut towarde
the southe. He caried awaye all the Assyria-
nites, and spoyled all theyr goodes: & who
so euer withstode hym, he slew them with the
sword. After this he wente downe in to the
felde of Damascus in the tyme of barnefle
and burnt by all the corne and all the trees,
and caused the byns to be cut downe. And
the feare of hym fel vpon all them that dwelt
in the earth.

Kynges become willingly subiect to Holofernes.
The tyrannye and crueltye of hym.

CAPL.

III.

So the kynges and prynces of all syrre, &
of landes sent their embassadors, name-
ly they of Syria and Mesopotamia, Si-
ria Sobal, and Lybia, and Celicia, which
came to Holofernes, and sayde: Lette thy
wyathe cease toward vs: It is better for vs
to serue the grete kyng Nabuchodonosor
with our lyues, and to be subiecte vnto the,
than to be destroyed.

then that we sholde dye, and be slayne, & receyue greater hurte. All our ctytes and possessions, all mountaynes and hylles, all fel-des great, and smal catel, shepe, goates, horyes and camels, all our goddes and householdes, be in thy power, vnder thy subiectioe be it all together. We oure selues also and our chyldren wyll be thyne owne, come vnto vs a peaceable Lorde, and vse our seruyce at thy pleasure.

Then came Holofernes downe from the mountaynes with horyemen and grete power, and conquered all stronge fenced ctytes, and all that dwelt in the land. And out of all ctytes he toke stronge men, and suche as were mete for the warre, to helpe hym.

Judith. 5.

There came such a fear also vpon those countreys, that the indwellers of all the ctytes, the Prynces and rulers, and the people togyther wente for the to mete hym as he came, and receyued him honourably with garlandes and tozches, with daunses, tabyettes, & pypes.

Nevertheless though they dyd this, yet might they not swage his rigorous stomach but he destroyed their ctytes, & hewed down their woddes. For Nabuchodonosor the kynge had commaunded hym, that he shoulde roote oute all the goddes of the lande: to the intent that he onely might be called and taken for God of the nations, whiche Holofernes with his power brought vnder hym. So went he thowowe Syria Sabal, and thowowe all Appamia, and all Mesopotamia, came to the Idumeans, in the lande of Gabaa, and Septopolis, and toke theyr ctytes, & remayned there thretye dayes, wherein he caused al the hole multitude of his hoste to be gathered togyther.

Israel requyeth helpe of God, agaynst Holofernes. They fast and praye.

CAPL III.

When the chyldren of Israel that dwelt in Iurye herde this, they were sooze a frayd of hym. There came suche tremblynge also and feare vpon them, that they forowd he sholde do vnto the ctyte of Jerusalem and the temple of the Lorde, as he had done to other ctytes and their temples. So they sent in to all Samaria round about vnto Jericho, toke in and occupied all the topes of the mountaynes, made fast & towynes with walles, and prepared corne for them agaynst the battayle.

Eliachim also the Pryest went vnto all them that dwelt towarde Eldelon (whiche lyeth oueragaynst the great felde by Dothaim) and vnto all those by whome men myghte haue passage vnto them, that they shoulde take in the wayes of the mountaynes wherby there myghte be any waye and passage to Jerusalem, and that they shoulde hold diligent watche wher any straye way was betwixt the mountaynes. And the chyldren

of Israel dyd, as Eliachim the Pryest offe-
Lorde had commaunded them. And all the
people cried earnestly, and humbled their son-
les with fastynges and prayers, they & theyr
wyues. The Pryestes put on heere clothes,
and layde the younge babes before the tem-
ple of the Lorde, and covered the altare of
Lorde with an heere clothe. And with one
accorde they cryed vnto the Lorde God of Is-
rael, that their chyldren shoulde not be geyue
in to a pray, & their wyues in to a spoyle, that
theyr ctytes shoulde not be layde waste, and
that their Sanctuary shoulde not be unhalo-
wed, and so they to be a shame and rebuke vnto
the heathen.

Then Eliachim the hie Pryest of the Lorde
wente rounde aboute all Israel, and spake
vnto them, sayinge: Be ye sure, & the Lorde
wyll heare your peticyons, yf ye continue
fastfast in fastynges and prayers in the sighte
of the Lorde. Remember howes the seruants
of the Lorde, whiche ouerthrew the Amale-
chites (that trusted in theyr myghte and po-
wer, in theyr hoste, in theyr thyldes, in theyr
charrettes and horyemen) not with weapons,
but with holy prayers. Euen so shall all the
enemys of Israel be, yf ye continue in this
worke that ye haue begon. So vpon this ex-
hortacyon, they continued in prayer before
the Lorde. In so moche that they whiche of-
fered bynter sacrifices vnto the Lorde, of-
fered the offerynges vnto the Lorde, bringe
arrayed in heere clothes, and had alshes vpon
theyr heades. And they all besoughte God
from theyr hole herte, that he wolde vlyte
his people of Israel.

Holofernes is discontent with the Jewes Achio-
dor cometh vnto Holofernes the marshall of the
Lorde, done vnto the Jewes, for whiche thyng, the
Lords under Holofernes were very angry with him.

CAPL V.

Ad word came to Holofernes the Pryest
of the warres of the Assyrians, that
the chyldren of Israel prepared them
selues to make resystance, and howe they
had stopped the wayes betwixt the moun-
taynes. Then was he exceeding wythe, and
called all the Prynces of Assyria, and the ca-
pitaynes of Ammon, and said vnto them: tel
me, what people is this & kepeth in the moun-
taynes? or what maner of ctytes are they?
what is theyr power? or what maner of hoste
haue they, who is their capitayne? And wher
do they despyse vs (more than all those that
dwell in the East) and come not to mete vs,
that they myght receyue vs in peere?
Then Achior the capitayne of al the Ammo-
nites, answered and sayde: Syr, yf it please
the to heare me, I wyll tell the truth before
the concerning this people that dwell in the
mountaynes, and there shall no lye goe oute
of my mouth.

This people is of the generation of the
Caldees, they dwelte fyrst in Mesopotamia,

for they wold not folow the goddes of their
fathers that were in the lande of the Chal-
dees, & so forsake they the customes of theyr
fore fathers (whiche had many goddes) and
worshipped one God, that made heauen and
earth: whiche also commaunded them & they
wold goe from thence, and dwell at Baran.
Now when there came a deth in to the hole
lande, they went downe to Egypt, and there
they dwelt foure hundred yeres, in the whiche
they multiplied so greatly, that they
host might not be nombred. And when the King
of Egypt oppressed them, and subdued them
in buydyng of his ctytes, with makynge of
dape and bypche, they cryed vnto God theyr
Lorde, whiche punished the hole lande of E-
gypt, with dyuers plagues.

Now when the kynge of Egypt let them
go theyr way, and the plague ceased, and then
followed after them, to take them, & so buyng
them agayne in to his seruyce, whyle they
were slepyng awaye, the God of heauen ope-
ned the see, so that the water stode fast, vpon
bothe the sydes as a wall, and they wente
thowow the bottom of the see: dyde God. In
the which place, when an innumerable peo-
ple of Egyptians folowed vpon them, they
were so ouerwhelmed with the waters, that
there remayned not one, to tell them that
came after, how it happened. So when this
people was passed thowowe the red see, they
came vnto the wyldernes of the mount Sy-
nai, wher neuer man myght dwell afore, and
wher the sonne of man had neuer rested.

Where were the bytter waters made swete
for them, that they myght drynke, and foxye
pyres had they meate from heauen. Where
soeuer they went (withowt bowe and arrow,
withowt bukler or swerde) their God fought
for them, and caused them to haue the vycto-
ry. Yea no man was hable to hurte this peo-
ple, except it were so, that they departed vnto
the lande of the Canaanites. But as oft as they woz-
shipped any other besyde theyr God, he gaue
them ouer to be spoyled, to be slayne, and to
be put to confusyon. Nevertheless as oft as
they were soyr for departyng from the woz-
shipp of theyr God, the same God of heauen
gaue them power and strength to withstand
their enemyes.

Moreover they slewe the kynge of the Ca-
naanites, Jebusites, Pherezites, Hethtites, E-
mites, and Amozites, and all the myghtye in
helebon, and toke theyr landes and ctytes in
possession: and so long as they synned not in
the sight of theyr God, it wente well with
them, for theyr God hateth vngyftous-
nesse. For in the tymes past when they wente
out of Egipte, whiche God had geyuen them,
that they shoulde walke in it, they were de-
stroyed in dyuers battayles of manye na-
tions: and many of them were carped awaye
prisoners vnto a straunge countrey. But now
lately they haue turned them selues agayne
vnto the Lorde theyr God, and are come
together agayne out of the countreys wher
they were scattered abrode: and thus haue they

conquered these mountaynes, and dwell there
in: and as for Jerusalem wher their San-
ctuary is, they haue it agayne in possession.

And therfore my Lorde, make diligent in-
quyryson, of this people haue done wycked-
nesse in the sight of theyr God, then let vs go
by agaynst them, for doubtlesse theyr God
shall deliuer them into thy handes, and sub-
due them vnto thy power. But if this peo-
ple haue not displeased theyr God, we shall
not be hable to withstande them, for their
God shall defend them, and so shall we be a
shame to all the world.

Judith. 6.

Now when Achior had spoken out these
wordes, all the Prynces of Holofernes were
wyth and thoughte to slay hym, and sayde
one to an other: what is he this, whiche dare
say that the chyldren of Israel are hable to
withstande Nabuchodonosor the kynge and
his host: where as they are an vnweapened
people, without strength or vnderstandynge
of the feates of war? That Achior therfore
may knowe that he hath dysceyued vs, we
wyll go vnto the mountaynes: and wher
the myghtye men of them are taken, he also
shall be styckt with the swerde, that all peo-
ple may know, that Nabuchodonosor is the
God of the earth, and that there is none o-
ther without hym.

Achior is committed into the handes of the Je-
wes by Holofernes. He is tyed to a tree, but is loosed
of the Jewes. The prayer of the people. Achior is
comforted of the Jewes.

CAPL VI.

So when they had leste of speakyng, Ho-
lofernes toke soze indignacion, and sayd
vnto Achior. For so moche as thou haue
prophecyed vnto vs, sayinge: that the people
of Israel shall be defended of theyr God, I
wyll sweare the, that there is no God but
Nabuchodonosor. Yea when we see them al
as one man, thou also shalte praye with the
thowow the swerde of the Assyrians, and all
Israel shall be destroyed with the, and then
shalt thou see, that Nabuchodonosor is the
Lorde of the hole earth. When shal the swerd
of my knyghthod go thowow thy sydes, and
thou shalt fall downe styckt amonge the
wounded of Israel, and shalt not come to
thy selfe agayne, but be vityerly destroyed
with them.

But yf thou thynekst thy prophecy to be
true, why dost thou then chaunge thy colour?
why art thou afrayed? Thynekst thou that
my wordes are not hable to be perforemed?
But that thou mayst know, that thou shalt
see these thynges with them, beholde, from
this houre forth the wyll I sende the vnto pon-
der people, that when the punishment of my
swerde (whiche they haue wythelye deser-
ued) falleth vpon them, thou mayst be pu-
nished with them.

So Holofernes commaunded his seruan-
tes to take Achior, and to cary hym vnto Be-
thulia.

CAPL

VII.

thulla, and to deliuer hym into the handes of the chylidren of Israel. Then Holofernes seruantes toke hym, and wente thowowe the playne felde. But when they drew nye vnto the mountaynes, the spyng casters came out agaynst them. Hetherelisse they gat them away by the syde of the mountayne, & beside Achur hande and fote to a tree, and so lefte hym bound with withyes, and turned agayn vnto the Loide.

Notwithstandynge the chylidren of Israel went downe from Bethulia, came vnto hym, looked hym, brought hym in to Bethulia, set hym in the myddell of the people, & asked hym what the matter was, that the Assyrians had left hym bounde.

Olus the sonne of Micha, of the tribe of Simeon, and Chamin (which is also called Gethoniel) were the principall rulers at the same tyme. Nowe when Achior stode in the myddell of the Senarouers, and before them at he tolde them, what answere he gaue Holofernes, to the thyng that he asked hym, and how Holofernes people wolde haue slayne hym for saying: and how Holofernes hym selfe was mych, and commaunded hym for the same cause to be deliuered vnto the Israelites: that when he ouercame the chylidren of Israel, he myght commaunde Achior also to be put to death with dyuers tormentes, because he sayde the God of heauen is there defender. And when Achior had playnly tolde out all these thynges, all the people fel downe vpon their faces, praisynge the Loide, and poured out their prayres togyther vnto the Loide, with a generall complaynt and weeping, and sayde: O Loide of heauen and of earth, beholde thy people, and loke vpon our lowlynesse, and consyde how it standeth with thy sayntes, and make it to be knowne that thou forsake not those, which holde them fast by the, and how that thou byngest them lowe, that presume of them selues, and make their boode in their owne strength.

So when the weppynge and prayer of the people (whiche they had made the hole daye longe) was ended, they comforted Achior, sayynge: The God of our fathers, whose power and strength thou hast praised, shall so orde the, that thou shalte rather see their destruction. When the Loide our God then shall geue his seruantes this lybertie, God be also with the amonges vs: so that if it please the, thou wilt thyne maped dwell with vs.

Nowe when Olus had ended the counsell, he toke hym into his house, and made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called togyther, which made their prayres all the nyght longe in the congregacion, and besought the God of Israel for helpe.

Bethulia is besieged of Holofernes. The people requyre helpe of God. They of Bethulia wolde geue ouer the cyte for want of water. The prayer of the people with teares and lamentation.

The next day, Holofernes commaunded his hoste, to go vpon agaynst Bethulia. There were an. x. thousande fygghynge men on fote, and two and twenty thousande horsemen, besyde the preparing of them that were warre: and came to the on every syde out of the countreys and dyces to hithe he had taken. All these prepared them selues vnto the battayle agaynst the Israelites, and came on by the hyl syde, vnto the toppe that loketh ouer agaynst Bethulia, from the place whiche is called Belma, vnto the helmon that lyeth toward the bylon.

Nowe when the chylidren of Israel sawe so great a multytude of the Assyrians, they fel downe flat vpon the ground, drawed ashyes vpon their heades, and prayed with our accorde, that the God of Israel wolde haue his mercy vpon his people. And so they toke their weapons, and sat betwixte the mountaynes in the narrow place, & kept the waye daye and nyght.

But whyle Holofernes was goynge aboute, he founde the water springe, whiche from the South syde was conuered into the cyte by a condyte: this commaunded he to be directe an other way, and to cut theyr condyte in sundre. There were welles also not farre from the welles, whiche they bled secretly, more for pleasure then for necessity.

Then went the Ammonites and the Moabites vnto Holofernes, and sayde: The chylidren of Israel truste neyther in speere nor arrowe, but haue taken in, and kepte the mountaynes and hylles. What thou makest overcome them, therefore without the striking of any battayle, let me to kepe the welles, that they drawe no water out of them: so walte thou destroy them without sword, or at the lesse they shall be so feble, that they make be lerne to geue ouer the cyte, whiche they thynke not hable to be wonne, for so moche as it lyeth in the mountaynes.

These wordes pleased Holofernes well, & all his men of warre, and he let an. x. men at every well rounde about. And when this watch had endured twenty dayes, the Assyrians and all that had water, sayled thence that dwelle in the cyte of Bethulia, so that in the hole cyte they had not drynke enough for one daye, for the people had water geue them dayly in a measure.

Then came the men and women, yongge persons and chylidren all vnto Olus, and sayde all with one voyce: God be widge betwixte vs and the, for thou hast dealt cruelly with vs: thou wouldest not speake peaceably with the kyng of the Assyrians, therefore hath God solde vs in theyr handes, and there is no man to help vs, where as we are brought downe before theyr eyes in thyr great destruction.

Therefore gather now togyther all the people that be in the cyte, that we may all pite

ent selues bylengly vnto the people of Holofernes: for better it is that we be captiue and praye the Loide with oure synes, then to be slayne and perishe, and to be laughed to scorne and shamed of every man, when we se oure wyues and chylidren be before oure eyes. We take heauen and earth this daye to recorde, and the God of our fathers (whiche punissheth vs accordynge to the deservynge of oure synes) and geue you warnynge, that ye geue vpon the cyte now in is the power of Holofernes hoste, that oure ende maye be worke with the swerde, whiche els shall endure longe, for wante of water and drythede.

When they had spoken out these wordes, there was a great weppynge and howlynge in the hole congregacion, and that of euery man, and they cryed an hole houre long vnto God with one voyce, sayynge: we haue synned with oure fathers, we haue done amysse, we haue deale wyckedly. Thou that art gracyous, haue mercy vpon vs, punishe our vngyftounesse with thyne owne iourage, and geue not those ocher that knoweledge the, vnto a people which knowe the not, lest they laye amonges the hepythen: where is theyr God.

And when they were so wepte with this crynge and weppynge, that they helde theyr eyes: Olus stode vpon with watery eyes, and sayde: O take good hertes vnto you, (deare chylidren) and be of good cheare, and let vs waite yet these fyue dayes for mercy of the Loide: peraduenture he shall cut awaye his indignacion, and geue glory vnto his name. But if he helpe vs not when these fyue dayes are past, we shall do as ye haue sayde.

Of the vertuous woman Judith, which representeth chastitee and chastitee, and how she saved the people, and how she her counsell agaynst the enemyes of the Jewes.

CAPL

VIII.

And it happened when these wordes came to the eares of Judith, a wyddowe, whiche was the daughter of Merap, the sonne of Doer, the sonne of Joseph, the sonne of Olus, the sonne of Elai, the sonne of Jamma, the sonne of Jacon, the sonne of Haphoun, the sonne of Achitob, the son of Melchior, the sonne of Euan, the son of Nathania, the sonne of Salathiel, the son of Simeon, the sonne of Ruben. And her husbande was called Manasses, whiche dyed in the dayes of the dary heruel.

For whyle he was byndynge the weanes togyther in the felde, the heate came vpon his herd, and he dyed at Bethulia his cyte, and there was he buried besyde his fathers. Nowe was Judith his desolace in widow. In yeres and six monethes. And in the fyve partes of her house, she made her selfe a pynny chambre, where she dwelle, beyng closed in with her

maydens. She ware a smock of heere, and sashed at the daries of her lyfe, except the Sabbathes, and newe moones and the foiretyme dayes that the people of Israel kepte. She was a very saye and beutyfull person. Her husbande also hadde left her great riches, a plentious householde, great vnmouable possions and many catell. This Judith was a woman of a verie good report with every one, for she feared the Loide greatly, and there was no body that spake an euill word of her.

When this Judith herde, how Olus had Judith, she prompted the people, that after the fifti daye he wolde geue vpon the cyte vnto the Assyrians we let for the elders Chamin and Chamin and when they came to her she sayde: what thyng is this, wherein Olus hath consented that if God helpe not within fyue dayes, he will geue ouer the cyte to the Assyrians? What are ye, that ye tempt the Loide? This deuice optayneth no mercy of God, but prouoketh hym vnto wrath & displeasure. Will ye see the mercy of the Loide a tyme and apoynte him a daye after your myll?

Hetherelisse for so moche as the Loide is patient, let vs rather amende oure selues, pourynge out teares, and beseechynge hym of grace. For God threatheneth not as a man, neither will he be prouoked vnto wrath as the chylidren of men. And therefore let vs hertely fal downe before him, and scue hym with a meke suppre, and with weppynge eyes saye vnto the Loide, that he deale with vs as we dyng to his owne wyl and mercy: that like as our herte is now brened, and brought lowe thow to the pyre of them, it may so be so mforted thow his grace: in so moche as we so lowe not the synnes of oure fathers, whiche forsoke their God, and worshipped other goddes: for the which synne they perished with the swerde: were spoyled and broughte to shame of all their enemyes. As for vs, we knowe none other God but onelye hym, for whose comfote let vs take with mekenes. He shall requyre and make inquiry for our bloude, from the veracions of our enemyes: he shall bynge downe all the synne that eyle vpon agaynst vs, and put them to byshonour, such the Loide our God.

Therefore deare chylidren, sernge ye are honorable and eldes in the people of God, vnto whom all the people haue respect, and vpon whome the life of the people standeth, lyke by their hertes with your exhortacion that they may cal to remembrance, how our fathers also in tymes past were tempted, that they myght be proued, if they worshipped their God a right. They ought to remembre, howe our father Abraham beynge tamed, and tryed thow many tribulacions, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God beynge tryed thow many troubles, were founde redde in faith. Agayne they that receyued not their temacions with the feare of God, but put them selues forth with vnpacience & murmure agaynst

Jerem. xviii. and xxv. a

Judith. vi. and vii. a

Deute. xxxii.

Deute. viii. a. Psal. xli. a

Genes. xli. a. Genes. xli. a. Genes. xli. a. Genes. xli. a

Rum. xlii.
and xlii.
1. Rom. xlii.

Rom. viii d

1. Cor. xlii. d
1. Joh. xlii. a
1. Eccl. vi. c
Judith x. b

against God, perished of the destroyer, and were slayne as serpents. And therefore should not we undertake to be avenged, for þe thing that is done unto vs but to consyde, that at thei punishmentes are farre lesse then oure synnes and misdoedes. Wherupon also that this correction cometh unto vs (as to the seruantes of God) for amendment, & not for our destruction.

Then sayd Othas and the elders unto Judith: All that thou speakest, is true, and no man can reprove thy wordes. Pray thou for vs now therefore unto God, for thou art an holy woman, and fearest God. And Judith sayd unto them: Seinge ye knowe, that my wordes are of God, then proue my counsell and deuice, if it be of God: and beseeche God, that he will byngne my counsell to good ende.

Thus haue I deuyed: Ye shall stand this nyght before the porte, and I will go forth with Abia my mayden: Pray ye therefore vnto God, that he will graciously remembre his people of Israel, within fyue dayes, as ye haue sayde. As for the thyng that I go in hande withall, aske ye no questions of it, tyl I open it vnto you my self: do ye nothing els but pray vnto the Lorde your God for me. Then Othas the pyncer of the people of Iuda sayde vnto her: Go thy waye in peax, the Lorde be with the, that we maye be aduenged of our enemyes. And so they wente from her agayne.

The prayer of Judith for the victory.

CAP. IX.

Now when they were gone they waye, Judith went in to her oratory, put on heare smocke, drawed ashyes vpon her heed, fell downe before the Lorde, and cryed vnto him, sayng: O Lorde God of my father Symeon, whiche gauest him a swerde for a defence agaynst that enemyes, that byed by violence and wylfulnesse, and that rauyned the byrgyn, and put her to dishonoure. Thou that gauest they wyues in to a praye, and cheyryng daughters in to captiuitie, & all they pray for a spoyle vnto thy seruantes, which haue a zeale vnto the, helpe me widdowe, O Lorde my God, I beseeche the. For thou hast done all thynges from the begynnyng, and and loke what thou hast taken in hand & deuyed, it came euer to passe. For all thy wayes are prepared, and thy iudgements are done in thy curiall synge to be knowlege. O loke vnto vpon the armys of the Assyrians, lyke as it was thy pleasure sometime to loke vpon the hooste of the Egyptians, when they bepage was opened, persecuted thy seruantes, and put they trust in they charrettes hoysmen, and in the multitude of they men of warre. But thou lookedst vpon theyr dooie calyng a thycke darknes before them: and when they came in to the depe, the waters ouerwhelmed them.

Then so Lorde let it go with these, that

trust in þe power and multitude of theyr men of warre, in they charrettes, armys and hoysmen, and knowe not, that thou only art our God, whiche destroyest warres from the begynnyng, and that thou arte the Lorde. I praye by thyne arme now lyke as euer from the begynnyng, and in thy power byng they power is nauyght, cause theyr myght to fall in thy wrath.

They make theyr booke, that they will by halow and despyle thy Sanctuary, & to waste the tabernacle of thy name and to cast downe the house of thyne auerter with theyr swerde. Saying to passe: O Lorde, if þe power of thy enemy maye be cut downe with his own swerde, that he maye be taken with the snare of his eyes in me and that thou mayst smite him with þe lippes of my loue. O giue me a stedfast minde that I maye despyle hym and his strength, and that I maye destroy hym.

This shall byngne thy name an euertlasting remembraunce, of the hande of a woman. O uerthow him for, for thy power. O Lorde, standeth not in the power of men, neither hast thou any pleasure in the strength of hoysmen. There was neuer proude person, pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, calling vpon the, puttynge my trust in thy mercy. Remembre thy couenant, O Lorde, and mynster wordes in my mouth, and stablish this deuyse in my heart, that thy house maye continue in holynes, and that all the heuens maye knowe and vnderstande, that thou art God and that there is none other but thou.

¶ Judith teacheth her self to go to Holofernes. The blessing that the Elders gaue Judith. Holofernes is in loue with Judith.

CAP. X.

And when she had left of cryng vnto the Lorde, she rose vp from the place, where she had lye flat before the Lorde, and called her mayde, went downe in to her house, layde the heere cloth from her, put the garmentes of her widdowhode, washed her body, anointed her self w precious thynges of sweete sauour, byorded & platted her heed, set an honour vpon her heabe, and put on such apparell as belongeth vnto gladnes, shippes vpon her fete, armettes, spanges, carriages synge rynges, and deckt her self with all her best atape.

The Lorde gaue her also a speciall beautye and faynesse (for all this deckynge of her selfe was not done for any voluptuousnesse, and pleasure of the flesh, but of a right discrecion & vertue, therefore by the Lorde increasde her beauty) so that she was exceeding amiable and wel fauoured in all mens eyes.

She gaue her mayde also a bottle of wine

a pot with oyle, potage, cake byed and chese, and went her waye.

¶ Nowe when she came to the porte of the cite, she founde Othas and the elders of the cite wayting there. Which when they sawe her, they were astonysed, and merueled greatly at her betwye, neuerthelesse they asked no question at her, but let her go, sayng: The God of oure fathers gyue the his grace, and with his power personne all the deuyce of thy heart: that Jerusalem maye restore ouer the, and that thy name maye be in the nombe of the holpe and rightous. And all they that were there, sayd with one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and went out at the porte, and her mayde.

And as she was goinge downe the moun- tayne, it happened that about the springe of the dape, the spyes of the Assyrians met with her, and toke her, sayng: whence comest thou? whither goest thou? She answered: I am a daughter of the Hebrues, and am fled from them, for I knowe, that they shall be gynn vnto you to be spoiled: because they thought some to seide the selues vnto you, that they myght fynde mercy in youre sight. Therefore haue I deuyed by my selfe after this maner: I will go before the pyncer Ho- lofernes, and tell hym all theyr secrettes, and will shew him, how he maye come by them, and wyne them, so that not one man of his hoost shall perishe.

¶ And when these men had herde her wordes, and consyded her fayre face, they were astonysed (for they wondred at her excellent betwye) and sayd vnto her: Thou hast saued thy selfe by synnyng oute this deuice, that thou woldest come downe to our Lorde: and be thou sure, that when thou comest vnto hym, he shall increate the well, & thou shalt please him at the best. So they brought her in to Holofernes pauphon, and tolde him of her. Now when he came in before hym, immediately he was overcome and taken with her betwye. Then sayd his seruantes: to who woldest despyse the people of the Jewes, that haue so fayre women? Should we not by reason syght agaynst them for these? So when Judith saw Holofernes sytting in a canopy, that was brought of purple, spike, gold, sinagde and precious stones, she looked fast vpon hym, and fell downe vpon the carth. And Holofernes seruantes toke her vp agayne, at theyr Lordes commandment.

¶ Holofernes requyeth of Judith the cause of her comynge, whiche gyueh hym a tubyl answer.

CAP. XI.

¶ Then sayd Holofernes vnto her: Be of good cheere, and feare not in thyne heart, for I neuer hurt a man, that would serue Nabuchodonosor the kynge. As for thy people, if they had not deuyed me, I wold not have left by a spere agaynst them. But tell me now what is the cause that thou art de-

parted frome them, and wherfore arte thou come vnto vs.

¶ And Judith sayde vnto hym: Syr, vnder stande the wordes of thy handmayden: for if thou wilt do after the wordes of thy hand mayden, the Lorde shall byngne thy matter to a prosperous effecte. As truly as Nabuchodonosor a Lorde of the land lyueth, & as truly as his power lyueth, whiche is in the to the punishment of all men that go wroth all men shall not onely be subdued vnto him thowm the, but al the beestes also of the fild. For all people speake of thy prudente aduyslye, and if hath euer bene reported, howe thou only art good and myghty in all his kyngdome, and thy discrecion is commended in all landes.

The thyng is manifest also, that Achtoz spake, and it is wel known what thou com maiddest to do vnto him. For this is playne and of a surety, that oure God is so wroth with vs (by the reason of oure synnes) that he hath shewed by his prophetes vnto the people, how that for they synnes be wyl to lyuer them ouer vnto the enemye. And for so much as the children of Israel know that they haue so displeased they God, they are sore afrayde of the.

¶ They suffre greate hunger also, and for want of water, they are dead now in a manner. Wherfore they are appoynted to slaye all their catell, that they maye drynke the bloude of them: and are purposed to sprenge al the holy ornaments of theyr God (which he hath forbydden them to touch) for come, wyne and oyle. Seinge now that thy do these thynges, it is a playne tale, that they must nedes be destroyed. Which when I thy handmayden perceyued, I fled frome them, and the Lorde hath set me vnto the, to shewe the these thynges. For I thy handmayden worship God, euen here nowe beyde the, and thy handmayden shall go forth, and I will make my prayer vnto God, and he shall tell me, when he will rewarde them thy synne: then shall I come and shewe the and byngne the thowme the myddes of Jerusalem so that thou shalt haue al þe people of Israel as the shepe without a shepherde, there shall not so much as as one dog bark agaynst vs for these thynges are shewed me by thy prouidence of God: and for so moche as God is displeased with them, he hath sente me to tell the the the same.

¶ These wordes pleased Holofernes and al his seruantes, which marueled at the widdome of her, and sayd one to an other: there is not suche a woman vpon earth, in beautye and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath set the hither before the people, that thou mayst gyue them, into our bandes. And for so moche as thy promple is good, if thy God persoune it, vnto me, he shall be my God also, and thou shalt be excellenre and greate in the court of Nabuchodonosor. & thy name shall be spoken of in all the landes.

¶ Holofernes

Holofernes commaundeth that Iudith be well intreated. She despyth his grace to go out in the myght leaue to praye, and obseyeth it. Magao is sent vnto her, to moue her to come in to Holofernes to a banquet, and she commaundeth. Holofernes is drunken.

CAPIT. XII.

Then commaunded he her to go in, where his treasure laye, and charged that she shoulde haue her dwellinge there, and appoynted what shoulde be gyuen her from his table. Iudith answered hym, and sayde: As for the meate that thou hast commaunded to geue me, I maye not eat of it as now (for I despise my God) but wylle eate of suche as I haue brought with me. Then sayd Holofernes vnto her: If these thynges I thou hast brought with the sayle, what wylle we do vnto the? And Iudith sayd: As truly as thou lyest my Lorde, thy handmayde wylle not spende all this, tyll God hath brought to passe in my hande, the thynges that I haue brought.

So his seruantes brought her in to the tent, where as he had appoynted. And as she was goinge in, she despyed that she myght haue leaue to go forth by nyght and before daye, to her prayer and to make intercession vnto the Lorde. Then commaunded Holofernes his chamberlaynes, that she shoulde go out and in at her pleasure to praye vnto God those thre dayes.

And so in the nyght season she went forth in to the valley of Bethulia, and walked her selfe in the well water. Then went she vp, and besought the Lorde God of Israel, that he woulde prosper her waye, for she desired auaunce of his people. And so she went in, and remained cleue in her tent, tyll she toke her meate in the mornynge.

Upon the fourth daye it happened, that Holofernes made a collyre supper vnto his seruantes, and sayd vnto Magao his chamberlayne: Go thy waye, and enseele this he-buyle, that she maye be willinge to consent to kepe company with me. For it were a shame vnto all the Assyrians, that a woman shoulde so laugh a man to scorne, that she woulde come from him vnto a nyght.

Then went Magao vnto Iudith, and sayd: Let not thy good thought be strayed, to come into my Lorde, that she maye be honoured before hym, that she maye eate and drynke wyne, and be merie with him. Vnto whom Iudith answered: Who am I, that I shoulde saye my Lorde naye? What so euer is good before his eyes, I wylle do it: and loke what is his pleasure, that wylle I chyncke well done, as longe as I lyue.

So she stode vp, and deckt her selfe with her apparell, and went in, and stode before hym. And Holofernes heret was thowowhe byrthen, so she dynt in desyre towards her. And Holofernes sayde to her: Drynke now and syt downe, and be merie, for thou hast lauded laudat before me. Then sayde Ju-

dith: Sye, I wylle drynke, for my mynde is merier to daye, then euer it was in all my lyfe. And she toke and ate and drank before him the thynges that her mayden had prepared for her. And Holofernes was merie with her, and drank more wyne, then euer he dyd afoze in his lyfe.

Holofernes slepeth for very drunkennes, and Iudith cutteth off his heed, & goeth therewith to her owne people: of whom she is receiued with reioysing. They geue thanks vnto God, for their deliuerance. Iudith speaketh vnto Achior, whiche was useles at her strate done to Holofernes.

CAPIT. XIII.

Nowe when it was late in the nyght his seruantes made hade vnto her to his lodginge. And Magao that the chiefe boyes, and went his waye, for they were all ouerladen with wyne. So was Iudith alone in the chambere. As for Holofernes he lay vpon the bed all drunken, & of dry drunkennes fell a slepe.

Then commaunded Iudith her mayde, to stand with without before the doore and to waite. And Iudith stode before the bed, making her prayer with teares, and moued her lippes secretly, and sayde: Strengthen me O Lorde God of Israel, and haue respect vnto the toyes of my handes in this houre. That thou mayest set vp thy crosse of Ierusalem like as thou hast promysed: O graunt that by the I maye procure the thyng, whiche I haue desired thowowhe I beleue that I haue in the.

And when she had spoken this, she went to the bedde, and loosed the swerde that hanged vpon it, and drew it out. Then toke she the halde of the beere lockes of his heade, & sayde: Strengthen me O Lorde God in this houre: & with that, she gaue hym two strokes vpon the necke, and smote off his heade. Then toke she the canopy awaye, and rolled the deade bodye a syde. Immediately she gat her forth, and despyred the heade of Holofernes vnto her mayden, and had her put it in her wallet.

And so these two went forth together after theyr custome, as though they woulde praye, and so passed by the doore, and came thowowhe the valley vnto the porte of the citty. And Iudith cryed a farre off vnto the men vpon the walles: Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel. And when they hearde her voyce, they called the elders of the citty together. And they came al to mete her little and grete, yonge and olde, for they thought not that she woulde haue come so soone. So they lighted candels, and gathered about her euerychone: but she went by into an hye place and caused silence to be proclaimed.

When euery man nowe helde his tongue, Iudith sayde: O prayse the Lorde our God, for he hath not despyled, nor forsaken them.

that put their trust in hym, & in me his handmaiden he hath performed his mercy, whiche he promised vnto the house of Israel: yea in my hande this same nyght hath he slayne the enemy of his people.

And with that she toke for the the heed of Holofernes out of the wallet, and shewed it them, saying: Beholde the heed of Holofernes the capiteyn of the Assyrians, and this is the canopy wherein he lay in his drunkennes: where the Lorde our God hath slayne him by the hand of a woman.

But as truly as the Lorde liueth his angel hath kept me, going thither, remaining there, and coming hither agayn from thence. And the Lorde hath not suffered me his handmaiden to be defiled, but withoute any filchynesse of syn hath he brought me agayn vnto you, and that with greet victory, so that I am escaped and ye deliuered. O geue thanks vnto hym euerychone, for he is gracious, and his mercy endureth for euer.

So they prayled the Lorde all together, & gaue thanks vnto him. And to her they said: The Lorde hath blessed the in his power, for thowowhe he hath brought oure enemyes to nought. And Sarias the chiefe ruler of the people of Israel, sayd vnto her: Blessed art thou of the Lorde the hyge God, about all women vpon earth.

Blessed be the Lorde, the maker of heuen & earth, which hath guyded the aright, to wound and to smyte of the heed of the capiteyn of our enemyes. For this daye he hath made thy name so honourable, that thy prayse shal neuer come out of the mouth of me, which shal alway remember the power of the Lorde, seeing thou hast not spared thine owne self, but put the in icopardy, considering the enuygh and trouble of thy people, and so hast helped their sal before God our Lorde. And all the people said: Amen, Amen.

Achior also was called, and he came. The sayd Iudith vnto him: The God of Israel vnto whom thou gauest witness, & he woulde be auenged of his enemyes, euen he hath this nyght thowowhe my hand smitten of the heed of all the vntayntfull. And that I maye saye that it is, behold this is the heed of Holofernes which in his presumptuous pryde, despised the God of the people of Israel, & threatened the with destruction, saying: wher the people of Israel is take, I shal cause I also to be thicht with the sword. When Achior saw Holofernes heed he fell downe vpon his face to the ground for very anguish and feare, so that he swooned withall. But after he was come agayn to him selfe, he fel downe before her, & prayled her saying: Blessed art thou of thy God in all the tabernacles of Jacob, for all the people that hear of thy name, shal prayse the God of Israel because of the.

The counsell of Iudith. For as beynge an heathen man, turneth to God. The Assyrians are a layd of the Jewes.

CAPIT. XIII.

Iudith sayd vnto all the people: Brethren, I hear me. Stick vp this heed vpon our walles, and when the sunne ariseth, take euery man his weapon, and sal out violently: not as though ye wold go beside them, but to run vpon them with violence. When the spies in the tentes se this, they shal of necessity be compelled to fle backward, and to raise vp their capiteyn to the batayle. So when their capiteyns come in to Holofernes payllion, and fynde the deede bodye wrapped in the bloude, fearfulness shal fall vpon them, and when ye perceyue that they fle, folowe them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior feinge the power of God, whiche he had shewed vnto the people of Israel, fell off from his heathenish bylese, and put his trust in God, and let him selfe be circumcised: and so was he nombred among the people of Israel, he and all his posteritie vnto this daye.

Now as soone as it was daye, they sicker vnto Holofernes heed vpon the walles, and euery man toke his weapon, and so they went oute with an horrible crye. When the spies sawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before his chambere, and made a greete rushing to wake him vp, because they thoughte with the noyse to haue rayled hym. For there durst not one of the Assyrians knocke, go in, or open.

But when the Capiteyns and Prynces and all the chiefe in the kynge of the Assyrians hoste came together, they sayde vnto the chamberlaynes: Go your waye in, and wake hym vp, for the nyce are crept out of theyr holes, and dare prouoke vs vnto batayle.

Then wente Magao in to his chambere, & stode before the bedde, and clapped with his handes, for he thought he had ben slepyng w Iudith.

But when he had hardened perfectly with his eares and could see no stirring, he went nere to the bed, and lyft it vp, and then sawe he the deede bodye of Holofernes lying there without a heed, weltered in his bloude, vpon the earthe. Then cryed he with loude voyce, and with wepyng rente his clothes, and went in to Iudiths tent, and founde her not: And so he lepe out vnto the people and sayd vnto a woman of the Jewes had brought all Nabuchodonosors people to shame. For lo, Holofernes lieth vpon the ground, & hath no heed.

When the chief of the Assyrians hoste heerd that, they rent their clothes, and there fel an intolerable feare and tremblyng vpon the, so that they myndes were soze afeard. And there was an exceeding grete crye in the hole hoste.

The spyght of the Assyrians. The pursute of Israel after them. Israel becommeth cythe, by the spores of the Assyrians. Iudith is prayled of Joasim and of the people.

Exc Capit

Now when all the hoste herde that Holofernes was heeded, they mynde and counsell fell from them: and such a feare came vpon them, that they undertoke to defende them selues by fleing away: one spake not to an other, but haged downe their brades, left all behinde them, and made haste to escape frome the hebrues: for they herde that they were hallynge to come after with theyr weapons, and so they fled by the wayes of the felde, and thow all the footpathes of the dales.

And when the children of Israel sawe that they fled, they folowed vpon them, and wet downe with trompettes, blowyng and making a great crye after them: As for the Assirians they had no ordie, and kept not them selues together, but fled their waye. Neuer thelesse the children of Israel fell vpon them with one company and ordie, and discomfited as many as they myghte get. And Olias sent messengers vnto all the ctyes and countrys of Israel.

So all the regions and euery city sent out their best men after them in harnesse, & smote them with the sword, tyl they came to the vermost part of their borders. And sother p were in Bethulia came in to the tentes of the Assirians, and toke all that they which were fled had left behynd them, and so they found great good. And they that came agayn to Bethulia from the battayle, toke with the such thinges as had ben theirs: there was no number of the catell, and of all coslye iewels, so that from the lowest to the hiest, they were all made ryche of the spoyle of them. And Joachim the hye prest at Jerusalem came to Bethulia with al the elders, that they might se Judith.

Nowe when she came out vnto them, they began all to praye her with one voyce, sayinge: thou worshipp of the city of Jerusalem thou ioye of Israel, thou honour of our people, thou haste doone manly, and thy herte is comforted, by cause thou haste loued clenly, masse and chastite, and hast knowne no man but thyne owne husband: therfore hath the hand of the Lorde comforted the, and blessed shalt thou be for euer. And al people sayd: so be it, so be it.

In thyrte dayes could the people of Israel scarce gather vp the spoyle of the Assirians. But all that belonged vnto Holofernes, and had ben his speccally (whether it were of gold, of syluer, of precious stones clothynge and all ornaments) they gaue it vnto Judith. And all the people reioysed, bothe women, maydens, and yong people, with pipes and harpes.

The songe of Judith for the victorie. After the victorie obtained, the people commeth to Jerusalem, to worshippe and praye God.

Then songe Judith this songe vnto the Lorde: Begin vnto the Lorde vpon thy tabrettes, sing vnto the Lorde vpon thy cymbales. Sing vnto him a newe songe of thankesgyuing, be ioyfull and call vpon his name. It is the Lorde p destroyeth warres, euen the Lorde is his name. Which hath pitched his tentes in the middell of his people, p he myght deliuer vs from the hand of al our enemyes. Assur came out of the mountayns in the multitude of his strengthe. His people stopped the water brookes, and their hostes covered p valleys. He purposed to haue bent vp my lande, and to see my yonge men with the sword.

He wolde haue carryed awaye my children and virgyns in to captiuitie, but the almyghty Lorde hurt hym, and deliuered him in to the hades of a woman, which brought hym to confusyon. For they myghte was not destroyed of the yonge men. It was not the sonnes of Citan that sette him, neyther haue the greates grauntes set them selues agaynst hym: but Judith the daughter of Merari with her fayre beauty haue discomfited hym, and broughte hym to noughte. For she layd awaye her wyddowes garment, and put on the apparell of gladnesse in the reioysing of the chyldren of Israel. She anoynted her face, and bounde vp her heere in an houre, to begyle h. Her sylppers rauished his eyes, her beauty captiuated his mynde, with the sword smote he of his necke. The perils were astonied at her steadfastnesse, & the Medes at her boldnesse. Then howled p armies of the Assirians, when my temple appeared, dyes of thirst.

The sonnes of the daughters haue perished them thowome, and slayne them as fugitive chyldren: they perished in the battayle, for the very feare of the Lorde my God. Let vs synge a songe of thankesgyuinge vnto the Lorde, a newe songe of prayse wyl we synge vnto our God. Lorde Lorde, thou art a great God, myghty in power, whom no man maye overcome. All thy creatures shoulde serue the: for thou spakest but the word, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce. The mountayns shal moue from the foundations with the waters, the stony rockes shal melt before the like warre. But they that feare the, shal be greates with the in all thynges. Woo vnto the people that ryle agaynste my generation, for the almyghty Lorde wyl avenge hym selfe of them, and in the daye of iudgement wyl he visit them. For he shal gyue fyre and wormes in to their fleshe, that they may burne and fele it for euermore.

After this it happened that after the victorye, all the people came to Jerusalem to giue prayse & thankes vnto the Lorde. And when they were purified, they offered at their bent sacrifices, and their promysed offriges. And Judith offered all Holofernes weapons, and all the iewels that the people had gyuen her, and the canopye that she toke frome his bed, and

and hanged them vp vnto the Lorde. The people was ioyful as the vs is: and this ioy by reason of the victorie with Judith, endured thre monethes.

So after these dayes, euery man wente home agayne, and Judith was in great reputation at Bethulia, and ryght honourably taken in al the land of Israel. Vnto her ver also was chastite toynd, so that after her husband Manasses died, she neuer knewe man all the dayes of her lyfe. Vpon the hye solenne dayes she went out with great worship. She dwelte in her husbandes house an hundred and fyue yere, and leste her hande mayden free and dyed, and was buried beside her husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Israel, and many yeres also after her deathe.

The daye wherein this victorie was gotten, was solennely holden and reckened of the Jewes, in the nombre of the holie dayes, and it is yet greatly holden of the iewes euer since, vnto this daye.

The ende of the boke of Judith.

THE RESTE OF THE CHAPTERS OF THE BOKE OF ESTHER

whiche are neyther found in the Hebrue, nor the Chalde.

The dreame of Mardocheus.

After the laste chap.



Mardocheus the son of Jair, the sonne of Semei, the sonne of Isai of the trybe of Beniamin, a Jewe, which hadde his dwellinge in Susa, a man of greates reputation, and excellent amonge all them that were in the kynge court. Neuerthelesse, he was one of the pyloners whiche Nabuchodonosor the kyng of Babylon had carryed awaye from Jerusalem vnto Babylon with Jeronias p kyng of Iuda. In the seconde yere of the raygne of greates Artaxerxes, in the fyfth daye of the moneth Nisan, hadde this Mardocheus such a dreame: he thoughte he herde a greates tempest, horrible thonderclappes, earthquakes, and greates voyces in the land: and that he sawe two greates dragons reby to fyght one agaynste an other. They crye was greates: At the whiche rotyng and crye, all heathen were vp to fight agaynste the ryghtous people. And the same daye was full of darchennesse, and verye dreare, ful of trouble and angursh, yea a greates fearefulnesse was there in all the land. The ryghtous were amaled, for they feared the plage and cruill that was deuysed ouer them, and were at a poynte with the selues to dye. So they cryed vnto God, a whyle they were cryng, the lytle wel grewe in to a greates ryuer, and in to many waters, and with that it was daye, and the sunne rose vp agayne. And the lowly were exalted, and deuoured p gloryous and proude.

Now when Mardocheus had seene this dreame he awoke, and mused steadfastly in his herte, what God wold do: & so he desired to knowe all the matre, and his mynde was ther vpon vntill the nyght.

Mardocheus vieth the treasoure deuyled agaynste the kynge, and is therfore rewarded of hym.

At the same tyme dwelt Mardocheus with Bagatha and Tares the kynges chamberlayns and porters of the palace. But when he herde their deuyce, and had diligently consydered theyr ymaginary ones, he perceyued that they wente aboute to laye theyr cruel handes vpon the kynge Artaxerxes, and so he certified the king th:rof. Then caused the kynge to examyn the two

gelded with tormentes. And when they had graunted it, they were put to death.

¶ This the kyng caused to be put in the Cronicles for an euill remembrance, & Harbocheus wrote by the same matter. So the kyng commaunded Harbocheus to do scrupel in court, & for this faythfulness of his, he gaue him a reward. But Aman the sonne of Amadathu the Agagite, which was holde in great honour & reputation in the kynges court vnder toke to hurt Harbocheus & his people, because of the two chamberlaynes that were put to death.

¶ The coppye of the letters of Artaxerxes, as a pite the Jewes. The prayer of Harbocheus.

CAPL XIII.

The great kyng Artaxerxes which ray- neth from India vnto Ethiopia, our an hundred and .xxv. landes, sendeth his frendly salutation vnto all the princes and deputies of the countrey, which be subiect vnto his dominion. Whē I was made lord ouer many people, and had subdued the hole erth vnto my dominion, my mynde was not with crueltye and wronge to exalte my self by the reason of my power: but purposed with equitie alwaye and gentleness, to gouerne those that be vnder my iurisdiction and holly to let them in a peaceable life, and thereby to bringe my kyngdome vnto tranquillitie, that men myght safely go thowme on euery syde, and to reue peax agayne, whiche all men desire.

¶ Now when I asked my counsellors howe these thynges myght be broughte to a good ende, there was one by vs excellent in wysdome, whose good wyll, trueth, and faythfulness hath ofte bene shewed and proued, (whiche was also the principall and next vnto the kyng) Aman by name: whiche certified vs, howe that in all landes there was crepte in a rebellious folke that make statutes and lawes against al other people, and haue alwayes despised the, proclaimed commaundementes of kynges, and howe that for this cause it were not to be suffered that such rule shoulde contynue by you, and not to be put downe.

¶ Serue now we perceyue the same, & this people alone are contrarye vnto euery man, bringe straunge and other manner of lawes, & withstand our statutes and doynges, and go about to stablish thier owne matters, that our kyngdome shoulde neuer come to good estate and steadfastnesse: Therefore haue we commaunded, that al they that are appointed in writing, & shewed vnto you by Aman, which is ordeyned and set out all oure busynesse, and the moost principall next vnto the kyng, and in manner as a father) shall with their wyues and chyldren be destroyed and roted out with the sword of theyr enemyes and aduersaries: and that there shal be no mercy shewed, and no man spared. And this shal

be done in the fourteenth day of the month called Adar, of this yere that they which of old (and nowe also) haue euer bene rebellious, maye in one daye with violence, be thrust downe in to the hell, to the intent that after this maner our empyre maye haue peax and tranquillitie.

¶ But Harbocheus thoughte vpon all the woordes and noble actes of the Lord, & made his prayer vnto hym, saying: O Lord Lord thou balaunt and almyghty kyng, for all thynges are in thy power, and if thou wyll helpe and deliuer Israel, there is no man that can withstande me let the: for thou hast made heuen and erth, and what wonderful thyng so euer is vnder the heuen: thou arte Lord of all thynges, and there is no man that can resist the, O Lord. Thou knowest all thynges, thou wotest Lord, that it was myght of malice, ne presumption, nor for any desire of glorie, that I wolde not bowe downe my self, nor worship yonder proude presumptuous Aman (for I wolde haue bene content, and that with good wyll, if it myght haue done Israel any good, to haue hyme euen his fote steps) but I dyd it because I wolde not let the honour of a man in the sight of the glorie of God, and because I wolde worship none but onely the my Lord. And this haue I done in no pride ne presumption.

¶ And therefore, O Lord, thou God and kyng, haue mercy vpon the people, for they ymagin how they maye bringe vs to nought, yea, they mynde and desire is to destroye, and to ouerthrowe the people that haue neuer ben thine inheritance of old. Despise not thy portion whiche thou hast deliuered and brought out of Egypte for thine owne self. Heare my prayer, and be merciful vnto thy people, whom thou hast chose for an heritage vnto thy self. Turne our complaint and sorowe in to ioye, that we maye say, O Lord, and prayse thy name. O Lord, suffre not the mouthes of them that prayse the, to be destroyed.

¶ All the people of Israel in like maner cryed as earnestly as they could vnto the Lord, for they: death and destruction shoulde destroye they: eyes.

¶ The prayer of Esther, for the deliuerance of her and her people.

CAPL XIII.

Quene Esther also being in the babil- on of death, reioyced vnto the Lord, and alwaye her goynges apparel, & put on the garmentes that were set for light- yng and mourning. In the first of praynes ordynment, she fasted sixe dayes and longed for her heede: and as for her body, she fasted and brought it vnto lowe. And when she was brought to the presence of the kyng, she said vnto the Lord, O Lord, thou God of Abraham, I haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

¶ My Lord, thou only art our kyng, help me desolate woman, whiche haue no helper but the, for my misery & destruction is hard at my hand. For my youth by I haue herd out of the kyngdome of my father, that thou tokest Israel from amonges al people, and so haue our fathers of their forefathers, & they shoulde be thy perpetuall inheritance, & loke what thou dydest promyse them, thou hast made it good vnto them.

¶ Nowe, well Lord, we haue syned before the, therefore hast thou giuen vs in to the handes of our enemyes, because we worshiped they: goddes. Lord thou art righteous. Nevertheless it satisfieth them not, that we are in bytter and heuie captiuitie, and oppressed amonges them, but thou hast layde they: handes vpon the handes of they: goddes: so that they begyn to take awaye the thyng that thou with thy mouth hast ordeyned and appointed: to destroye thine inheritance, to shut and to stop the mouthes of them that prayse the, to quench the glorie & worship of thy house and thine aulter, and to open the mouthes of the heathen, that they maye prayse the power and vertue of thy goddes, and to magnifye the fleschly kyng for euer.

¶ O Lord, giue not thy scepter vnto them & be nothinge, lest they laugh vs to scorne in our misery and fall: but turne their deuice vpon them selues, and punish hym that hath begun the same ouer vs, and set hym to an example. Thyne vpon vs, O Lord, and thou thy self in the tyme of oure distress, and of oure trouble. Strengthen me, O thou kyng of goddes, thou Lord of al power, giue me an eloquent and pleasant speche in my mouth before the kyng. Turne his herte in to the hate of our enemye, to destroye hym, and al such as consent vnto hym. But deliuer vs with thy hand, and helpe me desolate woman whiche haue no defence nor helper but onely the. Lord thou knowest all thynges, thou wotest that I loue not the glorie and worship of the vniuersal, and that I hate & abhorre the bedde of the vniuersal, and of all heathen.

¶ Thou knowest and wotest my necessitie, & that I hate the token of my preynynce, and worship, whiche I beare vpon my heede, what tyme as I muste shewe my selfe and be seene, and that I abhorre it as an vncleane clothe, and that I weare it not when I am quiet and alone by my selfe. Thou knowest also that I thy handmayden haue not eaten at Amans table, and that I haue had no pleasure nor delecte in the kynges feaste, that I haue not done the bynneffices, and that I thy handmayden haue had no ioye since the daye that I was broughte hither, vnto this daye, but onely in the O Lord. O thou God of Abraham, O thou myghty God aboue al: heare the voyce of them that haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

¶ Harbocheus moueth Esther to go in to the kyng, and make intercession for her people, and she performeth his request.

CAPL XV.

Ad vpon the thirde daye it happened that Esther layd awaye the mourning garmentes, and put on her gloriouse apparell, and decked her selfe goodly (after that she had called vpon God, whiche is the beholder and sauyour of all thynges) toke two maydes with her: vpon the one she leaned her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The syne of her beautie made her face rose coloured. The similitude of her face was cherefull and amiable, but her herte was sorrowfull for greafe feare. She wente in thowme all the doores, and stode before the kyng. The kyng late vpon the throne of his kyngdome, & was clothed in his goodly aray all of golde, and set with precious stones, and he was very terrible. He lyfte vp his face that shone in the clemencie, and looked grimly vpon her. When fell the quene downe, was pale and faynt, leaned her selfe vpon the heed of the mayde that went with her.

¶ Nevertheless God turned the kynges mynde, that he was gentle, that he lepte out of his seat for feare, and gat her in his armes and helde her by, till she came to her selfe againe. He haue her louyng wordes also, and sayd vnto her: Esther, what is the matter? I am thy brother, be of good chere, thou shalt not dye: for our commaundement toucheth the commons, not the. Come nye. And with that he held vp his golden wand, and layd it vpon her necke, and embraced her tenderly, & sayd: talke with me. Then sayd she: I laue the, O Lord, as an angell of God, & my herte was troubled for feare of thy maiesty and clemencie. For excellent and wonderful art thou, O Lord, and thy face is full of amitie. But as she was thus speakinge vnto hym, he fell downe agayne for sayntnes: for the whiche cause the kyng was afayde, and all his seruantes comforted her.

¶ The coppye of the letters of Artaxerxes, wherby he reuoketh thole which he fyrst sent forth.

CAPL XVI.

The great kyng Artaxerxes, which ray- neth from India vnto Ethiopia our an hundred and .xxv. landes sendeth vnto the princes & rulers of the same landes suche as loue hym, his frendly salutation. There be many & for the soundy frendshippes and benefices, whiche are dyuerly done vnto them for they: worship, be euer the more proude and hye minded, and vnder take not onely to hurte oure subiectes, for plentyous benefices maye they not suffer, and be- gynn to ymagyn some thyng agaynst those

that do them good, and take not only all vn-
thankfulness away from men, but in pyde &
presumpcion as they that be vnmindful and
vnbthankful for þ good dedes they go about
to escape the iudgement of God that seith al
thynges, which (iudgement) hateth and puni-
sheth all wickednesse. It happeneth oft also,
that they whiche be set in office by þ hyer po-
wer, and vnto whom the busines and causes
of the subiects are committed to be handled
ware proude, & defile them selues with shed-
ding of innocent bloude, which bringeth the
to intollerable hurte. Whiche also with false
and discreytfull wordes, and with lyinge ta-
les, discreyue and betraye the innocent good-
nesse of princes.

Now is it profitable & good, that we take
hede, make serch thereafter, and considre not
onely what hath happened vnto vs of olde,
but the shameful, vnhonest, & noysom thynges
that the deputies haue now taken in hand be-
fore our eyes, and thereby to beware in tyme
to come, þ we may make the kyngdom quyet
and peaceable for al men, and that we might
som tyme draw it to a chaunge: and as for the
thyng that now is present before our eyes, to
withstande it, and to put it downe, after the
most frendly maner.

What tyme nowe as Aman the sonne of
Amadathu the Macebonian (a straunger be-
rry of the Persians bloude and farr from
oure goodnesse) was come in amonge vs as
an alvaunte, and hadde obteyned the frend-
shipp that we beate toward all people, so
that he was called our father, and hadde in
hye honoure of euerye man, as the nexte and
principall vnto the kyng, he coulde not for-
beare him selfe from his pyde, hath vnder-
taken not onely to rob vs of the kyngdome,
but of our lyfe.

With many folde discreyfe also hath he de-
spoyed to destroy **Mardoche** our helper and
preseruer, whiche hath done vs good in all
thynges: and innocent **Hester** the lyke par-
taker of our kyngdome with all our people.
for his mynde was (when he had taken them

out of the way, & robbed vs of them) by this
meanes to translate the kyngdom of the Per-
sians vnto the of Macebonia. But we fynde
that the Jewes (whiche were accused of the
wicked, & they might be destroyed) are no cul-
doers, but be reasonable and right lawes, &
that they be the children of þ most hye living
God, by whom the kyngdome of vs, and our
progenitours hath ben wel ordeyded byhereto.
Wherefore as for the letters and comman-
dementes that were put forth by Aman þ son
of Amadathu, ye shal do wel yf ye hold them
of none effect: for he þ set them by and inue-
ted them, hangeth at Sulis before the porte,
with all his kynred, and God (whiche hath al
thynges in his power) hath rewarded him af-
ter his deservyng.

And vpon this ye shal publish and set by þ
copy of this letter in all places, þ the Jewes
maye frely and withoute hindraunce holde
them selues after theyr owne statutes, & that
they maye be helped, and that vpon the xiiij.
day of the xij. moneth Adar, they may be auē
ged of them, which in þ tyme of their anguish
and trouble, wolde haue oppressed them. For
the God that governeth all thynges hath tur-
ned to ioye the day wherein the chosen people
shold haue perished.

Howeouer among the hye solemne dayes þ
ye haue, ye shall hold this daye also with all
gladnesse: that now, and in tyme to come this
day maye be a remembraunce to good, for all
suche as loue the prosperitie of the Persians:
but a remembraunce of destruction to those þ
be sedicious vnto vs.

All cities and landes that do not this, shal
horribly perishe and be destroyed with the
swerde and fyre, and shall not onely be
no more inhabited of men, but be
abhorred also of the wyld
beastes and foules.

The ende of the rest of the
boke of Esther.

¶

THE BOOKE OF
VVYSDOME.

Howe we oughte to searche and enqurye after
God, and who be those that synne hym. Of the
holy ghost. We ought to fye (from backbiting and
murmyng. &c.

CAPL.

I.



Set youre affection
vpon wysdome, ye that be
iudges of the earth. Haue a
good oppynion of the Lord
and seke him in the singe-
nesse of herie. For he wyll
be foud of them that tempe
him not, and appereth vnto such as put theyr
trust in him. But the frowarde thoughtes
they separe from God, and vertue (if it be
allowed) resourmeth the vntwyle. And why?
wysdome shall not entre in to a frowarde
soule, ne dwell in the body that is sabued
vnto synne. For the holpe ghost abhorreth
synne nartoure, and withdroweth hym self
from the thoughtes that are wte hout vnder
handpyng: and to here wickednesse hath the
hpyrhande, he fleeth from thence. For the
spyrte of wysdome is longyn, gentle and gra-
cious, and wyll haue no pleasure in him that
spreketh euyl with his lippes. For God is
a wyrtulle of his reynes, a true iercher oute
of his berre, and an hearer of his conge. For
the spyrte of the Lord sylleth the rounde
compasse of the wynde, and the same that
upholdeth al thynges, hath knowledg also
of the voyce.

Wherefore he that speaketh vnryghtous
thynges, can not be hyd, ne theyr maye be es-
cape the iudgement of reprove. And why? in-
quision shall be made for the thoughtes of
the vngodly, and the repute of his wordes
shall come vnto God, so that his wickednes
shal be punished. For the care of gelousy bea-
reth all thynges, and the noyle of the grud-
ginges, shall not be hyd. Therefore beware
of murmyng, whiche is nothyng worth
and restrayne poure tonge frome sleandrye.
For here is no wynde so darke and secrete,
that it shal go for noyght: the mouth that
spreketh lyes, slayeth the soule.

Seke not poure owne death in the erreure
of poure lyfe, destroye not poure selues thow
the workes of poure owne handes. For God
hath not made death, neither hath he picture
in the destruction of the lyfynge. For he cre-
ated all thynges, that they myght haue their
byng: yea all the people of the earth hath
be made that they shoulde haue health, that
there shoulde be no destruction in them, and þ
the kyngdome of hell shoulde not be vpon
earth (for ryghtousnesse is euerylasyng and
immortall, but vnryghtousnesse byngeth
death.) Neuerthelesse, the vngodly call her
vnto them, bothe with wordes and workes,
and whyle they thynke to haue a frende of
her, they come to nought: for þ vngodly that
are confederate with her and take her part:

are worthy of death.

The ymaginacions and desyres of the wycked,
and theyr counsell agaynst the faythfull.

CAPL.

II.

For the vngodly talke and ymagin, thus
among them selues (but not ryght) **The**
tyme of our lyfe is but woyle and reb-
ous, and when a man is onse gone, he hath
no moze ioye ne pleasure, neither knowe we
any man that turneth agayne frome death
for we are borne of nought and we shall be
hereafter as though we had neuer bene, for
our breath is a smoke in our nostrils, and the
woydes as a sparke to moue oure herte. As
for oure body, it shall be very alyes that are
quenched, and oure soule shall vanysh as the
soft ayre. Dure lyfe shall passe awaye as the
trace of a cloude, and come to nought as the
myste that is bynnen awaye with the beames
of the sunne, and put downe with the heate
therof. Our name also shall be forgotten by
lyle & lytle and no man shal haue our wo-
kes in remembraunce.

For oure tyme is a very shadow that pas-
seth awaye, and after our ende, there is no re-
turnyng, for it is fast sealed, so that no man
commeth agayne. Come on therefore, let vs
enioye the pleasures that be present, and let
vs soone vte þ creature lyke as in yowth. We
wyll fyll oure selues with good wyne and
oyntment, there shall no shoure of the tyme
go by vs. We wyll crowne oure selues with
rois: & afoze they be wythered. There shall be
no saye medow, but our lust shal go thow
it. Let euery one of you be partaker of oure
voluptuousnesse. Let vs leane some token of
oure pleasure in euery place, for that is oure
porcyon, els get we nothyng. Let vs oppresse
the poore ryghtous, let vs not spare the wy-
dow ne old man, let vs not regarde þ herdes
that are gray for age.

Let the lawe of vnryghtousnesse be oure au-
toyrtye, for the thyng that is seble is no
thyng worth. Therefore let vs defraude the
ryghtous, and why? he is not for our profyt,
yea he is cleane contrary to our daynges. He
checketh vs for offendyng a rayntie the law,
and sleaundryeth vs as traitorshoures of all
nurtoure. He maketh his booste to haue the
knowledge of God, yea he calleth hym selfe
Gods sonne. He is þ betwyper of our thoug-
tes: He greueth vs also to loke vpon hym, for
his lyfe is not lyke other mens, his wayes
are of an other fashyon. He counteth vs but
vayne presens, he withdroweth hym self from
oure wayes as from fylthynesse: he comman-
deth greatly the latter ende of the wyse, and
maketh his booste that God is his father.
Let vs se then yf his wordes be true, let vs
proue what shal come vpon hym: shal we
knowe what ende he shal haue.

For yf he be the true sonne of God, he
wyll

Job. vii. a
Math. xxi. b
L. Com. xv. b

li. Para. xxx. e
Ecl. xxi. b
and. xli. c
Sap. vi. b

Job. vii. a
Ecl. xxi. b

Psalm. xxi. a
Mat. xxi. e
Jerem. xli. d

Wyll receyue hym and despyce hym from the handes of his enemyes. Let vs cremen hym with despycefull rebuke and tormentinge, & we may know his dignite, and proue his patience. Let vs condemne hym with the moste shamefull death: for lyke as he hath spoken, so shall he be rewarded.

Gen. i. a
Gen. iii. a
Job. xli. b

Suche thynges do the vngodly ymagyn, and go astray, for they owne wyckednesse hath blynded them. As for the mystryes of God, they vnderstand them not: they neither hope for the reward of ryghteousnesse, ne regard the worship that holy soules shall haue. For God created man to be vnderstod, yea after the ymage of his owne lykenesse made he hym. Neuerthelesse, thowgh enuie of the deuyll, came death vnto y world, and they that holde of his spede, do as he doth.

The conseruacion and assurance of ryghteous. The reward of the sayntfull.

CAPL. III.

Deute. xxi. a
Sap. vi. a
Job. xli. b

But the soules of the ryghteous are in y hande of God, and the payne of death shall not touch them. In the sight of the vntyre they appeare to dye, and theyr ende is taken for very destruction. The waye of the ryghteous is iudged to be vnto destruction, but they are in rest. And thowgh they suffer payne before men, yet is theyr hope full of immortalltye. They are punished but in fewe thynges, neuerthelesse, in many thynges shall they be well rewarded. For God punisheth them, and spyneth them metis for hym selfe: yea as the golde in the furnace doth be trye them, and receyue them as a vynte offryng, and when the tyme cometh: they shall be lokyd vpon.

Math. xli. c
Louth. xli. c
Louth. xli. c

The ryghteous shall wyne as the sparkes that ren thowgh the red bull. They shall iudge the nacjons, and haue dominion ouer the people, and theyr Lozde shall carye for euer. They that put theyr trust in hym, shall vnderstand the tyme, and such as be sayntfull, wyll agree vnto him in loue: for his chosen shall haue gyftes and peace. But the vngodly shall be punished accordyng to theyr owne ymaginacions, for they haue despyed the ryghteous, and forsaken the Lozde.

Math. xli. d

Who so despyseth wysdome and nurture, he is unhappy, and as for the hope of fortune, it is but payne, thys laboure is vnto fayle, and theyr wykes vnto fayle. Theyr wykes are vnto fayle, and theyr chyldren most vngodly. Theyr creature is cursed. Blessed is rather the barren and vnto fayle, whiche hath not knowen the synfull bedde: she shall haue frute in the reward of the holy soules. And blessed is the gelbed, whiche with his handes hath wrought no vnto fayle, ne ymagined wycked thynges agaynst God. For vnto hym shall be gyuen the spereyall gyfte of saynt, and the most acceptable porcion in y temple of God. For glayous is the frute of good laboure, and the roste of wysdome shall neuer fade awaye.

As for the chyld of aduocates, they shall come to an ende, & the seide of an vnto fayle shall be rote out. And though they lye longe, yet shall they be nothyng regarded, and theyr last age shall be without honoure. Yf they dye basely, they haue no hope, yea they shall be spokyd to in the day of knowlege. For horrible is the death and ende of the vnto fayle.

The chaste generation of the sayntfull, and of the sayntfull. Of the death of the ryghteous and of the conseruacion of the sayntfull.

CAPL. III.

O howe saynt is a chaste generation in vertue? The memory all therof is immortal, for it is known with good men. When it is present, men take example therat: and yf it go away, yet they desire it. It is alway crowned and holden in honoure, and wynteth the reward of the vnto fayle battayle. But y multitude of vnto fayle chylde is vnto fayle, and the thynges that are placid with hysedme, shall take no hope, ne lye any fast foundation. Thowgh they be grene in the braches for a tyme, yet shall they be shaken with the wynde for they stand not fast, and thowgh the beuement of the wynde they shall be rote out. For the vnto fayle braches shall be broken, thys frute shall be vnto fayle and to be eat, yea mete for nothyng. And whysall the chylde that are borne of the wycked, must beare recorde of the wyckednesse agaynst theyr fathers and mothers, whiche they be asked. But thowgh the ryghteous be ouertaken in death, yet shall they be in rest.

Age is an honourable thyng. Neuerthelesse, it standeth not only in the length of tyme, ne the multitude of yeares: but a mans wil some is the graye here, and an vnto fayle life is the olde age. He pleased God, and was be loued of him: so that where as he lyed amonges synners, he translated him. Yea so denly was he taken away, to the intent that wyckednesse shoulde not alter his vnto fayle dngs, and that yocokys shoulde not brylle his soule. For the crafty bewtyfyll of synners make good thynges darke, the vnto fayle nesse also and wyckednesse of volouptuous desyre turne asyde the vnto fayle dngs of the symple. Thowgh he was soone dead, yet fulfilled he much tyme. For his soule pleased God therfore hasted he to take hym away fro amonges the wycked. Whiche the people se and vnderstande it not: they lay not by such thynges in theyr hertes, how that the louing fauoure and mercy of God is vpon his sayntes, and that he hath respyced vnto his chosen.

Thus the ryghteous that is deed, conserueth the vnto fayle whiche are lyuynge: and the poult that is soone brought to an ende, the longe lyfe of the vnto fayle. For they se the ende of the wyse, but they vnderstand not what God hath deuised for him, & whiche

for the Lozde hath taken hym away. And whysall the saynt and despyce hym, therfore shall God also laugh them to scorne: So y theyr selues shall dye hereafter (but without honoure) yea in shame amonge the deed for euermore. For whiche any boyce, shall be burst those that be put by, & remoue them from the foundacions, so that they shall be layed waste vnto the best. They shall mourne, and theyr memory all shall perishe. So they byng asrayed shall remember theyr synnes, and theyr owne wyckednesse shall be wyte them.

The constanynesse of the ryghteous before theyr persecuters. The hope of the vnto fayle is vnto fayle and payne. The blessednesse and fortunatenesse of the sayntes and godly.

CAPL. V.

Then shall y ryghteous stande in greate redfastnesse, agaynst suche as haue dealt extremely with them, and taken away theyr laboures. When they se it, they shall be vexed with horrible feare, and shall wonder at the hastynesse of the sodayn helth: growynge for very destresse of mynde, and shall saye within them selues, haunynge inwarde sorrow, and mournynge for very anguyshe of mynde.

These are they, whom we somtyme had in derisyon, & lusted vpon. We foolles thought they lyfe very madnesse, and their ende to be without honoure. But lo, now they are cousted among y chyldren of God, and their porcion is amonge the sayntes. Therfore we haue erred from the way of truth, the lyght of ryghtynesse hath not shyned vnto vs, and the sunne of vnderstandynge, rose not vpon vs. We haue weeped our selues in the waye of wyckednesse and destruction. Tedious wayes haue we gone: but the way of the Lozde we haue not knowen.

What good hath our pyde done vnto vs? Or what profyte hath the pompe of ryche brought vs? All those thynges are passed awaye lyke a shadow, and as a messenger renouynge before: as a wypp that passeth ouer the houses of water, whiche when it is gone by, the trace therof can not be founde, neither the path of it in the floudes. Or as a byrde that flyeth thowgh the ayre, and no man can se eny toke where he is flowne, but only heareth the noyse of her wynges, bearynge the lyght wynde, passynge the ayre thowgh the beuement of her flyght, and flyeth on thakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arrowe is shot at a marche, it parteth the ayre, whiche immediatly cometh togyther agayne, so that a man can not knowe where it went thowgh. Euen so we in lyke maner as soone as we were borne, began immediatly to dyue to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Such wordes shall they that haue synned speake in the hell: for the hope of the vnto fayle is lyke a bye thysell floure (or dust) is blowne awaye with the wynde: lyke as thyn scum that is scatered abrode with the floure, lyke as the smoke whiche is disperfed here and there with the wynde, & as the remembrance of a straunger that targeth for a daye, & then departeth. But the ryghteous shall lyue for euermore: their reward also is with the Lozde: and their remembrance lyke the byrde. Therfore shall they receyue a glayous kyngdome and a beuetyfull crowne of the Lozdes hande: for with his right had shall he couer the, and with his owne arme shall he defende them. His gelousy also shall take harnesse, and shall arme the creature to be auenged of the enemyes. He shall put on ryghtynesse for a byrde plate, and take sure iudgemēt in stede of an helmet. The inuincible wynde of equyte shall be take, his cruelly wynd shall be sharpen for a speare, and the hole compass of the world shall fyght with hym agaynst the vnto fayle.

Then shall the thunder boltes go oute of the ryghtynesses, and come out of the capbowle of the cloudes to the place appoynted oute of the harte stony indignacion there shall fall thysse haples, and the water of eye see shall be moeth agaynst them, and the floudes shall renne roughly togyther. Yea a myghty wynde shall stande by agaynst them, and a storme shall scatte them abrode. Thus the vnto fayle dealyng of them shall bynne all the lande to a wyldernes, and whiche wyckednesse shall ouerthrow the dwellynges of the mightye.

The callinge of kynge, prynces, and Iudges: whiche are also exhorted to searce wysdome.

CAPL. VI.

Wysdome is better then strength, and a man of vnderstandynge is moze worth then one that is stronge. Heare therfore (O ye kynge) and vnderstand: O lerne ye that be iudges of the endes of the earth. Gyue eare ye that rule the multytudes, and despyte in moche people. For the power is gyuen you of the Lozde, & the strength from the hyghest: whiche shall tepe your wykes & stretch out your ymagynacions. Now that ye beynge offycers of his kyngdom, haue not executed true iudgement, haue not kepte the lawe of ryghtynesse, nor walked after his wyll. Horribly and that erght soone shall he appeare vnto you: for an haue iudgement shall they haue that beare rule. Heere is graunted vnto the symple, but ther that be in auctorite shall be soe punished. For God whiche is Lozde ouer all, shall receyue no mans person, neither shall he stande in awe of any mans greatnesse: for he hath made the small and grete, and careth for all alike. But the myghty shall haue the soe punishment.

Vnto you therfore (O ye kynge) do y speake

Job. xli. a
Psalm. xli. b
Ierem. xli. d
and. xi. a
Jacob. i. b

Psalm. xli. a

Eph. vi. b

D.

Wysdome.
Ecc. i. d
Psalm. xli. b
Ierem. xli. d
Rom. xli. a

B

Ecc. x. z

speake, that we may lerne wysdome and not go amylle: for they that kepe ryghteousnesse, shall be ryghtously iudged: and they that are leered in ryghteous thynges, shall synde to make answere. Wherefore let your luf be upon my wordes, and loue them, so shall ye come by nouerous. Wysdome is a noble thyng, and neuer faileth away: yea she is easely sene of them þat loue her, and found off such as like her.

¶ She preuenteth them that desyre her, that she may fynd them her selfe vnto them. Wha so atmaketh vnto her by thynges, shall haue no great trauayle, for he shall fynde her spyring rebbe at his doores. To thynke upon her, is perfect vnderstanding, and who so watcheth for her, shall be safe, and that soone. For she goeth aboute, sekynge suche as are mete for her, she meth her selfe cherefully vnto them in theyr goynges, and meteth them with all diligence, for the vnlearned desyre of resourmacyon is her begynnynge: to care for natures is loue, and loue is the kepynge of her lawes. Now the kepynge of lawes is perfection and an vncoorrupte lyfe, and an vncoorrupte lyfe maketh a man samplier with God. And so the desyre of wysdome ledeth to the kyngdome eternall.

Rom. xiii. b

Sum. xlii. c
ii. Reg. xlii. c
iii. Reg. xlii. c

¶ If your desyre be then to rayall seats and cepters (O ye kynges of the people) let your luf be vnto wysdome, that ye may raygne for ever more. O loue the lyght of wysdom, all ye that be rulers of þe people. As for wysdome what she is, and howe she came by, I wyll tell you, and wyll not hyde the mystryes of God from you: but wyll seke her out from the begynnynge of the natyure, and bynne the knowledge of her in to lyght, and wyll not kepe backe the truthe: Neithur wyll I haue to do with consuming enuye, for such a man shall not be partaker of wysdome. But the multitude of the wyle, is the wylfare of the world, and a wyle kyng is the byholdeynge of the people. O receyue natures the thyngs my wordes, and I shall do you good.

Wysdome ought to be preferred before all thynges.

CAPL VII.

¶ My selfe also am a mortall man, lyke as all other, and am come of the earthy generacion of hym that was fyrst made, and in my mothers wombe was I shapponed to be fleshe: In the tyme of ten monethes, was I brought together in blood, the soules the sede of man, and þe comynobious appetite of fleshe. When I was borne, I receyued lyke aspe as other men, and fell vpon the earth (whiche is my nature) cryinge and wepyng at the first, as all other do. I was wrapped in swadlynge clothes, and broughte by with great cares. For ther is no kyng that hath had any other begynnynge of byrth. All men then haue one entranche vnto lyfe, and one goynge out in lyke maner.

Job. i. c
ii. c. vi. b

Wherefore I desyre, and vnderstandynge was gyven me: I called, and the spirite of wys-

dome came into me. I set more by her then by kyngdomes and rayall seats, and counted cyrces nothyng in comparayson of her. As for petyous stone I compared it not vnto her: for all golde is grauell vnto her, and spylce shall be counted but claye before her spght. I loued her above welfare and beauty, and purposed to take her for my lyght, for her shyne can not be quenched. All good thynges came to me with her, and innumerable cyrces sheweth her handes. I was glad in them all, for this wysdome went before me, and I knewe not that she is my mother of all good thynges. Faine as I my selfe learned vnfaunely, so do I make other men partakers of her, and hyde her cyrces from no man: for she is an insynple treasure vnto men, whiche who so is ble, becom partakers of the loue and frendshipp of God, and are excepted vnto hym for the gyftes of wysdome.

God hath graunted me to take wysdome, and conveniently to handle the thynges that he hath graciously lent me. For it is he þat ledeth vnto wysdome, and teacheth to be wysdom a ryght. In his hande are we and our wordes, yea all our wysdome, our vnderstandynge and knowledg of all our mystryes. For he hath gyven me the true kyngdome of these thynges: so that I knowe how the world was made, and the powers of the elements the begynnynge, endynge and myddel of the tymes: howe the tymes alter, how one gareth after another, and how they are fulfilled the course of the years: the dynamics of the flaktes: the natures and byndes of beastes: the furyousnes of beastes: the power at the wyndes by the ymagynacions of men: the dynamics of yonge plantes, the byrces of rates, and all such thynges as are secret and not loked for, haue I learned. For the workman of all thynges hath taught me wysdome.

In her is the spirite of vnderstanding, whiche is holy, manyfolde, one onely, subtyll, cunctous, discrete, quych, vnderpleid, plaine, swete, lowynge, the thyng that is good, sharpe, whiche sheweth not to doo well, gentle, kynde, sheweth, sure, free: hangynge at byrces, circumspecte in all thynges, receyvinge all spirites of vnderstandynge beyng cleane & sharpe. For wysdom is myblyer then all vnderpleid thynges: she goeth thorow and attayneth to all thynges, because of her clemens. For she is the byrth of the power of God, a pure cleane expyng of the clearenesse of almyghty God. Therefore can no vnderpleid thyng come vnto her: for she is the byrth of the eternall synple lyght, the vnderpleid mystryes of the matery of God, and the ymage of his goodnesse.

And for so much as she is one, we may do all thynges: and beyng sheweth her selfe to requyet all, and amonge the people connecteth she her selfe in to the holy soules. She maketh Gods synples and prophets: for God keth Gods synples and prophets: for God loueth th no man, but hym in whome wysdom dwelleth. For she is more beautifull then the sunne, and greatly more lyght then the

we, and the daye is not to be compared vnto her: for vpon the daye cometh myght. But myghtnesse can not overcome wysdome, and soylshynesse may not be with her.

The effectes of wysdome.

CAPL VIII.

¶ Wysdome teacheth from one ende to another myghtyly, and lowynge both she ordre all thynges. I haue loued her and laboured for her euen fro my yowth by: I be my diligens to marry my selfe with her, suche Iour had I vnto her beauty. Who so hath the company of God, commendeth her nobillite, yea the Loyde of all thynges hym selfe, loue her. For she is the scholemastresse of the natures of God, and the choicer out of his wyl: for a man wold desyre cyrces in this lyfe: what is cyrcer then wysdome, that worketh all thynges? Thou wylt saye: vnderstanding worketh. What is it among all thynges, that worketh more then wysdome? If a man loue vertue and ryghteousnesse, let hym labour for wysdome, for she hath greates vertues. And why? she teacheth sobrynesse and prudence, ryghteousnesse and strength, whiche are suche thynges as men can haue nothyng more profitable in theyr lyfe.

¶ If a man desyre moche knowledg, we can tell the thynges that are past, and byscerne thynges for to come: she knoweth the subtyltyes of wordes, and can expounde backe sentences. She can tell of tokens & wonderous thynges, or euer they come to passe, and the endes of all tymes & ages. So I purposed after this maner: I wyl take her vnto my company, and comen lowynge with her: no doubte, she shall geue me good counsell, and speake comfortably vnto me in my carefullnesse and greife. For she shall take I be wel and honestly taken, amonge the comens and lozdes of the collett. Though I be young, yet shall I haue sharpe vnderstandynge, so that I shall be mactious in the syght of greates men, and the facts of dynics shall wonder at me. When I holde my tonge, they shall hyde my leasure: when I speake, they shall loke vpon me: and yf I take moche, they shall laye theyr handes vpon theyr mouth.

Wherefore by the meanes of her, I shall obtayne immortalltye, and leaue behynde me an eternallynge memorialis, amonge them that come after me. I shall set the people in order, and the natures shall be subdued vnto me. Horrible tyrantes shall be afraied, whiche they do but feare of me: amonge the multitudes I shall be counted good, and myghty in battell. When I come home, I shall fynde my house here: for her company hath no byrces, & her fellowshipp hath no tedyousnesse, but myght and ioye.

Now when I considered these thynges by my selfe, and pondered euen in my herte, how that to be ioynd vnto wysdome is immortalte, a great pleasure to haue her frendshipp: how that in the workes of her handes

are insynple cyrces: how that, who so kepeth company with her shall be wyse: and that he whiche talketh with her, shall come to honoure: I went about sekynge, to get her vnto me. For I was a chyld of a type wit, and had a good vnderstandynge.

But when I grew to more vnderstanding I came to an vnderpleid body. Neuerthelesse when I perceyued that I could not kepe my selfe chaste, except God gaue it me (and that was a poynt of wysdom also to knowe whole gyfte it was) I septe vnto the Loyde, and besought hym, and with my hole hert I laud after this maner.

Job. i. b
ii. c. vi. b

A prayer of Salomon to obtayne wysdome.

CAPL IX.

¶ God of my fathers, and Loyde of my cyrces (thou that hast made all thynges with thy wynde, and ordeyned ma the roth thy wysdome, that he shalbe haue dominion ouer the creature whiche thou hast made: that he shalbe ordeyn the world accor dyng to equite and ryghteousnesse, and execute iudgement with a true herte) gyfte me wysdome whiche is eue about thy seate: and put me not out from amonge thy chyldren: for I thy seruant and son of thy handmayden am a feble personne of a worst tyme, and to yonge to the vnderstandynge of iudgement, and the lawes. And though a man be neuer so perfecte amonge the chyldren of men, yet yf thy wysdome be not with hym, he shal be nothyng regarded. But thou hast chosen me to be a kyng vnto thy people, & the iudge of thy sonnes and daughters.

Thou hast commanded me to buyde a temple vpon thy holy mount, and an aulcher in the cyrcer wherin thou dwellest: a lykenes of thy holy tabernacle whiche thou hast prepared from the begynnynge, and thy wyl dome with the whiche knoweth thy workes, whiche also was with the, when thou made the world, and knew what was acceptable in thy syght, and eght in thy commande mentes. Sende her out of thy holy beaunty and from the throne of thy maiesty, that she maye be with me, and laboure with me: that I may know, what is acceptable in thy syght.

For she knoweth and vnderstandeth all thynges: and she shall leade me sobryly in my workes, and pfectue me in her power. So shall my workes be acceptable, and then shall I gouerne thy people rightously, & be worthy to syt in my fathers seate. For what man is he, that may knowe the counsaile of God? Or who can thynke what the wyl of God is? For the thoughtes of mortal men are myscable, & ouer folyshes are but vncreytayne. And why? a mortall and corruptible bodye, is heuy vnto the soule and the earthy man: on hepeth downe the vnderstandynge that museth vpon many thynges. Theyr hardye can we discrete the thynges that are vpon earth, and greates laboure haue we or we can fynde the thynges whiche are before our

ii. Reg. iii. b
Gen. ii. c

Job. i. b

Para. xxi. b

Job. i. b
ii. c. vi. b

Job. i. b
ii. c. vi. b

Job. i. b
ii. c. vi. b

Job. i. b

eyes: Who wil the take out the ground of þe chynge that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderstandynge and meanynge, except thou gyue wysdom and sende thy holie ghost from aboue? that the wayes of them which are vnder the sonne be reformed: that men maye lerne the thynges that are pleasaunt vnto the, and be preferred thowm wysdome.

The deliuerance of the ryghteous, cometh thowm wysdome.

CAPL

X.

Gen. 1. d
and. n. d.Gen. 1. d
and. n. d.Gen. 1. d
and. n. d.Gen. 1. d
and. n. d.

Wysdome preferred the first man, whom God made a father of the world, whil he was created alone, brought him out of his offence, take hym out of the moule of the earth, & gaue hym power to rule all thynges. When the vngodly wroghte a waye in his wyach from this wysdome, the brotherhed perished thowm the wyach of murder. Agayne, when the water destroyed the hole world, wysdome preferred the ryghteous thowm a poore tree, wherof he was gouerned her selfe. Agayne, when wyckednesse had gotten the upper hande, so that the nacrons were put vp with pyde, he knewe the ryghteous, preferred him faullesse vnto God, and layed by sure mercy for his chylde. He preferred the ryghteous, when he fled from the vngodly that perished, what tyme as þe fye fell downe vpon the true cyties: What as þe fye fell downe þe vnsefulfull, waste, and smokynge land giveth testimony of thy; wyckednesse: yea the vayne and vntymely futes þe grow vpon the trees.

And for a token of a remembrance of the vnfaithfull soule, there standeth a pylle of salt. For all such as regarded not wysdom gat out only this butte, that they knewe not the thynges which were good, but also leste behynde them vnto men, a memoriall of thers foolyshe: so that in the thynges wherof they sinned, they coude not be wylde. But as for such as take vnto wysdome, we shal deliuer them from sorow.

Gen. 1. d
and. n. d.Gen. 1. d
and. n. d.Gen. 1. d
and. n. d.

When the ryghteous fled because of his brothers wyach, wysdome led him the ryght waye, shewed hym the kyngdome of God, gaue him knowledge of holy thynges, made hym ryche in his laboures, and broughte to passe the thynges that he wente aboute. In the discrepynesse of such as defrauded hym, he stood by hym and made hym ryche. He saved hym from the enemyes, and defended hym fro the dyscrepans. He made hym strong in battayll, and gaue hym the vntoyspe, that he myght knowe, how that wysdome is stronger the al thynges. When the ryghteous was sold, he took he hym not, but deliuered him from synners. He went downe with hym in to þe dongeon, and sayled hym not in the bandes: yll he had brought him the keyes of þe cealme, and power agaynst those that oppressed hym. And those that had accused hym, he declared hym to be ryght, and brought hym

to perpetual worship.

He deliuered the ryghteous people and faullesse, from the nation that oppressed them. He entred into the soules of the synners of God, and made by hym in wonder and tokens agaynst the horrible kinge. He gaue the ryghteous the rewarde of their laboures, and led the fowle a mercurious waye: on the daye tyme he was a shadowe vnto them, & a light of flares in the myghte season. He brought them thowm the water see and caried them thowm the great water. He brought their enemyes in the see, and brought them out of the depe. So the ryghteous take the spoyle of the vngodly, & pray sed thy holy name, O Lorde, and magnified thy victorious hande with one accord. For wysdom openeth the mouth of the depe, and maketh the tonges of babes to speake.

The myracles done for Israel. The vengeance of synners. The great power and mercy of God.

CAPL

XL

She ordeyde their woyses in the hande, of the holy prophete: so that they went thowm the wyckednesse that was not inhabited, & pitched their tentes in the waste deserte. They rode agaynst their enemyes and were iudged of their aduersaries. Whil they were thirde; they called vpon the, and water was geyued them out of the rock, and their thyrst slaked out of the harde stone. For by the thynges, wher thowm they were punysshed, were they helped in their neede. For vnto the enemyes they gaue a mans bloude in steede of lyfynge water. And wher as they had fearednes in þe rubbe when the chylde were slayne, thou gauch into thyn owne piteous water vnto the for declaringe by the thynges that was a þe tyme, how thou woldest bypasse thyn owne vnto honoure, and slaye their aduersaries.

For when they were tryed and nourished with fatherly mercy, they knowledged how the vngodly were iudged, and punished thowm þe wyach of God. These had þe cryed as a father, & ploughed them: but vnto the other thou hast bene a vngodly kynge, lapped harde to their charge, and condemned them. Whether they were absent or present, they punysshment was alwey. For their grete was double: namely, mourninge, and the remembrance of thynges past. But when they perceived that their punysshmentes byd them good, they thought vpon the Lorde, & wondered at the ende. For at the last they helde much of hym, of whome in the oute calling they thoughte some, as of an abject.

Reuerences the ryghteous ded not so whil they were thirde: but end like as the thoughtes of the fowle were: so was also their kyndenes. Wher as certayne men nome the towe (erroure) byd two: wysdom (erroure) & domme beastes, thou (erroure) a multitude of domme beastes vpon them for a vengeance that they myght knowe that wherwyl a wyl

synner, by þe same also shall he be punished. For vnto the almyghty hand, that made the world of nought, it was not vnpossible to send among them an heape of breres, or wood yong, or cruell beastes of a strange kynde, such as are vnknewen, or spout fye, or cast out a smokynge bytch, or thote horrible sparres out of their eyes, which myght not only destroy them with hurtynge, but also kyll the with their horrible syght. Yea without these beastes myght they haue ben slayne with one wynde, byng perlecuted of their owne woyses, and scattered abrode thowm the bytch of the power.

Furtherles thou hast ordeyde al thynges in measure, nombere and weight: for þe hast euer had grete strengthe and might, and who may stand þe power of thine arme? And why? like as the smal thing that the balace weyeth, so is the world before the: yea as a drop of the morning dewe, that falleth downe vpon the rith. Thou hast mercy vpon al, for thou hast power of al thynges, & makest the, as though thou sawest not the synnes of men, bycause they sholde amende. For thou louest al þe thynges that are, and hatest none of them whome thou hast made: neither diddest thou ordeyn or make any thyng of euyl wyll.

How might any thynges endure, yf it were not thy wyll? Or how coude any thyng be preferred, except it were called of the? But thou sparest al, for al are thine, O Lorde, thou louer of soules.

The mercy of God towards synners, the woyses of God are vnrerrounabill. God giveth lyfure to synners.

CAPL

XII.

OLorde, how gracious and swete is thy spirite in all thynges? Therefore chaunceth thou them measurably that go wrong, & warnest them concerning the thynges wherof they offende: thou speakest vnto them, O Lorde, & exhortest them to leaue they; wickednes, and put their trust in the. As for those old inhabitants of thy holy land, þe might not away with them, for they comytted abhominable woyses agaynst the: as witchcraft, sorcery and ydolatre: they slew their own chylde about mercy, they ate vp mens bowels, and deuoured the bloud: yea because of such abhominacions, misbilens & offrynys, thou slewest the fathers of þe desolat soules by the handes of our fore fathers, that the land which thou louest aboue al other might be a dwelling for the chylde of God.

Furtherles thou sparest them also, as men, & sendest the forcrunners of thine host to destroye them out by lytle and lytle. Not that thou wast vnwyllyng to subdue the vngodly vnto the ryghteous in battell, or with cruell beastes, or with one rougher word to destroye them together: But thy myght was to dyspue them out by lytle & lytle, givynge them tyme and place to amende, knowinge wel that it was an vngodly nation,

and mycked of nature, & that they; thoughte myght neuer be altered: for it was a curstede seide from the begynnyng, and feared no man: yett hast thou pardoned their synes. For who wil saye vnto the: why hast thou done that? Or who wil stande agaynst thy iudgement? Or who wil come before thy face, an auenger of vngodly men? Or who wil blame þe, yf the people peryshe whome thou hast made? For there is none other God but thou, that carest for all thynges: that þe mayest declare how þe thy iudgement is not vngodly: there dare neither kynge ne tyraunt in the syght requyre accomptes of them whome thou hast destroyed.

For to much then as thou art ryghteous thy selfe, thou ordeyst all thynges ryghtously, & punysshest euery hym that haue not deserued to be punished, and takest hym for a stranger and an alpaist in the land of thy power. For thy power is the begynnyng of rightoutnesse: and because thou art Lorde of al thynges, therefore art þe gracious vnto all. When men thynke the not to be of a full strengthe, thou declarest thy power, and holdly deliuerest thou them out that knowe the not. But thou Lorde of power iudgest quyetly, and ordeyst vs with grete woyshepp, for thou maist do as thou wilt.

By such woyses now hast thou taught thy people, that a man also sholde be iust and lounge, and hast made thy chylde to be of a good hope: for euen when thou iudgest, thou givest roome to amende from synners. For in so moche as thou hast punished, and in such diligence deliuered þe enemies of thy seruantes which were worthy to dye: wherthow thou gauest them tyme and place of amendment, that they might turne fro their wickednesse with howe great diligence then punysshest thou thyn owne chylde vnto whose fathers thou hast sworne and made counsailes of good promysse: so wher as thou dost but chaunce vs, thou punysshest our enemyes by thy wayes, to the intent þe when we punyssh, we shold remembre thy goodnesse: & when we our selues are punysshed, to put our trust in thy mercy.

Wherfore wher as men haue lyued ignorauntly and vngodly thou hast punished them sore, euen thowm the same thynges that they woyshepp: for they went astray very long in the way of errour, and held the beastes (which euen their enemyes despised) for goddes, lyving as chylde of no vnderstanding. Therefore hast thou sent a scornful punishment among them, as among the chylde of ignorance. As for such as wolde not be reformed by those scornes & rebukes, they felt the woyshepp punishment of God. For the thynges that they suffered, they haue them vnpatiently, being not content in them, but vnwyllyng. And whil they perished by the same thynges that they toke for goddes, they knowe leged then that there was but one true God, whome afore they wolde not knowe: therefore came the ende of their damnacion vpon them.

1. Pet. 1. v. 9

Job. 1. v. 9

Sapient. 1. v. 9

All thynges to be made, except the knowledge of
God. Idolaters and Idols are mocked.

CAPL XIII.

Roma. 1.
Wayne philo-
sophers.

Vayne are all men, whiche haue not the
knowledge of God: as were they that
out of the good thynges, whiche are true
knewe not hym, that of hym selfe is euery-
thyng. Neyther take they so moche regarde
of the workes that are made, as to knowe who
was the crafterman of them: but some take
the fire, some the wind, or ayre, some the courtie
of the sterres, some the water, some take sun
and moone, or the lyghtes of heauen, whiche
rule the earth for goddes. But though they
had suche pleasure in their beauty, that they
thought them to haue ben goddes, yet shoulde
they haue knowen howe moche more sayre
he is that made them: for the maker of beau-
ty hath ordeyned al these thynges. Or if they
marueled, at the power and workes of them
they shoulde haue perceyued thereby that he
whiche made these thynges is myghtier then
they.

Roma. 1.

For by the greatnes and beauty of the crea-
ture, the maker thereof may plainly be knowen.
Notwithstanding they are the leste to be bla-
med that sought God, and wold haue found
him, and yet misse, and why? for in as moche
as they went about in his workes, and soughte
after them, it is a token that they regarded
held moche of his workes that are true, howe
be it, they are not holly to be excused. For yf
their vnderstandinge and knowledge was so
great, that they could discern the world &
the creatures, why dyd they not rather fynde
out the Lord thereof.

De mocketh
the idolaters.

But vnhappy are they, and among them
is their hope that call them goddes, whiche
are but the workes of mens handes: golde,
syluer, and the thing that is found out by cu-
ning, the similitude of herbes, or any vayne
stone that hath ben made by hand of old. Or
as when a carpenter cutteth downe a tre out
of the wod, and pareth of the barke of it cu-
nyngly, and so with the one parte maketh a
vessel to be vied, and byleth meate with the
residue. As for the other part that is left, whi-
che is profitable for nothing (for it is a cro-
ked peece of wod and full of knobbes) he car-
ueth it diligently thorow his banitie, and ac-
cording to the knowledge of his cunnyng, he
giueth it some proportion, facioneth it after
the similitude of a man, or maketh it like some
beest, or createth it ouer with reb, and paynteth
it, and loke what foule spot is in it, he casteth
some colour vpon it.

Images.

When maketh he a conuenient tabernacle
for it, setteth it in the wal, and maketh it fast
with yron, prouiding so for it, lest it happen
to fall, for it is well known that it can not
helpe it selfe. And why? it is but an ymage, &
must of necessity be helped.

When goeth he and oketh of his goodes
into it, for his children, and for his wife, he
seeth helpeth at it, he maketh counsel at it, he
is not ashamed to speke into it that hath no

soule, for helth: he maketh his petition vnto
him that is syn, for life: he prayeth vnto him
that is deed: he calleth vpon him for helpe,
that is not hable to helpe hym selfe, & to leade
hym a good iourney. he prayeth hym & more
not go. And in all the thynges that he taketh
in hande (whether it be to obteyn any thyng
or to worke) he prayeth vnto him that can do
no manner of good.

The detestation and abhominacion of ymages:
A curse of them and of him that maketh them. The
supple that come of Idolatry.

CAPL XIII.

AWayne, an other man purposed to
sayle, and begynnyng to take his iour-
ney thorow the ragging see, calleth for
helpe vnto a shoche that is farre wyther the
tree that beareth him. For as for it, cou-
tousnesse of money hath founde it out, & the
crafterman made it with his cunnyng. But
thy prouidence, o father, governeth all thin-
ges from the begynning: for thou hast made
a waye in the see, and a sure pathe in the mid-
dest of the waves: declarunge thereby, that
thou hast power to helpe in all thynges, yea
though a man went to the see without thy
prouidence. Neuerthelesse that the workes of thy
prouidence shoulde not be vayne, thou hast cau-
sed an arke to be made, and therfore do men
commytte theyr lyues to a small peece of wod,
passynge ouer the see in a shyppe, and are
saue.

For in the olde tyme also when the prouide
graces perished, he (in whom the hope was
left to encrease the world) went in to a shyp
which was governed thorow thy hand, and
so leste seide behynd him vnto the world. For
happy is the tre where thorow rightousnes
cometh: but curied is the ymage of wod, &
is made with handes, yea both it and he that
made it. He bycause he made it: and it, by-
cause it was called God, where as it is but
a frayle thyng, for the vngodly and his
godlynesse are bothe like abhominable vnto
God. Euen so the worke and he that made it
also shall be punysshed together. Therfore
shall there a plage come vpon the ymages of
the heathen, for ouer of the creature of God
they are become an abhominacion, a tempta-
cion vnto the soules of men, and a snare for
the fete of the vngodly. And why? the scheyne
out of ymages is the begynnyng of hoodom
and the byrgynge vp of them is the destru-
ction of lyfe. For they were not from the be-
gynning, neither shal they continue for euer.
The welthy psonell of men hath founde the
out vpon earth, therfore shall they come short-
ly to an ende.

When a father mourned for his son that was
taken away fro hym, he made him an ymage
(in al the best) of his deid son, and he began
to worshyp him as a God, whiche was for a
deed man, & ordeyned his seruantes to offer
vnto hym. Thus by process of tyme, & the
same

roto longe custome, this error was kept as
a lawe, and tyrantes compelled men by vio-
lence to honour ymages. As for those that were
lof of, that men myght not worshyp the
personally, their pycture was brought frome
farre (like the ymage of a kynge whom they
wold honour) to the intent that with great
diligence they myght worshyp him, whiche
was farre of, as though he had ben present.
Agayne, the singular cunnyng of a crafterman
gave the ignorant also a greete occasion to
worshyp ymages. For the workman willing
to doo him a pleasure that set hym a worke,
laboured with all his cunnyng to make the
ymage of the best facion. And so, thorow the
beauty of the work, the common people was
disceyued, in to moche that they toke him nowe
for a God, whiche a lytle afore was but ho-
noured as a man. And this was the erroure
of mans lyfe, when men (either for to serue
theyr owne affection or to do some pleasure
vnto kynge) ascribed vnto stones and stoc-
kes the name of God, whiche ought to be gy-
uen vnto no man.

However this was not ynough for them
that they erred in the knowledge of God: but
where as they lyued in the greete warres of
ignouance, those manye and greete plagies
called theyr pear. For either they stole their
owne children, and offered them and did sacri-
fyce in the nyght season, or els helde vnrea-
sonable wayes: so that they kepte neyther
lyfe ne marriage cleue: but eyther one slewe
an other to death maliciously, or els greued
his neyghbour w aduoutre. And thus were
all thynges myxt together: bloude, man-
slaughter, thefte, dissimulation, corrupcion,
unfaythfulnesse, sedicion, perurye, disqui-
etyng of good men, vnthankfulnes, defiling
of soules, chaungyng of byth, vntedfastnes
of marriage, mistodre, of aduoutre and vnclē
wille. And why? the honouryng of abhomin-
able ymages is the cause, the begynnyng and
end of all euil. For they that worshyp ydols,
either they are mad when they are myrre, or
prophesy lyes, or liue vngodly, or els lightly
forsooke the felues: for in to moche as their
trust is in the ydols, whiche haue neither soul
ne vnderstanding, though they swere falsly,
yet they thinke it shall not hurte them.

Therfore cometh a great plage vpon the,
and that wretchedly: for they haue an euil opi-
nion of God, giuing here vnto ydols, swer-
ing vniuilly to disceyue, and despising rightous-
nes: for they swerynge is no vertue, but a
plage of them that synne, & goeth euer with
the offence of the vngodly.

The voyce of the earthfull prayng the merce
of God, for whose graces take they serue not Idols.

CAPL XV.

But thou, o our God, art swete, long suf-
fering and true, and in merce ordeynest
thou all thynges. & though we syn, yet
art we thyne, for we know thy strengthe. Yf

we synne not, then are we sure that thou re-
gardest vs. For to knowe the, is perfect rygh-
tousnesse: Yea to knowe thy ryghteousnesse
and power, is the roote of immortallite. As
for the thyng that men haue founde out tho-
rowe theyr euill science, it hath not dis-
ceyued vs: as the payntynge of the pycture
(an vnproffitable labour) and carued y-
mage with dyuers colours, whose syght en-
ceyeth the ignorant: so that he honoureth
and loueth the pycture of a deed ymage that
hath no soule.

Neuere thelesse they that loue such euil thin-
ges are worthy of death: they trust in them
they that make them, they that loue them, &
they that honour them. The potter also ta-
keth and tempereth softe earthe, labourereth
it, and gyueth it the facion of a vessel, what
so euer serueth for our vse: and so of one peece
of claye he maketh some cleue vessel for ser-
uice, and some contrary. But where to euer
vessel serueth, that knoweth the potter hym
selfe. So with his vayne labour he maketh a
God of the same clay: this doth euen he whi-
che a lytle afore was made of erth hym selfe
and within a lytle whyle after (when he dy-
eth) turneth to the erth agayne.

Notwithstanding he careth not the more
because he shall labour, ne because his life is
short but stryuethe to excell goldsmithes, the
syluersmithes & coppersmithes, and taketh
it for an honour to make vayne thynges. For
his vert is a lye, his hope is but vayne erth,
and his lyfe is more vyle then claye: for so
moche as he knoweth not his owne maker, &
gaue hym his soule to worke, and byleth in
hym the byethe of lyfe. They count our lyfe
but a paynme, and our conuersacion to be
but a market, and that men shoulde euer be
gettyng, and that by euill meanes. Nowe
he that of earth maketh frayle vessels and y-
mages, and knoweth hym selfe to offende a-
bout all other.

All the enemyes of thy people and that
holde them in subiection, are vngodly, vnhap-
py, and excedynge proude vnto their owne
soules: for they iudge all the ydols of the hea-
then to be goddes, whiche neyther haue syght
to se, nor noyes to helme, ne eares to heare, nor
fyngers of handes for to gripe: and as for
theyr fete, they are so slowe to go: for man
made them, & he hath but a borrowed spirite
facioned them. But no man can make a God
like vnto him: for being he is but mortall him
selfe, it is but mortall that he maketh with
vngodly handes. He him selfe is better
then they whom he worshippeth, for he lyued
though he was mortall, but so did neuer they.
Yea, they worshyp beastes also, whiche are
moost miserable: for compare thynges that
can not fele vnto them, and they are worse then
those. Yet is there not one of these beastes that
with his sight can beholde any good thyng,
neyther haue they any praye ne thanke
vnto God.

The punishment of Idolaters, and the bene-
fices done vnto the earthfull.

Att. 9. Capi

For these and suche other thynges haue they suffered worthy punishment, & thorow the multitude of beekes are they tosed oute. In steede of the whiche punishments, thou haste graciously ordred thyne owne people, & gyven them their desyre & they longed for: a newe and straunge taste, & payntinge them quayles to be their meate, to the intent that by the thynges whiche were shewed and sente vnto them, they that were so greddye, might be withdrawen even from the desyre that was necessarye. But these within short tyme were brought vnto pouertie, and tasted a new meate. For it was requysite that (without anye excuse) destruction shoulde come vpon those whiche vsed tyrannye, and to them onely vnto the other, how their enemies were destroyed. For when the euill modnesse of the beekes came vpon them, they perished thorow the synges of cruell serpenetes.

peners.
 23 Notwithstandynge thy wrath endured not
 perpetually, but they were put in feare for a
 tyme reason, that they might be reformed, ha-
 ving a token of saluacion, to remembre the co-
 maundement of thy lawe. For he that couer-
 ted, was not healed by the thing that he saw
 but by the, o sayoure of all. So in this thou
 shewest thyne enemyes, that it is thou whi-
 che deliuerest frome all euill. As for them
 when they were bitten with gnatoppes &
 flies, they dyed, so they were worthy to pe-
 rish by such : But nevertheless the teete of dra-
 gons ne of venimous wormes ouercame thy
 chyldren, for thy mercye was euer by them
 and helped them. Wherefore were they puni-
 shed to remembre thy wrothes, but harkely were
 they healed agayne : lest they shold fall in to
 so depe forgesfullnesse, that they myght not
 see thy helpe.

It was neyther herbe ne playster that re-
stored them to helth, but thy worde, o Lord,
which healeth al thinges. It is thou, o Lord,
that hast the power of lyfe and deeth: thou le-
dest vnto deethes doore, & bringest by agayne.
But man thoroow wickednesse seeketh his owne
soule, & whē his spirit goeth forth, it turneth
not agayne, neither maye he call agayne the
soule that is taken away: It is not possible
to escape thy hand. For the vngodly shoulde
not knowe the, were punished by the strenght
of thyne arme: with straunge waters, haples
and rapnes were they persecuted, & thoroowe
fyrre were they consumed. For it was a mon-
derous thyng that fyre myghte do moze then
water, which guerneth all thinges, but the
worlde is the auenger of the righteous. Som-
tyme was the fyre so tame, that the beastes
which were sent to punyssh the vngodly, brede
not: and that because they shoulde be & knowe
that they were persecuted with the punyssh-
ment of God. And somtyme brent the fyre in
the water on euery side, that it mighte destroye
the vnrightheous nacion of the earth. Agayne
thou hast fed thyne owne people with angels
foode, and sent them breed redye from heuen,

without they labour, being very pleasaunt
and well gusted. And to shew thy riches and
sweetenelle vnto thy chyldren, thou gauest e-
uery one their desire, so that eueri mā might
take what lyked him best. But the snow and
ysc abode the violence of the fyre, and melted
not: that they might know that the fyre burn-
ing in the hayle and rayn, destroyed þe frute
of þe enemies, the fire also forgaue his strength
agayn, that the righteous might be noysshed.
For the creature that serueth the (whiche arte
the maker) is scarce in punishing the burgh-
tous, but is easy and gentle to do good, vnto
such as put their trust in the. Therefore byd
all thynges alter at the same time, & were all
obedient vnto thy grace, whiche is the warde
of all thynges, according to the desire of the
that had neede thereof, & thy chyldren, & so, v-
nto whom thou louest, might know that it is
nature and þe growing of frutes that sedeth
men, but that it is thy worde whiche prefer-
reth the & put their trust in the: for loke what
might not be destroyed with the fire, as some
as it was waarmed with a lytle sunne beame,
it melted: that all myght knowe that than-
kes oughte to be gyuen vnto the before the
sunne ryse, and that thou oughtest to be wor-
shipped before the day spynges: for the hope
of the borthankfull shall meler awaye as the
wynter ysc, and pryncy as water that is not
necessarie.

The judgements of God upon the Egyptians.

CAPL

XVIL

Great are thy iudgements, o Lorde, and thy counsels can not be expressed, therfore men do erre, that wil not be instructed with thy wisdom. For when the braggartous thoughte to haue thy holy people in liberation, they were bound with the bands of darknesse and longe nyghte, that vnder the roste, thinking to escape the cursing wisdom. And while they thought to be hid in darknesse of their synnes, they were scattered abrode in the very myddell of the darke conueryng of forgetfulnes, put to horrible fear and wonderously berred for the correct wher they myghte not kepe them from feare: because the sound came down & berred the: yea manye terribble and straunge vilions made them afryde.

neither myght the clere flambes of þe heris
lygheten that horrible night: for there apper-
ed vnto them a soden fire very dreadfull. At
the which whē they saw nothing they were
so afraid, that they thought the thing which
they saw to be the more fearfull. As for þe
cerry and enchauntment þe they bled, it came
to derisio, & the proud wysdom was brought
to shame: for they that promised to dysce-
way the fearfulness and drede from þe werke
soules, were lyke for feare them selues, and
that with scoone. And thought none of the
wonders feared them, yet were they afraid
at the

at the beestes which came vpon them, and at
the bityng of the serpentes. In so much that
with tremelinge they stownd, and sayde
they sawe not the ayre, whiche no man yet
may escape.

for it is an heuy thyng, whē a mans owne
conscience beeth record: of his wickednesse
& condemneth him. And why? a vexed & woun
ded conscience, taketh euer cruel thynges in
hand, fearfulness is nothing els, but a declar
ing that a man lacketh helpe and defence, to
answer for him selfe. And loke how moche
less the hope is within, the more is the vncer
taintie of the mater for the which he is puni
shed. But they that came in the mighty night
slept the sleep that fell vpon them fro vnder
and from aboue: somtyme were they afraid
thorow the feare of the wonders, & somtyme
they were so weake y they swowned withal:
for an hasty & sodryn fearfulness came vpon
them. Afterwarde, yf any of them had fallen
he was kept & shut in prison, but without chey
ns. But if any dwelt in a village, yf it had
ben an herd o; husbandman he suered intol
erable necessitie: for they were al bound w
one chayne of darknesse.

D. Whether it were a blasynge wynde, or a
 shorte song of the byrdes amonge the thyeke
 branches of the trees, or the vehemence of fi-
 re running water, or great noyse of the fal-
 ling downe of stones, or the playing and rin-
 nyng of beestes whom they sawe not, or the
 mighty noyse of roying beestes, or the sound
 that answereth agayn in the hye mountaynes,
 it made them twofolne for very feare. For al
 the erth thyned with cleere lycht, and no man
 was hyndred in his labour. Specially vpon
 them there fell an heape nyght, an ymage of
 darknesse that was to come vpon them. Yea
 they were vnto the selues the most heape and
 horrible darknesse.

The re lyght that the Israelites had in Egypt.
The preterition of the faythfull. The Roide synost
all the fyre bozne of Egypt. The syn of the people
in the wylde censele. Aaron Roide bytwyste the lygue
and the deyd, w:th his censure.

CAPI.

XVIII.

Netherthelesse thy holy had a very great
lyght: & the cunnynge herd their voyce
but they sawe not the figure of them.
And because they insired not þe same thinges,
they magnified the, and they that were ver-
ed also: because they were not hurt nor
chained the, and besought the, o God, that
there might be a difference. Therefore hadde
they a burning pyller of fyre to lede them in
the vnknowen waye, and thou gauest them þe
sunne for a free gyft, without any hurt. Rea-
son it was that they shoulde want lyght, and
be put in the prison of darknesse, which kept
the chylde in captiuitie, by whom the vn-
corrupt lyght of the lawe of the world was
to be a gyuen.

When they thought to see the babes of the

righteous (one being layd out, and prescribed
to be leader vnto the other) thou broughtest
out the hole multitude of the chyl dren, and
destroyedst these in the myghtye water. Of
night were our fathers certified afore, that
they knowyng vnto what othes they had gi-
uen credence, might be of good chere. Thus
thy people receiued the helth of the righteous
but the vngodly were destroyed. for like as
thou hast hurt our enemies, so hast thou pro-
moted vs whom thou calledst afore. for the
righteous children of the good men sared se-
cretly, and ordered the lawe of rightousnesse vnto
vnite, that the iust shold receiue good and
cuil in lyke maner, synging prayles vnto the
father of all men. Agayne, there was heard a
disacordyng voyce of the enemies, and a pi-
tious cry for chyl dren that were bewayled.
The master and the seruant were punished
in lyke maner. for they al together, had in-
numerable that dyed one death.

Perther were the liuing sufficient to bury
the dead, for in the twinkling of an eye, the
noblest nacio of them was destroyed. As oft
as God helped them afore, yet wolde it not
make them vyleue, but in the destruction of þ
eyr; þo hore, they knowledg that it was the
people of God. for whyle all thynges were
still, and when the night was in the middest
of her course, thy almighty worde, o Lorde,
lept down from heue out of thy royal trone
as a rough man of warre, in the myddes of
the land that was destroyed: and the sharpe
sword perfozmed their streyte commande-
met, standing and filling al thinges w de-
yea it stode vpon the erth, and reached vnto
the heuen. When the sight of the euil be-
wared them to deadly, and fearfulnes came
vpon them vnamare.

Then laye there one here, an other there, halfe dead, halfe quicke, and shewed the cause of his death. For the visions that vexed them, shewed them these thynges afore: so that they were not ignoraunt wherfore they perished.

¶ The temptation of both touched the right
 tons also, and amonges the multitude in the
 wyldernesse there was insurrection, but thy
 wrath endured not longe. For the faulte
 lesse man wente in all the battie, and toke the
 battaile vpon him, broughte forth the wea-
 pon of his ministracyon: euen prayer, and
 the censours of reconceylinge: set hym selfe
 agaynst the wrath, and so broughte the my-
 serie to an ende: declaringe thereby, that he
 was thy seruante. for he ouercame not the
 multitude with bodily power, ne with wea-
 pons of myght: but with the worde he sub-
 dued him that bered hym, puttynge the in re-
 membrance of the othe and conenant made
 vnto the fathers. for when the deed were
 fallen downe by heapes one vpon an other,
 he stode in the myddes, pacified the wrath,
 and parted the waye vnto the tryunge. And
 why? in his longe garment was all the beau-
 tie, and in the fourre robes of the stones, was
 the glory of the fathers graunce, and thy ma-
 iestic was written in the crowne of his head.

Unto these the destroyer gave place, & was
afraid of them: for it was only a tempta-
cion worthy of death.

The death of the Egyptians, and the great love
of the Hebrewes. The meate that was given at the
table of the people. The elementes shew not only
to the will of God, but also the will of man.

CAPL. XIX.

AS for the brigodly, & wrath came vnto
the without mercy vnto the ende. For
he knew what shold happen vnto the,
how that when they had consented to let the
go, & had sent them out with great diligence
they would repent and follow vpon them. For
when they were yet mourning and making
lamentacion by the graues of the dead, they
deuyed an other folyshnesse, so that they per-
secuted them in their fleeing, whom they had
cast out afore with prayer. Worthy necessi-
tie also brought them vnto this end, for they
had cleue forgotten the thynges that hadde
vnto the afore. But the thyng that was
wanting of theyr punishment, was requisite
so to be fulfilled vpon them with tormētes:
that thy people might haue a marvelous pas-
sage thowow, and that these myghte fynde a
straunge death.

Then was every creature facioned again
of new, according to the wil of their maker,
obeying thy commandementes that thy chil-
dren myght be kepte without hurte. For the
cloude overshadowed their tentes, & the drye
erth appered, where afore was water: so
in the red see, there was a waye without im-
pediment, and the great depe became a grene
felde, where thowow al the people went that
were defended with thy hand, seeing thy won-
derous and marvelous workes. For as the
horses, so were they fed, and lepte lyke lam-
bes praysing the, O Lord, which had deliue-
red them. And why? they were yet myndfull
of the thynges that happened while they dwelt
in the land: how the ground brought forth the
flayes in fiede of catell, & how the river scraw-
led with the multitude of frogges in fiede of
fylthes.

But at the last they saw a new creation of
of bydes, what tyme as they were discy-
ued with luste, and despyed delycate meates.
For when they were speaking of their appete,
the quayles came vnto them from the
see, and punishmentes came vnto the sinners,
not without the tokens which came to passe
afore by the vehemence of the strenges: for
they suffered worthely according to their wic-
kednesse, they delt so abhominably & chur-
lishly with strangers. Some receyved no
vntowen gesses, some brought the stran-
gers in to bondage that did the good. Beside
all these thynges there were some, & not only
receyved no strangers with their wylls,
but persecuted those also, and did the moche
evil, & receyved them gladly. Therefore were
they punished with blyndnesse, lyke as they
that were covered with sobeyn darkness at
the doores of the ryghtous, so that every one
sought the entrance of his doore.

Thus the elementes turned in to them sel-
ues, like as when one time is chaunged vpon
an instrument of musike, and yet all the rest
due kepe their melody, whiche may easily be
perceyved by the syghte of the thynges that
come to passe. The drye land was turned in
to a watery, and the thynges that afore swam
in the water, went now vpon the dry ground.
The fyre hath power in the water (contrary
to his own verue) and the water forgot his
owne kynd, to quench. Agayne, the flambes
of the noysome beestes hurte not the flesch of
them that went with them, neyther melted
they the yse, whiche els melteth lyghtly.

In all thynges hast thou promoted thy
people (O Lord) and brought them
to honour: thou haste not
despyed the, but alwaye
and in al places hast
thou stand by
them.

The ende of the boke
of wysdome.

¶

THE BOKE OF XIESVS THE SONNE OF SI-
RACH, VVHICHE IS CALLED IN LATYNE
ECCLESIASTICVS.

The prologe of Iesus the
sonne of Sirach, vnto
his boke.

Wysdome procedeth and cometh of God. &
paye of the feare of God. Wyghtynesse is a de-
gree to come by wysdome.

CAPL. I.

Many and greute men haue
declared wysdome vnto vs, oufe
of the lawe, out of the prophe-
tes, and out of other that folo-
wed them. In the which thynges
Israel ought to be commended, by the reason
of doctrine, & wysdom: Therefore they that
haue it, and see it, shoulde not onely them sel-
ues be wyle there thowow, but serue other al
to with teachyng and wytyng.

After that my groundfater Iesus had gy-
uen diligent labour to reade the lawe, the
propheies, & other boke that were left vs
of our fathers, and had well excerpced hym
selfe therein: he purposed also, to wyte some
thyng of wysdome, and good maners, so the
wyt that they which were willing to lerne
and to be wyle myght haue the more vnder-
standyng, and be the more apt to leade a good
conuersation.

Wherfore I exhort you to receyue it lowly
ly, to reade it with dylygence, and to take it
in good worth, though our wordes be not
so eloquent as the famous Oratours. For the
thyng that is wyrtten in the Hebrew tonge,
soundeth not so well, when it is translated
into an other sprache. Not onely this boke
of myne, but also the lawe, the propheies, &
other boke, sounde farr other wyle, the they
do, when they are spoken in theyr owne lan-
guage.

Nowe in the xxxiii. yere when I came in
to Egypt, in the tyme of Ptolomy Euergetes,
and conynued there all my lyfe, I gat liber-
ty to reade and wyte many good thynges.
Wherfore I thought it good and necessary,
to bestowe my diligence and trauayle to in-
terprete this boke. And consydryng that I
had tyme, I laboured and byd my best to per-
fume this boke, & to byngne it vnto lyght:
that the strangers also whiche are disposed
to lerne, myght applye theym selues vnto
good maners, and lyue accordyng to
the lawe of the Loide.

(¶)

Wysdome com-
meth of God the Lord,
and hath bene euer in
hym, and is before all
tyme. Who hath nom-
bered the land of the see,
the droppes of the rayn,
the daies of the tyme?

Who hath measured the
hegthe of heauen, the bredth of the earth,
the depeneth of the see? Who hath soughe
out the grounde of Gods wysdome, whiche
hath bene before all thynges? Wysdom hath
bene before all thynges, and the vnderstan-
dyng of prudence from euery thyng. (Gods
wyrd is in the hegth, so the well of wysdom,
and the euery thyng commandementes are
the entrance of her.) Vnto whom hath the
rote of wysdom bene declared? Vnto whom
hath the wyrd bene knowne? Vnto whom hath the do-
ctrine of wysdom bene discovered? & the weat
and who hath vnderstande the manyfolde
entrance of her?

There is one: euen the hygher, the maker
of all thynges, the almyghty, the kyng of
powere (of whom men ought to stande geat-
ly in awe) whiche sytteth vnto his throne, being
a God of domynion: He hath created her: &
gouerne the hollye ghost: he hath sene her, nom-
bered her, and measured her: He hath poured
her out vpon all his workes, and vpon all
fleshe, accordyng to his gyft: he gyueth her
wyrd vnto them that loue hym. The feare
of the Loide is wyrd and triumphe, glad-
nesse and a ioyfull crowne. The feare of the
Loide maketh a merry herte, gyueth gladnes-
se, ioye and longe lyfe. Who so feareth the
Loide, it shall go well with hym at the last,
and in the daye of his death he shall be bles-
sed.

The loue of God is honorable wysdome:
loke vnto whom it appeareth, they loue it,
for they se what wonderful thynges it doth.
The feare of the Loide is the begynnyng of
wysdome, and was made with the saythfull
in the mothers wombe: it shall go with the
chosen women, and shall be knowne of the
ryghtous and saythfull. The feare of the Loide
is the ryghte Gods serupce, that preserueth
and iustifyeth the herte, and gyueth myrd a
gladnesse. Who so feareth the Loide, shall be
happye: and when he haue neede of comfort,
he shall be blessed. To feare God is the wys-
dome that maketh ryche, and byngeth all
good with her. She fylleth the hole house with
her gyftes: and she garnes with her treasure.
The feare of the Loide, is the crowne of
wysdome.

Eccl. i. 1.
and i. 1.
Job. xxi. 1.
Iacob. 1. 1.

Psalm. 111.
Prou. 1. 7.

Feare of the
Loide.

wisdom, and giveth plenteous peace and health. He teacheth her and nourisheth her: knowledge and understanding of wisdom hath he poured out as rayne: and them that heareth her fall, hath he brought unto honour.

The feare of the Lorde is the rote of wisdom, and her branches are longe lyfe. In the treasures of wisdom, is understanding and deuotion of knowledge, but wisdom is abhorred of synners. The feare of the Lorde directeth our synne, for he that is without feare, can not be made righteous, and his wyll full of holynesse is his owne destruction. A patient man wyll suffer vnto the tyme, and the shall he haue the reward of tyme. A good understanding wyll hyde it in wordes for a tyme, and manye mens lippes shall speake of his wisdom.

In the treasures of wisdom is the declaration of oportunitye, but the synner abhorreth the worship of God. My sonne, if thou desire wisdom, kepe the commandment, and God shall gyue thee vnto the: for the feare of the Lorde is wisdom and nurture, he hath pleasure in sayth and louyng mekenesse, and he shall fill thy treasures therof. Be not obstinate and vnfaithfull to the feare of the Lorde, & come not vnto hym with a double heart. We not an hypocrite in the sight of men, and take good hede what thou speakest. Make well these thynges, lest thou happen to fall, and byng thy soule to dishonour, and so God distance thy secrettes, and call the downe in the myddes of the congregacion: because thou woldest not receyue the feare of God, and because thy heart is full of faynednesse and dysceite.

The exhorteth the seruantes of God to rightousnesse, loue, understanding, and patience, as exhorteth hym that feareth God, to helpe, to hope, and to loue: because God neuer confoundeth ne forsaketh them that trust in hym. A curse vpon the falsyll, feare, and impatience of herte.

CAPL

II

My sonne, if thou wylste come into the seruyce of God, stand fast in rightousnesse and feare, and arme thy soule to temptation: sette thyne herte, and be patient: bothe downe thyne care, receyue the wordes of understanding, and thyneke not awaye, when thou arte entyled. Holde the fast vpon God, for he shall seke hym and salve, & the lyfe maye encrease at the last. Whatsoeuer happeneth vnto the, receyue it: suffer in deyrnesse, and be patient in thy trouble, for lyke as golde and syluer are tryed in the fyre, euen so are acceptable men in the furnace of aduersyte.

Belene in God, and he shall helpe: & since thy waye is right, & put thy trust in him. Holde fast his feare, & growe therein. O ye that feare the Lorde, take sure holde of his mercy: synners not awaye fro him, that ye fall not. O ye that feare the Lorde, helpe hym, and poure reward shall not be emptye. O ye that feare the

Lorde put your trust in him, and mercy shall come vnto you for pleasure: O ye that feare the Lorde set your love vpon hym, and your hertes shall be lighthened.

Consider the elde generacions of men: & ye chylidren and march them wel: was there euer any one confounded, that put his trust in the Lorde? Who euer continued in his feare and was forsaken? O whome had he curd dyspyle, that called faithfully vpon hym? For God is gracious and mercifull, he forgiveth synnes in the tyme of trouble, and is a defender for all them that seke him in the truth. Who be vnto him? hath a double hearted wycked lippes and euill occupied handes, & so the synner goeth two wayes of wayes. Who be vnto them that are looke of herte, which put not their trust in God, & therefore shall they not be defended of hym. Who be vnto them that haue lost patience, forsaken the righte wayes, and are turned back, into the wayes of synne. What wyll they do, whyle the Lorde shall begyn to dysceit them?

They that feare the Lorde, wyll not trust his word: and they that loue hym, wyll kepe his commandment. They that feare the Lorde wyll seke out the thynges that are pleasant vnto hym: and they that loue him shall fulfill his lawe. They that feare the Lorde wyll prepare thre hertes, and humble theyr soules in his sight. They that feare the Lorde kepe his commandmentes, and wyll be patient till they se hym seife, sayinge: better it is for vs to fall into the handes of the Lorde, then into the handes of men: for his mercy is as greete as hym seife.

To our father and mother oughte we to gyue double honoure. Of the blessing and curse of the father and mother. No man oughte our curysse to searsh our the secrettes of God.

CAPL

III

The chylidren of wisdom are a congregacion of the righteous, and they are obedient to the father and mother. O ye chylidren, if ye desire to be safe, for the Lorde wyll haue the father honoured of the chylidren, and loke what a mother commandeth her chylidren to do, he wil haue it kept. Who so honoureth his father, his synnes shall be forgiven him: and he that honoureth his mother, shall be safe. Gathereth cresset together. Who so honoureth his father, shall haue the love of his owne chylidren: who he maketh his prayer he shall be heard. He that honoureth his father, shall haue a longe lyfe: and he that is obedient for the Lorde, his mother shall haue joy of hym.

He that feareth the Lorde, honoureth his father and mother, and both them seruyeth, as it is written vnto the Lorde hym seife. Honour the father in the Lorde, in wordes, and in all partyes, that thou mayest haue his blessing: for the blessing of the father blyndeth by the houses of the chylidren, but the mother's

CAPL

IIII

ereth out the foundacions. Reioyce not when thy father is reioyced, for it is no honour vnto the, but a shame. For the worship of a mans father, is his owne worship, and where the father is without honour, it is the dishonour of the sonne. My sonne, make moche of thy father in his age, and greue him not as longe as he lyueth. And if his understandinge faile, haue patience with him, and dyspyle him not in thy strength. For the good deede that thou shewest vnto thy father, shall not be forgotten: and when thou thy self wast, it shall be rewarded the: and for thy mother's offence, thou shalt not be recompensed with good, for it shall be founded for the in rightousnesse: and in the day of trouble thou shalt be remembered: thy synnes also shall melt away, lyke as the yce in the saye warm wither.

He that forsaketh his father, shall come to shame: and he that dyspyleth his mother, is cursed of God. My sonne, persourne thy lippes with louyng mekenesse, so shalt thou be loued aboute other men. The greater thou art, the more humble thy self in all thynges: and thou shalt fynde fauoure in the sight of God. For great power belongeth only vnto God, and he is honoured of the lowly.

Take not out the thynges that are aboute thy capacite, and searsh not the ground of the thynges as are to myghte for the: but loke what God hath commaunded the, thyneke vpon that awaye, and be not curysse in many of his wordes. For it is needfull for the to se with thyne eyes, the thynges that are secret. Make not thou to moche searsh in superfluous thynges, and be not curysse in many of his wordes: for many thynges are weyrd vnto the already, which be aboute the capacite of men. The wedding with such hath begyled many a man, and ragled their wittes in vanptrye. Nowe he that loueth peryll, shall perill the them.

An harde herte shall fare euill at the last, & an hert that goeth two wayes, shall not prosper: and he that is slowe of herte, wyll euer be the worse and worse. A wycked hert shall be laden with sorowes, and the vngodly synners wyll deape one syn vpon an other. The counsell of the proude hath no healt, for the plant of syn shall be rooted out in them. The wyte of him that hath understandinge shall perure bygh thynges, and a good care wyll stably beken vnto wisdom. An herte that is wyll and hath understandinge, wyll abygne from synnes, and increase in the wordes of rightousnesse. Water quenchech burninge fyre, and mercy reconyleth synnes. God hath respect vnto hym that is thankfull: he synneth vpon hym agaynst hym tyme to come: so that when he falleth, he shall fynde a strong holde.

Almes must be done with all mekenesse. The duty of wisdom and her fruit. A iudge oughte to be mercifull. An exhortacion to synners euill and to good.

My sonne, befraude not the poore of his almes, and turne not awaye thine eyes from him that hath neede. Dyspyle not an hungry soule, and despye not the poore in his necessity: greue not the herte of hym that is helpelesse, and mediathe not the gyfte from the needy. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from the needy. Call not thyne eyes asyde fro the poore, that thou gyue him not occasyon to speake euill of the. For if he complayne of the in the bytternesse of his soule, his prayer shall be heard: euen he praye him, shall heare him. Be courteous vnto the companye of the poore: humble thy soule vnto the elde, and bowe downe thy herte to a man of worship. Let it not greue the to bowe downe thine eare vnto the poore, but paye thy dette, and gyue him a frendly answer, and that wyll make the.

Delyuer hym that suffreth wronge from the hand of the oppressour, and be not saynt hearted when thou speest in iudgement. Be mercifull vnto the fatherlesse as a father, & be in steede of an husband vnto theyr mother: so shalt thou be as an obedient sonne of the bygher, and he shall loue the more then thy mother doth.

Wisdom beareth lyfe into her chylidren, rectifyeth them that seke her, and wyll goe before them the way of rightousnesse. He that loueth her longeth lyfe: and they that seke her dyspygently, shall haue great sope. They that hepe her, shall haue the heritage of lyfe: for where we entred in, there is blessing of God. They that honoure her, shall be the seruantes of the holy one: and they that loue her, are beloued of God. Who so gyueth care vnto her, shall iudge the Heathen: and he that hath respect vnto her, shall dwell safe lyfe.

He that belongeth her, shall haue her in possession, and his generacion shall endure: for when he falleth, he shall goe with hym before al. Feare, dyte and temptation shall be vnto hym, and eue hym in her doctrine: till we haue so proued hym in his thoughtes, & he compeete his soule vnto her. Then shall the stably hym, byng the right way vnto hym, make hym a glad man, & we shall hee secrettes, and heape vpon hym the treasures of knowledge, understandinge and rightousnesse. But if he goe wronge, we shall forsake him, and gyue hym ouer in to the handes of his enemy.

My sonne make moche of the tyme, elchue the tyme that is euill, and for thy lyfe, shame not to saye the truth. For there is a shame that byngeth synne, and there is a shame that byngeth wisdom and fauoure. Accepte no personne after thyne owne wyll, that thou be not confounded to thyne owne decaie. Be not ashamed of thy neyghboure in his aduersyte, and kepe not back thy counsell when it maye do good, neither hyde the wisdom in thy beauty. For in the longe is wisdom.

come known, so is vnderstandynge, know-
ledge and learning in the talking of the wyse
and stedfastnesse in the wordes of righte-
ousnesse.

In no wyse speake agaynst the wordes of
truth, but be ashamed of f lyes of thine own
ignorance. Shame not to confesse thyne er-
rour, submyt not thy self vnto euery ma of
cause of syn. Withstand not f face of f mygh-
tyr, and styue not agaynst the vnto deathe, and
for the truche styue thou vnto deathe, and
God shall fyght for the agaynst thine enne-
mies. Be not hasty in thy tong, neither slack
and negligent in thy wordes. Be not as a ly-
on in thine owne house, bestrope the
householde folkes, and oppressing them that
are vnder the. Let thine hande be stretched
out to receyue, and put when thou shouldest
gryue.

In synners maye we not put any confidence.
The vengeance of God shal be feared, and
to repentance maye we not be slowe.

CAPL V.

Trust not vnto thy riches, and say not:
I have enough for my lyfe. (For
it shall not helpe in the tyme of venge-
aunce and temptacion.) Follow not the lust
of thine owne heart in thy strength, and saye
not: I have power, I have strength, or who
will byng me vnder because of my wordes?
For doublelesse God shall avenge it. And saye
not: I have commytted no synnes, but what
cruell hath happened me? For the almyghty
is a patient rewarder. Because the syn is for-
gotten, he is not therfore without feare, ne-
ther heape one syn vpon another. And saye
not: I have mercy of the Lord, he is great, he
shall forgyue me my synnes, he is myuer so
maner. For lyke as he is mercifull, so goeth
wrath from hym also, and his indignacion
commeth downe vpon synners.

Make no taryng to tume vnto the Lord.
And put not of from day to day: for sodaynly
shall his wrath come, and in the tyme of ven-
geaunce he shall destroye the. Trust not in
wicked riches, for they shall not helpe in the
daye of punishment and wrath. Be not ca-
sped about to euery wynde, and go not in to
euery waye: for so doeth the synner that hath
a double tonge. Stande fast in the waye of
the Lord, be stedfast in thy vnderstandynge,
abide by the word, and folowe the word
of peace & righteousnesse. Be gentle to heare
the wordes of God, that thou mayest vnder-
stand it, and make a true answer with wyse-
dome. Be swift to heare, but slow and paci-
ent in guyng answer. If thou hast vnder-
standynge, heape thy neyghboure an an-
swere: If no, laye thine hande vpon thy
mouth: lest thou be trapped in an vdiscrete
word, and so confounded. Honour and wor-
shyp is in a mans wyse talking, but the tong
of the vdiscrete, is his owne destruction. Be
not a pryue accuser as longe as thou liuest,
and be no sklander with thy tong. For shame
and sorow goeth ouer the face, and an euill

name ouer hym that is double tonged: but he
that is a pryue accuser of other men, shall be
hated enuyed and confounded. He that thou
inuyse the small and great alphe.

It is f propriete of a spinner to be curll wynded.
The doctrine and good counsell of the wyse is to
be embraced wylfome shal be searched for. The
prophete thereof.

CAPL VI.

Be not thy neyghbours enemye for thy
spendes sake: for who so is curll shall
be the hye of rebuke and byshonour
and who so euer beareth enuy and a double
tonge offendeth. Be not proude in the denie
of thyne owne vnderstandynge, lest thy leues
wither, and thy state be destroyed, so thou
be left as a type tree. For a wicked soule de-
stroyeth hym that hath it, maketh hym to be
laughed to scorn of his enemies (a byngeth
him to the porcion of the vngodly) a thre
wordes multiplyeth frendes and pacifyeth
them that be at variance, and a thankfull
tonge wyll be pientous in a good man.

Wolde second wyppes with many, vnder-
standynge hath but one counseller of a thousande.
If thou gettest a frende, proue him firste,
and be not galy to gyue him credence. For
some man is a frende, but for a tyme, & wyll
not abide in the daye of trouble. And there
is some frende that earnest to tempt, and
taketh part agaynst the: and if he knowe
ny hurt by the, he telleth it out. Againe, some
frende is but a companion at the table, and
in the daye of neede he contemneeth not. But
a sure frende wyll be vnto the cur as thine
owne selfe, and deale faithfully with thy
householde folke. If thou suffre trouble and
aduersyte, he is with the, and byeth not
hym selfe frome the. Departe frome thine
neymes, pea and beware of thy synners.

A saythfull frende is a strong defence: who
to synners such one, standeth a noble treasure.
A saythfull frende hath no peare, the weight
of gold and syluer is not to be compared to f
goodnesse of his sayth. A saythfull frende is a
medicyn of lyfe, & they that feare the Lord
shall fynde hym. Who so seareth the Lord,
shall prosper with frendes: and as he is hum-
ble selfe so shall his frende be also. If some
ceyue doctrine from thy youth vp, so shalte
thou fynde wisdom by li thou be olde. Goe
thou as one that ploweth, & soweth, & mayest
payntly for her good seates. For thou shalt
haue but lytle labour in her wyke, but thou
shalt eate of her frutes right soone. Howe
eredyng warpe is vnto dom to vntelmed mlt
an vntelmed body wyll not remane in her.
Vnto lache she is as it were a touchstone, &
be casteth her frome hym in all the harte.
For wisdom is with hym but in name, there
be put few that haue knowledge of her. But
with them that knowe her, she abydeth cum
vnto the apperaynge of God.

Spur eate (my sonne) receyue my doctrine,
and refuse not my counsaile. Put thy foote in

to her synners, and take her yoke vpon thy
neck: bowe downe thy shoulde vnder her, be-
re payntly, and be not wery of her bades.
Come vnto her with thy hole herte, and kepe
her wordes with all thy power. Seke after
her, and she shall be shewed the: and when
thou hast her, forsake her not. For at the last
thou shalt fynde rest in her, and that shall be
turned to thy great ioye. When shall her fet-
ters be a stronge defence for the, and her yoke
a glorious rayment. For the brette of lyfe is
in her, and her bandes are the couplings to-
gyther of saluacion. Yea a glorious rayment
is it, thou shalt put it on, & the same crowne
of ioye shalt thou weare.

My sonne, if thou wilt take hede, thou
shalt haue vnderstandynge: and if thou wilt
aplye thy mynde, thou shalt be wyse. If thou
wilt bowe downe thyne eare, thou shalt re-
ceyue doctrine: and if thou belyste in hearyng,
thou shalt be wyse. Stande with the multi-
tude of such ryders as haue vnderstandynge,
and consent vnto their wysdome with thyne
herte: that thou mayest heare all godly ser-
mons, and that the worthy sentences escape
the not. And if thou seist a man of discreete
vnderstandynge, get the soone vnto hym, and
let thy late reb vnto the sheppes of his doxe.
Let thy mynde be vpon the commandemen-
tes of God, and be earely occupied in his
lawes: so shalt thou be a byp. We thy herte, and
gyue the wysdome at thine owne desyre.

Wyldest so: take enyill, and set not iustye our
lawes. The behauiour of the wyse, towarde his
wyfe, his frende, his chyldren, his seruantes, his
father and mother, the prestes, &c.

CAPL VII.

Do not enyill, so shal there no harme hap-
pen vnto the. Departe away from the
chynge that is wicked, and no mysfor-
tune shall make with the. My sonne, some
no enyill thynges in the forwes of vntergh-
tynesse. So shalt thou reue them fructifolde.
Labour not vnto man for any loydwyl, nei-
ther vnto the kynge for the seate of honoure.
Justly not thy selfe before God: for he know-
eth the herte, and desyre not to be reputed
wyse in the presence of the kynge. Make no
laboure to be made a iudge, except f so were,
that thou couldest myghtey put downe
wickednesse: for if thou shouldest stande in
awe of the presence of the myghty, thou
shouldest sayle in guyng sentence. Offende
not in the multitude of the crye, and put not
thy selfe amonge the people. Wynde not two
synners togyther, for in one syn shalte thou
not be vnterghynged. Say not: Iust, God wyll
loke vpon the multitude of my oblacions,
and when I offer to the byss God, he wyll
accept it.

Be not saynte herted when thou makest
thy prayer, not her slach in guyng of almes,
laughe no man to seare in the heynesse of
his soule, for God (whiche seeth all thynges)
is he that can byngne downe, and sette vp a-

gayne. Accept no lesynge agaynst thy brother (Reg. 11.6)
neither do the same agaynst thy frende. Wyle
not to make any maner of lye, for f custome
thereof is not good. Make not many wordes
when thou art amonge the elders: & when
thou prayest, make not moche babylng. Let
no laborious work be tedious vnto the, nei-
ther the husbandrye whiche the almyghty
hath created. Make not thy baste in the mul-
titude of thy wickednes, but humble thy self
euen frome thine herte: and remembre that
the wrath shall not be longe in sayng, and
that the vengeance of the fleshe of the vn-
godly is a very fyre and woyme. Gyue not a
ure thy frende for any good, ne thy saythfull
brother for the bryd golde.

Depart not frome a discrete and good wo-
man, that is fallen vnto the for thy porcion
in the feare of the Lord, for the gyfte of her
honesty is above golde. Where as thy ser-
uant wo: hebb tculpe, intreath him not enyill,
ne the bysplinge that is saythfull vnto the.
Loue a discrete seruante as thine own soule
best, and him not of his lyberty, neither leaue
hym a poore man. If thou haue catell, loke
well to them: and they be for thy profit kepe
them. If thou haue sonnes, byngne them vp
in nurture and learning, and holde them
in a frowne they: youthe byp. If thou haue
daughters, kepe they: body, and shew not the
face cheereful toward them. Maye thy daugh-
ter, & so thou shalt perforce a weyghyng mat-
ter: but gyue her to a man of vnderstandynge.
If thou haue a wyfe after thine own mynde
forsake her not (but commit not thy selfe to
the hateful).

Honoure thy father from thy hole herte,
and forget not the forsworn traunple that
thy mother had with the remembre that thou
must boine thowm them, and how sad thou
recompenie them the thynges that they haue
done for the: feare the Lord with all thy
soul, and honoure his mynsters. Loue thy
makere with all thy strength, and forsake not
his seruantes. Feare the Lord with al thy
soul, and honoure his prestes. Gyue thrym
their porcion of the frutes and increase
of the earth, lyke as it is commaunded the
gyue them the shuldres, and their appoynted
offringes and saylynges. Reach thine had
vnto the poore, that God maye blesse the
plenteuousnesse. Be lyberall vnto all men ly-
uynge, yet let not but do good euen to them
that are dead.

Let not them that wepe be without com-
fort, but moune with suche as moune. Let
it not greue the to vnter the syche, for that
shall make the to be beloued. What so cure f
taketh in hande, remembre the ende, and thou
shalt neuer do amplye.

Agaynst thy better is no stryunge. Of the deathe
of thine enemye mayest thou not reioyce, ne desyre
thy neyghbours, ne the wordes of the wyse.

CAPL

VIII.

Strive not with a myghty man, lest thou chance to fall in to his handes. Make no barpaunce with a ryche man. lest he happen to bypnyge by an harde quarel agaynst the. For golde and syluer hath vndone many a man, yea euen the bestes of kynge's hath it made to fall. Strive not with a man that is full of wyrdes, and lape no synches vpon his tye: kepe no compaignie with the vnlearned, lest he greeue thy herted an euill reposte. Despyse not a man that turneth hym self awaye from syn, and cast him not in the scerch with all: but remembre that we are feaple every chone. Thyne scoine of no man in his olde age, for we wax olde also. Be not glad of the deathe of thyne enemye, but remembre that we must dye al the sort of vs (and faine wold we come in to sope.) Despyse not the sermons of suche elders as haue vnderstandynge, but aquaynte thy selfe with the wyle sentences of them: for of them thou shalt learne wysdome and the doctrine of vnderstandynge, and how to serue geate men withoute complaynte.

Bo not scame the doctrine of the elders, for they haue lerned it of thyne fathers. For of them thou shalt learne vnderstandynge, so that thou mayest make answer in tyme of need. Repulse not the cooles of synners, lest thou be blent in the fyre flames of theyr synnes. Repulse not the face of the blasphemour, that he lape not wyrdes for thy mouth. Lend not vnto hym that is myghty: then thy selfe: If thou lendest hym, count it but losse. Be not surtye about thy power: yf thou be, then thyne surtye to paye it. Go not to laue in the iudge, for he wyll iudge accordyng to his owne honoure. Trauayle not by the waye with hym that is bypnyssell, lest he do the euill: for he foloweth his owne wyllfulnesse, and so shalt thou perishe thowth his foie.

See us not with hym that is angye and cruel, and go not with hym in to the wyldernes: for bloude is nothyng in his syde, and where there is no helpe, he shall murder the. Take no counsell at foolles, for they loue no thyng but the thynges that please them selues. Make no counsell before a straunger, for thou canst not tell what wyll come of it. Open not thyne herte vnto euery man, lest he be vnthawfull to the, and put the to reprofe.

The scoperdes of chastelle are to be eschewed. In olde frenche is to be ppyerred before a newe. The glayze and ryche of synners. Ryghtous men should be ppyerred to geit. Labour is the chete thing in a workman, and wyldom is a pygmy.

CAPL.

IX.

Be not gelous ouer the wyse of thy bo: some, that is: wylde not some wyrded porpote of wyrded bo: some vpon the. Geue not the power of thy sye vnto a woman, lest she come in thy myserys, and so thou be confounded. Loke not vpon a woman that is belgious of many men, lest thou fall in to

her snares. Take not the compaignie of a woman that is a player and daunser, shee deceyue thee not, lest thou perishe thowth her entyng. Beholde not a mayden, that thou be not hurt in her beautye. Lest not thy mynde vpon barlottes in any maner of thyng, lest thou bestrope both thy selfe and thyne heritage. Go not aboute galyng in euery lane of the cyte, nether wynde thou aboure in the stree thet. Turne awaye thy face from a beauteyfull woman, and loke not vpon the fayntes of other.

Wanpe a man hath persyded thowth the beautey of women, for thowth the deye is hybled as it were a fyre. An adontrous woman shall be troden vnder foete as mye, of euery one that goeth by the waye. Wanye a man wonderynge at the beautye of a strange woman, hath bene cast oute, for her wyrdes kundle as a fyre. Spe not in an other mans wyse by any meanes, spe not with her vpon the bed, make no wordes with her at thyne lest thyne hert consente vnto her, and so thou shalt thy bloude fall in to destruction. For sake not an olde frende, for the newe shall not be lyke hym.

A newe frende is newe wyne: let hym be olde and thou shalt dypke hym with pleasure. Despyse not the honoure and ryche of a synner, for thou knowest not what destruction is for to come vpon hym. Despyse not thowth the thyng that the vngodly haue pleasure in, bypnyssell sure that the vngodly shall not be accepted vntill they geane.

Kepe the from the man that hath the power to slaye, so nedest thou not to be affrayde of deathe. And yf thou comest vnto hym, make no fault, lest he happye to take awaye thy life. Remembre that thou goest in the myddell of snares, and vpon the but wyrdes of the cyte. Beware of thy neyghboure as wyrdes as thou canst, and medle with such as be wyrdes and haue vnderstandynge. Let us men be the gesses, let thy mynde be in the feare of God, let the comfaynce of God be in thy mynde and let all thy talkynge be in the commendementes of the hyghen. In the handes of craftemen shall the wyrdes be commended so shall the prynces of the people in the wyldome of their talkynge. A man ful of wyrdes is prepyous in his cyte: and he that is temerarious and past wame in his talkynge, is to be abhoyred.

Of synners and iudges. Pryde, and courtousnes are to be abhoyred. Labour is ppyerred.

CAPL.

X.

Awyle iudge wil syde his people with discrecion, and where a man of vnderstandynge beareth rule, there goeth it well. As the iudge of the people is hym selfe euen so are his officers: and loke what maner of man the ruler of the cyte is, such are they that dwell therein also. An vngodly destryeth his people, but where they be in

autopitite are men of vnderstanding, there the cyte prospereth.

The power of the earth is in the handes of God, and when his time is, he shall set a profitable ruler vpon it, in the hand of God, is the power of man, and vpon the scrybes that he lay his honour. Remembre no wyrd of thy neyghboure, and medle thou with no vnyrded toun wyrdes. Pryde is hatefull before God and man, and all wickednesse of the heathen is to be abhoyred. Because of vnyrdedness of lyng, wyrded, blasphemys, and dyuers dyscreit, a realme shall be translated from one people to an other.

There is nothyng worse then a couctous man. Why art thou proude, o thou erth and affres? There is not a more wyrded thyng then to loue money. And why? such one hath his soule to sell: yet is he but fylthyne vnyrded toyle he lyureth.

And though the phisicion shewe his helpe neuer so longe, yet in conclusion it goeth after this maner, to day a king, to morow tred, for when a man dyeth, he is the heye of serpentes, beestes and wormes. The beginning of mans pryde, is to fal away from God: for why? his herte is gone from his maker, for pryde is the oryginall of all syn. Who so taketh hold therof, shall be fylled with cursynge, and at last it shall ouerthow him. Therefore hath the Lord brought a congregaciō of the wicked to dishonoure, and destroyed them vnto the ende.

God hath destroyed the seates of proude prynces, and set vpon the meche in theyr stede. God hath wythred the rotes of the proude heathen, and planted the lowlye amonge them. God hath ouerthowen the landes of the heathen, and destroyed them oute of the ground. He hath caused them to wyther awaye, he hath brought them to nought, and made the memorial of them to cease fro cūte of the earthe (God hath destroyed the name of the proude, and left the name of the humble of mynde.) Pryde was not made for man, neither to othfulnes for mens chyldren: the seide of man that seareth God shall be brought to honour: but the seide which transgresseth the commandementes of the Lord, shall be shamed. He that is a ruler amonges brethren is holden in honour among them, and he regardeth suche as feare the Lord. The gloze of the ryche, of the honourable, and of the poze is the feare of God.

Despyse not thou the iust poore man, and magnify not the ryche vngodly. Great is the iudge, and mighty in honour, yet is there none greater then he that feareth God. Vnto the trauant that is discrete, shall the fre do lerye. He that is wise and wel noutured, wil not grudge when he is reioyced, and an ignorant sod shall not come to honoure. Be not proude to do thy wyrdes, and dyspayre not in the tyme of aduersitie. Better is he that labourereth, and hath plentyousnesse of all thynges, then he that is gorgeous and wanteth bread.

My sonne, kepe thy soule in mechnes, and

gyue her, her due honour. Who shall iustifie him that synneth agaynst him self? who wil honour him that dishonoureth his owne lifer? The poore is honoured for his faythfulnes and truch, but the ryche is had in reputaciō, by cause of his goodes. He that o: d: rch him self honestly in pouertie, how much more shall he behaue him self honestly in riches? And who so o: d: rch him self vnhonestly in ryches, how much more shall he behaue hym selfe vnhonestly in pouertie.

The pryde of humilite. After the outward appearance ought we not to iudge. Of heye and rash iudgement. The ryche is not without offence. All thynges come of God. All men are not to be lought in t: thy house.

CAPL.

XI.

The wysdome of hym that is broughte low, shall lyft vp his heed, and shall make hym to lye among great men. Amend not a mā in his beautie, neither despise a mā in his vttter apperance. The wee is but a smal beest among the foules, yet is her fruce exceedingly swete. Be not proude of thy rayment, and exalt not thy self in the day of thy honoure: for the wyrdes of the hyest onely are wonderful: yea glorious secrete and vknown are his wyrdes. Wanye pyrauntes haue ben sayne to lye downe vpon the earth, and the vnyrdedly bathe wyrdes the crowne. Many myghty men haue ben brought lowe, and the honourable haue ben deluyred in to other mens handes. Condemne no man before thou haue tryed out the matter, and when thou hast made inquisition, the reforme right tounse. Gyue no sentence before thou haue herde the cause, but fynde let men tell oute their tales.

Strive not for a mater that toucheth not thy selfe, and stande not in the iudgement of synners. Gyue son, medle not with many matters: yf thou wilt be ryche, thou shalt not get it: and though yf rennet thy wyrdes afoze, yet shalt thou not escape. There is some mā that labourereth, and the more he meriet him selfe, the lesse he hath. Agayne some man is slouthful, hath nede of helpe, wanteth strength and hath geate pouertie, and Gods eye loketh vpon hym to good, setteth hym vp from his lowe estate, and lyfteth vp his heed, so that many men matuell at hym, and gyue honour vnto God.

Prosperitie and aduersitie, life and deeth, pouertie and riches come of the Lord. (Wysdome, noutour and knowlege of the law are with God: loue, and the wayes of good are with hym. Errour and darkenesse are made for synners: and they that craite the felous in euyl, were olde in euyl.) The gift of God remayneth for the ryghtous, and his good wyll shall haue prosperitie for euer. Some man is ryche by lyfynge nygardly, and that is the po: ciō of his rewarde, in that he sayth nowre haue I gotten tesse, and nowre wyll I eate and d: rch of my goodes my self alone.

Egg And

And yet he confydreth not, that the tyme by a methyne, that he must leaue al these thynges vnto other men, and dye hym selfe. Stande thou fast in thy councail, and exerce the selfe therein, and remayne in the woꝝke vnto thy age. Continue not in the woꝝkes of synners, but put thy trust in God, and byde in thyne estate: for it is but an easye thyng in the syght of God, to make a poore mā riche, and that suddenly. The blessing of God becometh to the rewarde of the ryghteous, and maketh his frutes sone to floꝝr: yf he and pꝛospere. Say not: what helpeth it me? what shall I haue the while? Agayne, saye not: I haue ynough, how can I want? When thou arte in welfare, forget not aduersitie: and when it goeth not wel with the, haue a good hope: for it shall be better. For it is but a small thyng vnto God in the daye of death to rewarde euery man accordyng to his wayes. The aduersitie of an houre maketh one to forget all pleasure: and when a man dyeth, his woꝝkes are discouered. pꝛaue no body before his deathe, for a man shall be known in his chyldren.

Byng not euery man in to thyne house, for the dysceyful layeth awaye byuerlye. Lyke as a partryche in a maunde, so is the hert of the proude: and lyke as a fyre that lokech vnto the sal of his neighbour. For he turneth good vnto euil, and sleanderech the chofe. Of one sparke is made a greete fyre, and an vngodly mā laicth waye for bloud. Beware of the dysceyfull, for he ymagyneth wicked thynges to byng the in to a ppetual shame. Yf thou takest an aleaunt vnto the, he shall destroy the in vnquietnesse, and byng the from thyne owne wayes.

¶ Vnto whom we oughte to do good. Enemys oughte to be clythwed.

CAPL.

XII.

When thou wilt do good, know to whō thou doest it, and so shalt thou be greatly thanked for thy benefytes. Doo good vnto the ryghteous, and thou shalt fynd great rewarde: though not of hym, yet (no doubt) the Loꝝde hym selfe shall rewarde the. He standeth not in a good case that is alway occupied in euyl, and giveth no almes: for the hert hateth synners, and hath mercy vpon them that shewe the woꝝkes of repentaunce. Gue thou vnto suche as feare God, and receyue not a synner. As for the vngodlye and synners, he shall recompence vengeance vnto them, and kepe them to the day of wrath. Gue thou vnto the good, and receyue not the synner: do wel vnto hym, that is lowly, but gue not vnto the vngodlye. Let not the breed be gyven hym, that he be not myghtyer then thy selfe therein. For so shalt thou receiue twofold as moche euyl, in all the good that thou doest vnto hym: And why? the best hateth synners, and shall rewarde vengeance to the vngodlye.

In prosperitie a frende shall not be knowen, and in aduersitie an enemy shall not be hyd. For when a man is in welch, it greuteth his enemies: but in heynesse and trouble a man shall knowe his frende. Truste neuere thyne enemy, for lyke as an yron rusteth, so doth his wyckednes. And though he make moche crouching and knelyng, yet kepe wel thy mynde, and beware of hym. Set him not by the, neither let him sit at thy right hand, lest he couene hym, get in to thy place, take thy towne and seke thy seate, and so thou at the last remembre my woꝝdes, and be pꝛycked at my sayynges.

Bynde not two synnes together, for there shall not be one unpunished. Who wilt haue pity of the charmer that is kinged of the serpents, or of all suche as come nye the beestes? Euen so is it with him that kepeth company with a wycked man, and lappeth hym self in his synnes. For a leason wilt he byde with the, but yf thou stumbe, he taryeth not. An enemy is swete in his lippes, he can make many woꝝdes, and speke many good thynges: Yea he can wepe in his eyes, but in his herte he ymagyneth how to thꝛow the in to the pit, and yf he may fynde oportunitie, he will not be satisfied with bloude. Yf aduersitie come vpon the, thou shalt fynde hym there fyrst, and though he pꝛetende to do the helpe, yet shall he vndermyne the. He that shake his heed and clap his handes ouer the, for deere gladnesse, and while he maketh many woꝝdes, he shall dysguyse his countenaunce.

¶ The companyes of the proude and of the ryche are to be clythwed. The loue of God. Lyke doth company with the ryche.

CAPL.

XIII.

Who so toucheth pytche, shall be fylled withall: and he that is samplier with the proude, shall clothe hym selfe with pryde. He taketh a burthen vpon hym, that accompanieth a more honourable man then hym selfe. Therefore kepe no familiaritie with our selfe rycher then thy selfe. How agreeth the kettle and the pot together? for yf the one be smitten agaynst the other, it shall be broken. The ryche delecth vnryghtously, and thꝛetneth withall: but the poore being oppressed and wrongously delt withal, suffereth scarcenesse, and giveth saye woꝝdes. Yf thou be for his pꝛofyt, he vseth the: but yf thou haue nothyng, he shall for sake the. As long as thou hast any thyng of thyne owne, he shall be a good felowe with the: yea he shall make the a bare man, and not be for ye for the. Yf he haue neede of the, he shall defraude the: and with a pryng moche shall he put the in an hope, and geue the all good woꝝdes, and saye: what wantest thou? Thus shall he shame the in his meate, vntyll he haue supped the clement of thyne: and at the last shall he laugh the to scorn. Afterwarde when he seith that thou

thou hast nothyng, he shall forsake the, and shake his heed at the.

Beware thou be not dysceyued and broughte downe in thy synplenesse. Be not to humble in thy wysdome, lest when thou art brought low, thou be dysceyued thowow foolishnesse. Yf thou be called a myghtye man, absent thy selfe, so shall he call the to hym the more oft. pꝛaue not vnto hym, that thou be not shot out: and go not farre of, lest he for get the. Withstande not thy selfe from his speache, but byleue not his manye woꝝdes. For with moche communicacion shall he tempte the, and with a pryng moche shall he queyten the of thy secrettes. The vniuersyfull mynde of his shall marke thy woꝝdes, he shall not spare to doo the hurte, and to put the in pꝛyson, beware, and take good hede to thy selfe, for thou walkest in peryll of thy ouerthyng.

How wilt thou heare his woꝝdes, make as though thou werest in a dreme, and wake vp. Loue God all thy lyfe long, and call vpon him in thy neede. Euerie beest loueth his like, euen so let euery man loue his neyghbour. Al flesh wil reioyse to their lyke. And euery mā will kepe companye with suche as he is him selfe. But as the wolfe agreeth with the lambe, so doth the vngodly with the ryghteous. What felowshipp shalde an holye man haue with a dog? How can the ryche and the poore agree together? The wyld alle is the Lyons praye in the wyldernes, euen so are poore men the meat of the ryche. Like as a pꝛoude may not atway with lowlynesse, euen so doth the ryche abhorre the poore. Yf a ryche man fall, his frendes let hym by agayne, but when a poore man fall, his frendes forsake hym. Yf a ryche man fall in to an errour, he hath many helppers, he speaketh pꝛoude woꝝdes, and yet men wither hym.

But yf a poore man go wrong, he is punished: yea though he syke himselfe, yet can it haue no place. When the ryche man speaketh euery body holdeth his tong, and loke what he sayeth, they pꝛaise it vnto the cloudes. But yf the poore man speake, they saye: What folowe is this? And yf he doo amysse, they shal destroy hym. Ryches are good vnto him that hath no synne in his conscience, and povertie is a wycked thyng in the mouche of the vngodly. The hert of mā chaungeth his countenaunce, whether it be in good or euyl. A cherefull countenaunce is a token of a good herte, for els it is an harde thyng to knowe the thoughte.

¶ The effence of the tonge. Man is but a voyce. Happy is he that conuinceth in wysdome.

CAPL.

XIII.

Blessed is the man, that hath not fallen with the word of his mouth, and is not pꝛycked with the conscience of synne. Happy is he that hath the no leynesse in his mynde, and is not fallen from his hope. Is

becometh not a conscious man? a nygarde to be ryche: and what shalde a nygarde doo with golde? He that with all his carefullnesse heapeth together vnryghtously, gathereth for other folkes, and an other mā shall make good there with his goodes. He that is wycked vnto hym selfe, howe shalde he be good vnto other men? How can such one haue any pleasure of his goodes? There is nothyng woꝝs then when one disfauoureth hym selfe, and this is a rewarde of his wickednesse. Yf he do any good, he doth it not knowyng therof, and agaynst his wyl, and at the last he declareth his vngraciounes. A nygarde hath a wycked eye, he turneth away his face, and despyseth his owne soule. A conscious mans eye hath neuer ynough in the porcion of wyckednesse, vntyll he be wyther awaye, and haue losse his owne soule.

A wycked eye spareth byed, and ther is scarcenesse vpon his table. My son, do good to thy self of that thou hast, and geue the Loꝝde his due offerynges. Remembre that deeth taryeth not, and that the councail of the graue is shewed vnto the: for the councail of this worlde shal bye the deeth. Do good vnto thy frend before thou dye, and accordyng to thy habilitie, reche out thy hande and geue vnto the poore. Be not dyspoynted of a good day, and let not the porcion of the good day ouer passe the. Shalt thou not leaue thy traueyles and labours vnto other men? In the branding of the heritage geue and take, and sanctifye thy soule. Woꝝke thou ryghtously before thy deeth, for in the hel there is no meat to find. Al flesh shal fade awaye lyke grasse, and lyke a flouysshing lese in a grene tre. Some growe some are cast downe: euen so is the generaciō of flesh and bloud, one cometh to an ende, an other is borne.

All transitorye thynges shall sayle at the last, and the woꝝker therof shall go withall. Euerie chosen woꝝke shall be iustified, and he that medleth withall, shall haue honoure therein. Blessed is the mā that kepeth hym in wysdome, and exerceyth hym selfe in vnderstandyng, and with discrecion shal he thinke vpon the foreknowledge of God. Which considereth the wayes of wysdome in his herte, hath vnderstandyng in her secrettes, goeth after her (as one that seeth her out) and correcteth in her wayes. He loketh in at her windowes, and bareneth at her doores: he taketh his rest besyde her house, and fasteneth his stake in her walles: he shall pytche his tent nye vnto her hand, and in his tent shall good thynges rest for euermore: he shall set his chyldren vnder her couerynge, and shall dwel vnder her braunches. Vnder her couerynge shal he be defended fro the heate, and in her glorye shal he rest.

¶ The goodnesse which foloweth him that feareth God. God reioyseth and callyeth of the iust. God is not the auctor of euyl.

CAPL.

XV.

Egg. 6.

6.

Ezech. xlii. b

John. xlii. b

HE that feareth God, wyl do good: and who so keepeth the lawe, shall obtayne wysdome. As an honourable mother shall she mete him, and as a virgin shall she receyue hym. With the byrd of life and vnder standing shall she fede hym, and gyue him the water of holysme wysdom to drynke. Yf he be constant in her, he shall not be moued: and if he holde him fast by her, he shall not come to confusio. She shall byrde him to honour among his neyghbours, and i the myddell of the congregacion shall she open his mouthe. With the spirite of wysdom and vnderstandyng shall she fyl him, and clothe hym with þe garment of gloze. She shall heape the treasure of myght and ioy vpon him, and gyue him an euerslastyng name to heritage. For he wyl not take hold vpon her, but suche as haue vnderstandyng, wyl mete her, for she is far fro pryde and disceyte. Men that go about with lyes, wyl not remembre her: but men of trouth shall be found in her: eue vnto the beholding of God. Praise is not seemly in the mouth of the vngodly, for he is not sent of þe Lord. For of God cometh wysdom, and þe prayse shall stand by the wysdom of God, and shall be plentifulous in a faryful mouth, and the Lord shall gyue her vnto him.

Say not thou: It is the Lordes fault that I am gone by, for thou shalt not do the thing that God hateth. Say not thou: he hath caused me to go wronge, for he hath no nede of the vngodly. God hateth al abhominacion of errour, & they that feare God wyl loue none suche. God made man at the begynnyng, and left hym in the hand of his counsell. He gaue him his commaundementes and preceptes, if thou wylt obserue the commaundementes, and kepe acceptable farythfulnesse for euer, they shall preserue the. He hath set water and fyre before the, reache out thyne hande vnto which thou wylt. Before man is lyfe & deeth, good and euill: loke what him lyketh, shall be giuen him: for þe wysdom of God is great and myghty in power, and beholde al men continually. The eyes of the Lord are vpon them that feare hym, and he knoweth all the wothes of man. He hath commaunded no man to do vngodly, neyther hath he gyue any man leue to synne.

Of the happy and wretched chyldren. No man can hyde hym selfe from God. In exhortacion to the receyvinge of instruction.

CAPL.

XVI.

DElyte not thou in the multitude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Trust not thou to thine lyfe, and regarde not they labours: for one sonne that receiveth God, is better then a thousande vngodly. And better it is better for a man to dye vngodly, then to leue behynde hym such chyldren as are vngodly. For by one that hath vnderstandyng, may a hole cite be upholde, but though

the vngodly be manye, yet shall it be washed thowd they. Many such thinges hath mine eye seene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodlye shall a fyre burne, and amonges vnfaythfull people shall the ioynt be kyndled.

The olde gyauntes obtayned no grace for they synnes which were destroyed, trusting to their owne strengthe. Neither spared he them amonges whom Loth was stranger, but smote them and abhorred them because of the pryde of theyr wordes. He had no pity vpon them, but destroyed all the people that were so stout in synne. And for so moche as he ouersawe not the fyre hundred thousande that gathered them selues together in þe hardnesse of their hert, it were maruell yf one being hardnecked shold be free. For mercy and ioynt is with him: he is both myghty to forgyue, and to poure out displeasure. The as his mercy is great, turn so is his punishment also, he iudgeth a man accordyng to his wothes. The vngodly shall not escape in his ioynt, and the long pacience of him þe sheweth mercy, shall not byde behynde. Al mercy shall make place vnto euery man accordyng to the destruyng of his wothes, and after the vnderstandyng of his pylgrymage.

Saye not thou: I wyl hyde my selfe from God, for who wyl thynke vpon me from a boue? I shall not be known in so greata heape of people, for what is my soule among so many creatures? Beholde, the heuen, yea the heuen of heuens, the depe, the earth, and all þe therein shall be moued at his presence: the mountaynes, the hylls, and the foundations of the earth shall shake for feare, when God visiteth them.

These thinges dothe no hert vnderstand, but he vnderstandeth euery herte, and who vnderstandeth his wothes? No man seith his noyme, and the most part of his wothes are secrete. Who wyl declare the wothes of his ryghtousnesse? Or who shall be able to abyde them? For the counaunt is farr from some, and the trynginge oute of men is in the fulfylling. He that is humble of hert, thynketh vpon such thinges: but an vbrutle and erroneous man casteth his mynde vnto foolyshe thinges.

My sonne harken thou vnto me, and lerne vnderstandyng, and make my wothes with thyne hert: I wyl gyue the a sure doctrine, and playnly shall I instruct the. God hath set his wothes in good orde from the begynnyng, and parte of them hath he sundred from the other. He hath garnished his wothes from euerslastyng, and they be gyngynges, accordyng to theyr generacions. None of them tribured an other, neyther was anye of them disobedient vnto his wothe. After this, God looked vpon the earth, and fylled it with his goodnes. With al manner of lyving beastes hath he couered the grounde, and they all shall be touned vnto earth agayne.

The creation of man, and the goodnesse that God hath doone vnto hym. Of almes and repenitance.

CAPL.

XVII.

God hope man of the earth, and touned hym vnto earth agayne. He gaue hym the nombre of dayes and certayn tyme, yea and gaue hym power of the thynge that are vpon earth. He clothed hym in strength, and made hym after his owne lyke. He made all fleshe to stande in awe of hym, so that he had the dominion of all beastes and foules. He made out of hym an helper lyke vnto hym selfe, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, & fylled them with instructioun and vnderstandyng. He created for them also the knowlege of the spirite, fylled their hertes with vnderstandyng, and shewed the good and euill, he set his eye vpon they heret, declaring vnto them his great and noble wothes, that they shold praise his holy name together, reioyse of his wonders, and be telling of his noble actes. Weyde this he gaue them instruction and the lawe of lyfe for an heritage.

He made him an euerslastyng counaunt with them, and shewed them his rightousnesse and iudgements. They saw his gloze with their eyes, and they eares herde the maicesty of his voyce. And he sayd vnto them: beware of al vngodly thinges. He gaue euery man also a commaundement concerning his neyghbour.

They wapes are euer before hym, and are not hydde from his eyes. He hath set a ruler vpon euery people, but Israell is the Lordes porcion. Al they wothes are as the sunne in the syghte of God, and his eyes are alwaye lookinge vpon they wapes. Al they vngodlynesse are manifest vnto hym, and all they wretchednesse are open in his syghte. The mercy that a man sheweth, is as if were a purse with hym, and a mannes good dede preserue hym as the apple of an eye. At the laste shall he awake, and rewarde euery man vpon his heed as he hath deserved, and shal tounne them together in to the uttermost partes of the earth. Vnto them that wyl repent, he hath gyuen the way of ryghtousnesse. As for such as be wycke he comforteth them, suffereth them, and sendeth them the porcion of the veritie.

Turne then vnto the Lord, forsake thy syns, make thy prayer before the Lord, do the lesse offence, tounne agayne vnto the Lord, forsake thyne vngodlynesse, be an be in amyny to abhominacion, lerne to know the ryghtousnesse and iudgements of God, stand in the porcion that is set forth for the, and in the prayer of the moste hygh God. Go in to the porcion of the holie wothe, with suche as be lyvinge, and gyue thankes vnto God.

Who wyl prayse the Lord in the helle? And not in the error of the vngod.

lye, but gyue hym thankes before deathe. As for the deede, thankesfulnesse persyueth frome hym as nothyng. Gyue thou thankes in thy lyfe, yea wyle thou arte lyvinge and hole, shall thou giue thankes, and prayse God, and reioyse in his mercy. How great is the louynge kyndnesse of the Lord, and his mercifull goodnesse vnto suche as tounne vnto hym? For all thinges may not be in man: And why? the sonne of man is not immortall, and he hath pleasure in the vanitie of wretchednesse. What is more cleere then the sunne? yet shall it fayle. Or what is more wycked then the thynge that fleshe and bloude hath ymagyned: and that same shall be repoued. The Lord seith the power of the hye heuen, and all are but earth and ashes.

The meruelous wothes of God, the mylery and wretchednesse of man. Agayne God ought we not to complayne. Prayse must we continually.

CAPL.

XVIII.

HE that lyueth for euermore, made all thinges together. God only is ryghteous, & remaineth a victor, yong for euer. Who shall be able to expelle the wothes of hym? Who hath soughte oute the grounde of his noble actes? Who shall declare the power of his greatnesse? Or who wyl take vpon hym to tel out his mercy? As for the wonderful wothes of þe Lord, there maye nothyng be taken from them, nothyng maye be put vnto them, neyther maye the grounde of them be sounde out. But when a man hath doone his beste, he muste begyn agayne: and when he thynketh to be come to an ende, he muste goo agayne to his labour. What is man? Wherto is he worthy? What good or euill can he do? Yf the nombre of a mans dayes be almost an hundred yeres, it is moche.

Like as the droppes of rayne are vnto the ser, and as a grauell stone is in comparyson of the sande: so are these fewe yeres to the dayes euerslastyng. Therefore is the Lord patient with them, and poureth out his mercy vpon them. He sawe and perceyued the thoughtes and ymaginacions of their hert, that they were euill: therefore heaped he vpon his mercy. All goodnesse vpon them, and shewed them the waye of ryghtousnesse. The mercy that a man hath, reacheth to his neyghbour, but the mercy of God is vpon al fleshe. He chasteneth, he teacheth and nourtoureth: yea euen as a shepherde tounneth agayne his flocke, so dothe he all them that receyue chastenynge, nourtoure and doctrine. Mercy full is he vnto them that stand in awe of his iudgements.

My son, when thou doest good, make no grudging at it: and what so euer thou giuest speake no discomfortable wothes. Shal not the deue coule the heat? Euen so is a wothe better then a gyfte. Is not a friendly wothe a good

Prover. xv. a
and. xv. bLuke xiii. a
and. xiii. b

Ecc. vii. b

Ecc. x. e

Rom. vi. b
and. vii. b

good honest gyfte: but a gracious man gy-
ueth them bothe. A foole shall call a man in
the teeth, and that roughly, and a gyfte of the
mygarde putteth out the eyes. Get the righ-
tousnesse before y come to iudgement: let me
before thou speake, and goo to physycke or
euer thou be sycke: examyn and iudge thy
selfe before the iudgement come, and so shalt
thou fynde grace in the syght of God. Hum-
ble thy selfe before thou be sycke, and in tyme
of thy disease shewe thy conuersation. Lette
not to praye alwaye, and stande not in feare
to be reformed vnto death, for the rewarde
of God endureth for euer. Before thou pray
est prepare thy soule, and be not as one that
tempteth God. Thinke vpon the wrathfull
indignation that shall be at the ende, and the
houre of vengeance, when he shall turne a-
waye his face. When thou hast ynoughe, re-
membere the tyme of hunger, and when thou
arte sycke, thinke vpon the tyme of pouertie
and scarcenesse.

From the morning vntyl the euenyng the
tyme is chynge, and all suche thynges are
sone done in the syght of God. A wise mā se-
areth God in all thynges, & in the dayes of traf-
fession, he kepeth hym self from syn. A dis-
crete man hath pleasure in wysdome, and he
that synneth her, maketh moche of her. They
that haue had vnderstanding, haue delt wise-
ly in wordes, haue vnderstande the truth and
rightousnesse, and haue sought out wyse sen-
tences & iudgements. Follow not thy lustes
but turne the from thyne owne wyll. For if y
giuest thy soul her desires, it shall make thine
enemies to laugh & to scoorne. Take not thy
pleasure in great voluptuousnes, and medie
not to moche wall. Make not to great chere
of the thyng that thou hast won by auaun-
tage, lest thou fall in to pouertie, and haue
nothyng in thy purse.

Wise and hoodome byng men to vs us the
In thy wordes must thou vie discrecion. The dyf-
ference of the wysdome of God and man. wherby
thou mayest knowe what is in a man. Correction
must be vied without anger.

CAPL. XIX.

wyse.
women.

A Labouryng man that is gyuen vnto
drunkennesse, shall not be sycke: and
he that maketh not moche of smal thin-
ges, shall fall by litle and litle. Wyse & wo-
men, make wyse men remygates, & put men
of vnderstanding to reprofe, and he that ac-
companyeth aduocaters, shall become a wic-
ked mā. Mothes and womes shall haue hym
to heritage, yea he shall be set vp to a greater
example, and his soule shall be rooted out of
the nombre. He that is hally to giue credence
is lyght mynded, and doth against him selfe.
Who so reioyseth in wickednesse shall he pun-
ished: he shall be set to be reformed, his lyfe
shall be thortned: and he that abhorreth ba-
blyng of wordes, quencheth wickednes. He
that offendeth agaynst his own soule, shall re-

pent it: and he that reioyseth in wickednes
shall be punished.

Rebelle not a wyched and churlysh word
twise, and thou shalt not be hindered. Shewe
thy secretes, neyther to frend nor foe, and yf
thou hast offended, tel it not out. For he that
harken vnto the and marke the, and when he
findeth oportunitie, he shall hate the. Yf thou
hast herde a worde agaynst thy neyghbour,
let it be deed within the: and be lured shall
haue no harme thereby. A foole transacteth
a worde, lyke as a woman y is payned with
bearing of chyldre. Lyke as an arrow that in
a dogges thigh, so is a worde in a folles hart.
Tell thy frend his fault, lest he be ignorant,
saye: I haue not done it, or yf he haue done
it, that he do it no more. Reproue thy neygh-
bour, that he kepe his tonge, & yf he haue spo-
ken, that he say it no more.

Tell thy neyghbour his fault, for ofte ty-
mes an offence is made, and gyue not credence
to euery word. A man falleth somtyme with
his tonge, but not with his wyll. For what
is he that hath not offended in his tonge?
Gyue thy neyghbour warning before thou
threaten hym, and gyue place vnto the lawe
of the Loyde. The feare of God is all wys-
dome, and he that is a ryghteous man kepeth
the lawe. As for the doctrine of wickednesse
it is no wysdome, and the prudence of syn-
ners is no good vnderstandyng: it is but
wychednesse and abhominacion, and a blas-
pheming of wysdom. A symple man of smal
vnderstandyng that feareth God, is better
then one that hath moche wysdom, and trau-
gresth the lawe of the hyest. A crafty sub-
tyll man can be wyse, but he is verrygious,
and with gyftes he wyseth the open & ma-
nifeste lawe. A wyched man can be haue hym
selfe humblye, and can douke with his berd,
and yet is he but a disceyuer within. He by-
deth his face, and dysguyseth it: and because
he shoulde not be knowne, he pteumeth
the.

And though he be so wyke that he can
doo the no harme, yet when he maye fynde
oportunitie, he shall doo some euill. A man
maye be knowne by his face, and one that
hath vnderstandyng maye be perceyued by
the loke of his countenance. A mans gar-
ment, laughter, and gorynge, declare what
he is.

Of correction and repentance. Of the gyfte of
the wyse man and of the foole. Of yunge.

CAPL. XX.

Some man reproueth his neyghbour ofte
tymes, but not in due season. Agayne,
some man holdeth his tonge, and he is
wyse and discrete. It is moche better to
gyue warning, and to reprove, then to beere
euill wyll: for he that knowledgeth hym
selfe openly, shall be preserved from hurte
and destruction. Lyke as when a geibed mā
thorow desire and lust despyeth a mayden,

com to is it with him that vseth byforce, and
verrygiousnesse in the lawe: O how good a
thyng is it, a man that is reioyced, to shewe
openly his repentance, for so shalte thou es-
cape wyllful syn.

Some man kepeth silence, and is founde
wyse: but he that is not ashamed what he
sayeth: is vatefull. Some man holdeth his
tonge, because he hath not the vnderstandyng
of the language: and some man kepeth sy-
lence, waytinge a conuenient tyme. A wyse
man wyll holde his tonge tyll he se oportu-
nitye, but a wanton and vndiscrete body shal
regarde no tyme. He that vseth manye wo-
des, shall hurte his owne soule: and he that
taketh auctoryte vpon hym verrygiously shal
be hated. Some man hath oft tymes prosper-
ed in wyched thynges: Agayne, some man
getteth moche, and hathe harme and losse.
There is some gyfte that is nothyng worth:
Agayne, there is some gyfte, whose rewarde
is double. Some man getteth a fall, for be-
yng to proude, and some cometh to wor-
shipp from the lowe estate. Some man byeth
moche for a litle pyper, and must paye for it se-
uenfold.

A wyse man with his wordes maketh him
selfe to be loued, but the fauours of foolles
shall be poured out. The gyfte of the vntwyse
shall do the no good, for his eyes are scur-
fouled: He shall gyue lyke, and saue he gaue
moche: he openeth his mouth and ceptyth out,
as it were one that ceptyth out wyne. To daye
he lendeth, to morowe he asketh it agayne,
and suche a man is to be hated. The foole
sayeth: I haue no frende, I haue no thanke
for all my good dedes: yea euen they that
rate my byed, speake no good of me. O how
oft, and of how many shall he be laughed to
scoorne? He taketh a more perillous sal by such
wordes, then yf he fell vpon the grounde: e-
uen so shall the falles of wyched men come
baste. In the mouth of him y is vntaught,
are many vnconuenient and vnmeete wordes.
A wyse sentence shall not be allowed, at the
mouth of the foole, for he speaketh it not in
due season.

Some man synneth not, because he hath
not wherewithall, and in his rest he shall be
spinged. Some man there is that destroyeth
his owne soule with shame, and for an vn-
wyse bodys sake, destroyeth he it, and with
acceptyng of persons, shall he vndo him selfe.
Some man promyseth his frende a gyfte for
byre shame, and getteth an enemye of hym
for nought. A fre is a wyched shame in a mā,
yet shall it be euer in the mouth of y vntwyse.
A thete is better then a man that is accus-
med to lye, but they bothe shall haue destru-
cion to heritage. The condicions of lyers
are vnboned, and theyr shame is euer with
them.

A wyse man shall byng him selfe to ho-
nour with his wordes, and he that hath vn-
derstandyng shall be set by amonge grete
men. He that tylleth his land, shall encrease
his heape of corne: he that worketh ryghtout-
nesse, shall be exalted, and he that pleaseth

grete me, shall eschape moche euill. He wardes
and gyftes bynde the eyes of the wyse, and
make him dom, that he can not tell men their
fautes. Wyldome that is byd, and treasure y
is hooded by, what profyte is in the both?
Better is he that kepeth his ignozance se-
crete, then a man that bydeth his wyldome.

Of the repentance of synne we may not heape
synne vpon synne. The boldnesse of an heretike.
The ende of synners. Of the foole and of the wyse
man. Of him that curieth the deuyll.

CAPL. XXI.

My sonne yf thou hast synned, do it no-
more: but praye for thy forgyffnes, &
that they maye be forgyuen the. Flee
from synne, euen as from a serpent: for yf
thou comest to nyghe her, she wil bite the.
The teeth therof are as the teeth of a lyon,
to see the soules of men. The wychednes of
man is as a sharpe two edged swerde, which
maketh suche woundes that they can not be
healed.

Steepe and wrongous dealing shall waste
alwaye a mans goodes: and thowowe pyde
a sycke house shall be brought to nought: so
the ryches of the proude shall be roced oute.
The prayer of the poore goeth oute of the
mouth, and cometh vnto the eares, and his
vengeaunce (or defence) shall come, and that
hastelye. Who so hateth to be reformed it
is a token of an vngodly person: but he that
feareth God, wyll remembre hym selfe. A
myghty man is knowne a far of by his tong
but he that hath vnderstandyng perceyuet
that he shall haue a fall.

Who so buydeth his house with other
mens cos, is lyke one that gathereth stones
in winter. The congregacion of the vngodly
is lyke bubble gathered together, their ende
is a name of fyre. The waye of the vngodly
is set with stones, but in their ende is hell,
darknes & paynes. He that kepeth the lawe
wyll holde faste the vnderstandyng, therof
and the ende of the feare of God is wysdom.
He that is not wyse, wyll not be taughte in
good: but the vntwyse mā aboundeth in wic-
kednesse: and where bitterness is there is no
vnderstandyng. The knowledge of the wyse
shall flowe lyke water that runneth ouer,
and his counsell is lyke a fountayne of lyfe.

The heart of a foole is lyke a broken vessel,
he can kepe no wysdome. When a man of
vnderstandyng heareth a wyse worde, he shal
commende it, and make moche of it. But yf a
voluptuous man heare it, he shall haue no
pleasure therein, but cast it behynde his backe.
The talkyng of a foole is lyke an beuy bur-
then by the waye: but to heare a wyse man
speake it is a picaure. Where a doubte is in
the congregacion, it is asked at the mouth
of the wyse, and they shall poude his wo-
des in their heeres. Like as a house that is re-
stroyed, euen so is wysdome vnto a foole: so
for the knowledge of the vntwyse, it is but
barthe wordes. Doctryne is vnto him th-
e

hathe no vnderstandynge, euen as fetters a-
boute his fete, and lyke manacles vpon his
ryght hande. A foole yfseth vpon his voyce
laughter, but a wyse man shall scarce laughe
secretely.

Eccles. xix. b

Remynge is vnto a wyse man a iweill of
golde, and lyke an armee vpon his ryght
arme. A foolyshe mans fete is loose in his
neighboures house, but one that hath expe-
rience, shall be ashamed at the persone of the
wyghter. A foole wyll pepe in at the wyne-
dome in to the house, but he that is wel nur-
tured, wyll stande withour. A foolyshe man
standeth bethering at the doer, but he that is
wyse, wyll be ashamed.

The lippes of the vntyse wyll be tellynge
foolyshe thynges, but the wordes of suche as
haue vnderstandynge, shall be weyed in the
balace. The hert of folles is in thery mouth,
but the mouth of the wyse is in thery hert.
When the vngodly curseth the blasphemers,
he curseth his owne soule. A pryue accuser
of other men shall despyle his owne soule, and
be hated of euery man: (but he that keepeth
his tonge and is discrete, shall come to ho-
nour.)

The purgation of the mouthfull. Of the foolyshe
sonne and daughter, we must haue discretion, how
and to whom we ought to praye, of sorowpunge
vpon the deed. A foole is not to be moche talked
withall. Inuyses and wponges do breake frende-
ship and amysse.

CAPL

XXII.

A Slouthful body is moulded of a stone
or claye: he that toucheth him, must
wash his handes agayne. A misshapen
sonne is the dishonour of the father. A folyshe
daughter shall be lytell regarded. A wyse
daughter is an heritage vnto her husband:
but she that commeth to dishonour, byngeth
her father in to brupasse. A daughter that
as past shame, dishonoureth her father
and her husband: the vngodly shall reuerde
her, but they bothe shall dysplee her, the play-
nge of mulke is not mete to beke heupnes
is, euen so is the correction & doctrine of wis-
dome euen vnpleasunt vnto folles.

Who so reacheth a foole, is euen as one
that gleweth a pot shode together: as one
that telleth a tale to hym that heareth hym
not, and as one that rapeth a man out of an
henge slepe. Who so telleth a foole of mys-
dome, is euen as a man, whiche speaketh to
one that is a pe. When he hath to tolde
his tale, he sayeth what is the matter: When
one dyeth, lamentacion is made for hym, be-
cause the lyght faileth him: euen so let men
mourne ouer a foole: for he wanteth vnder-
standynge. Make but lytle wepynge because
of the deed: for he is come to rest, but the life
of the foole is worse then the death. Seuen
dayes do men mourne for hym that is deed,
but I lamented ouer the vntyse and vngod-
ly whiche endure all the dayes of thery lyfe.

Talk not word with a foole, and go not

with hym that hath no vnderstandynge. Be-
ware of hym, lest it turne the to traspyle, and
thou shalt not be despyled with his lyne. He
paste from hym, and thou shalt synne rest,
thou shalt not be wroth the back into his folow-
er. What is heper then leader? And what shall
a foole be called els but leader? Hande, sale,
and a lump of yron is easer to beare, then an
vntyse, foolyshe, and vngodly man. Lyke as
the bande of wod bounde together in the
foundation of the house can not be loosed,
euen so is it with the herte that is stablyshed
in the thought of counsell. The thought of
the wyse, shall neither feare ne be offended
at any tyme.

Lyke as a fayne playnter wall in a wyne-
tre house, and an hygge byldynge, may not
abide the wynde and stormes: euen so is a fo-
les herte a fayne in his ymagynacion: he fe-
reth at euery thyng, and can not endure.
He that appereth a mans eye, byngeth forth
spares: and he that pycketh the herte, byn-
geth forth the meanynge and thought. Who
so cauleth a stone at the bydes, stryke them
away: and he that blasphemeth his frende
breakech the frendship: though thou dyest
a swerde at thy frende, yet helpe not, for
thou mayst come agayne to thy frende. If
he speake to thy frende, feare not, for ye maye
be agreed together agayne: excepte it be
that thou blasphemest hym, byspayne him as
pen his secretes & wound him treytounly
for all suche thynges, shall dysur awaye a
frende.

We saythfull vnto thy neyghbour in his
pouertie, that thou mayest receyue much hym
also in his prosperite. Shew not cold vnto hym
in the tyme of his trouble, that thou mayest
be hyre with hym in heritage. Lyke as the
vapour and smoke goeth out at the ouerdr-
fore the fyre, euen so euell wordes, rebukes
and threatnynges go before bloudshedynge.
Be not ashamed to defende thy frende as
for me, I wyll not hyde my face frome hym,
though he shoulde do me harme. Whosoure
heareth it shall beware of hym. Who shall let
a watch before my mouth, & a sure scale vpon
my lippes, that I fall not with therym, and
that my tonge dyspaye me not?

A prayer agaynst pryde, lecherie, and glotony.
Of othes, blasphemie, and of wyse communycation.
Of the thre kyndes of synnes. Whan ymages ppe-
cede of aduourte. Of the feare of God.

CAPL

XXIII.

O Lorde, father and gentleness of my
lyfe, leaue me not in thine ymagi-
nacion and counsell. O let me not fall
into such trippes. Who wil kepe my thought
with the scourge, and the doctrine of wyse-
dome in myne herte? that he spare not mine
ignorance, that I fall not with them, lest
myne ignorances increase, that myne offen-
ces be not many in nombre, and that my fre-
nds excede not: lest I fall before myne ene-
mies.

myne, and so my aduersarye receyue. O Lorde
then father and God of my lyfe, leaue me not
in thine ymagynacion. O let me not haue a
proude loke, but turne away all balaptyous-
ness from me. Take from me the lusses of the bo-
dy, let not the desyres of vncleynesse take
hold vpon me, and greeue me not ouer in so an
dishonourfull and obdurate mynde.

Heare me (O ye chyldren) I wyll greeue you
with a doctrine, how ye shall ordeyne youre mouth:
who so kepeth it, shall not perishe thowgh his
lippes, ne be hurte thowgh wycked workes.
As for the synner, he shall be taken in his
owne banlyte: he that is proude and cursed,
shall fall therein. Let not thy mouth be ac-
cused with swearyng, for in it there are ma-
ny falles. Let not the naming of God be con-
tinually in thy mouth: for lyke as a seruant
whiche is oft punysshed, can not be without
some sore, euen so what so curst be he that
swareth and nameth God, shall not be cleane
poured from synne. A man that blyeth much
swearynge, shall be fylled with wyckednesse,
and the plage shall neuer go from his house.
If he begyle his brother, his faute shall be
vpon hym: if he knowlege not his synne, he
maketh a double offence, and yf he sweare in
vayne, he shall not be founde ryghteous, for
his house shall be full of plagis.

The wordes of a sweare byngeth death,
(God graunte that it be not founde in the
house of Jacob.) But they that feare God,
shew all such, and lye not wylkepunge in syn.
Let not thy mouth be vntowen and spithye
talkyng, for in it is the wyrd of syn. Remem-
ber thy father and thy mother, when thou
art set amonge greete men: lest God forget
the in thry: lyghte, and lest thou do tynge in
thy custom, suffre rebuke, and wyll be not so
haue bene vntowen, and so curse the dape of
thy natyuite. The man that is accustomed
with the wordes of blasphemie, wyll neuer
be reformed at the dayes of his lyfe. No syn-
ner is to moche, but the thyrde byngeth
death and destruction. An hote stomache can
not be quenched (euen lyke a burnynge fyre)
till he haue swalowed vpon somthyng: euen so
an vnquered man hath no rest in his fleshe:
till he haue byndled a fyre.

All bread is swete to an hoymonger, he
wyll not leaue of, till he haue his purpose.
A man that breaketh wedlock, an regardeth
not his soule, but saythe: Iust, who seeth
me? I am compassed aboute with darknesse,
the walles couer me, no body seeth me: whom
neede I to feare? The hygher wyll not remem-
ber my synnes: he vnderstandeth not that his
lyfe is all thynges, for all suche feare of men
dysur awaye the feare of God from hym,
so: he feareth only the eyes of men, and con-
sidereth not that the eyes of the Lorde are
clearer then the Sunne, beholdynge all the
dayes of men, and the grounde of the depe,
and lokeynge euen to mens heres in secret
places. The Lorde God knowe all thynges
euen they were made, and after they be
brought to passe also, he lokech vpon them al.
The same man shall be openly punysshed in

the stretes of the cytye, and shall be chased a-
bode lyke a ponge horse sole: and when he
thinketh lest vpon it, he shall be taken. Thus
shall he be put to shame of euery man, because
he wolde not vnderstande the feare of the
Lorde. And thus shall it goe also with euery
myse that leauech her husbunde, and gettech
inherytance by a strange maryage. First
we hath bene vnfaithfull vnto the lawe of
the hygher: Secondly, we hath forsaken her
owne husbunde: Thirde, we hath played the
hoore in aduourte, and gotten her chyldren
by an other man. She shall be brought oute
of the congregacyon, and her chyldren shall be
loked vpon. Her chyldren shall not take rote,
and as for sente, her braynches shall byn-
ge forth none. A shamefull repute shall she leaue
behynde her, and her dyshonour shall not be
put out. And they that remayne, shall knowe
that there is nothyng better then, the feare
of God: and that ther is nothyng sweter
then to take hede vnto the comandementes
of the Lorde. A greete wo: whyp is it to folow
the Lorde, for log life shall be receyued of hym.

A prayse of wysdome proceedinge forth of the
mouth of God. Of her workes and place where she
relieth.

CAPL

XXIII.

Wysdome shall prayse her self, and be ho-
noured in God, and reioyce in the myd-
dest of his people: In the congrega-
cyon of the hygher shall she open her mouth,
and triumphe in the beholdynge of his po-
wer: In the myddest of her people shall she
be exalted, & wondered at in the holy fulnes.
In the multitude of the chosen she shall be
commended, and amonge such as be blessed she
shall be praysed, and shall saye: I am come
out of the mouth of the hygher, wysdome
before all creatures. I caused the lyght that
faileth not, to arysse in the heauen, & couered
all the earth as a cloude. My dwellynge is
aboue in the heith, and my seate is in the pil-
ler of the cloude. I my selfe alone haue gone
rounde aboute the compass of heauen, and
perfed the grounde of the depe: I haue wal-
ked in the floudes of the see, and haue stande
in all landes: my domynyon is in euery peo-
ple and in euery nacyon, and with my potuer
haue I troden downe the hertes of all, both
hygge and lowe.

In all these thynges also I soughte rest, &
and a dwellynge in some inherytance. So
the creatoure of all thynges gaue me a com-
mandement: and he that made me, appoynted
me a tabernacle, and sayde vnto me: Let
thy dwellynge be in Jacob, and thynce in he-
rytaunce in Israel, and rote thy selfe among
ges my chosen. I was created some the be-
gynnyng and before the worlde, and shall
not leaue the worlde to come. In the holy ba-
tylacion haue I serued before hym, & so was
I stablyshid in Zion.

In the holy cytye rested I in hie maner:
and in Ierusalem was my potuer, I toke rote

Prover. viii. c

Eccles. xix. c

Psalm. In an honorable people, even in the porcion of the Lord and in his heretage, and kept me in the fulness of the lapners. I am set upon by the Lord upon Libanus, and as a Cypress tree upon the mount Hermon: I am exalted like a palm tree in Aades, and as a rose plant in Jericho: As a saye olive tree in the telde, and am exalted like a planteyn tree by the waters syde. I have given a smell in the strates, as the Cynamom and Balme, that bathe in good a sauoure: yea a sweete sauoure have I given, as it were Myrris of the hill.

C I have made my dwellynges to smell as it were of rosen, Galbanum, Cloves, and Incense, and as Libanus when it is not broken downe, and myne odour is as the pure Balme. As the Treebome have I shewed out my bryanches, and my bryanches are bryanches of honour and souynge sauoure. As the dyne, have I brought forth the frute of a sweete sauoure, and my flowers are the frute of honour and exchele. I am the mother of betwylle, of loue, of feare, of knowledg and of holy hope. In me is all grace of lyfe & truth: In me is all hope of lyfe and betwylle. Come unto me, all ye that be desyous of me, and fyll your selues with my frutes: for my spete is sweeter then honye, and so is myne inherytaunce more then the hony combe: the remembrance of me endureth to evermore. They that eat me, shall have the more hunger: & they that drynke me, shall thirde the more. Who is hekeneth unto me, shall not come to confusions: and they that waite in me, shall not offend. They that make me to be knowe, shall have euerydaye lyfe.

Exod. 24. 8 All these thynges are the boke of lyfe, the couenant of the best, and the knowledge of the truth. Moses commaundeth the law in the preceptes of ryghtousnesse, for an heretage vnto the house of Jacob, and commaunded the promysse vnto Israel. Out of Dauid his seruante, he ordeyned to saye by a moost myghty kyng, styng in the state of honour for evermore. This spelleth with wysdome, lyke as the house of Epyon, and as the house of Egipt, when the newe frutes are a geowynge.

Isa. 41. 10 This bringeth a plenteous understanding like Euphrates: and filleth it by as Jordan in the tyme of haruest. This maketh natures to breake forth as the legde, and as the water Egipt in the haruest. The spyl had not knowen her plesure, nomore shall the last seke out the ground of her. For her thought is fuller then the see, and her counsell is profounder then the greates depe.

I wysdome have cast out floudes. I am as a grete waterbroke out of the mount. I am as the ryuer Dour, and as a water condree am I come out of the garden of pleasure. I sayd: I will water the garden of my younge plantis, and fyll the frute of my byrch. So my water broke became a crydng grete, and my crye appoynted vnto the see. For I make heare to be vnto all men, as light as the saye in the mynne, and I shall make it to

be euer the clearer, I will pearle thow all the lower partes of the earth. I will lye upon all such as styte, and lyghen all them that put their trust in the Lord. I shall yet pouer out doctrine, lyke as prophete, and leave it vnto such as like after wysdome, and their generations shall I neuer faile, vnto the holy euerydaye worlde. Beholde howe that I have not laboured for my selfe onely, but for all them that seke after the truth.

C Of the thynges which please God, and of the which he hateth. Of anye thynges I be not to be wylle, and of the tenth: chesly of the mayne of a woman.

CAPL XXV.

The thynges there are, that my spete I sauoureth, whiche be also allowed before God and men: The vertye of the chyn, the loue of neighbours, and man and wyfe that age will to gyther.

These thynges there be whiche my soule hateth and I betteyly abhorre the lyfe of them. A poore man that is proude. A rich man that is a lyer, and an olde bodye that doerth, and is vnchaste.

If thou hast gathered nothyng in thy youth, what wyte thou fynde then in thyne age? How pleasaunt a thyng is it when graye headed men are disceite, and when the elders can geue good counsell? How comly a thyng is wysdom vnto aged men: vnto understanding and counsell is a gloriouse thyng. The crowne of olde men is to haue moche reverence, and the feare of God is their wyf.

C There be nyne thynges, whiche I haue lodged in my herte to be happye and the tenth wyll I tell forth vnto men with my tonge. A man that wyll be iust, hath more of his chyldren, and seeth the fall of his enemyes. Well is hym that dwelleth with an honest wyfe of understandinge, and that hath not faile with his tonge, and that hath not bene sayne to serue such as are vanyte for hym. Well is hym, that fyndeth a saythful frend, and well is hym, whiche taketh of wysdom to an eare that heareth hym.

How grete is he that fyndeth wysdome and knowledg? Yet is he not alone hym, that feareth the Lord. The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Vnto whom it shall be belphened, that heareth it sayd: The feare of God is the begynnyng of his loue, and the begynnyng of sayth is to cleare faith vnto it. The begynnyng of the herte is a punishment, and the wychednes of a woman goeth aboue all. All punishment and plage is nothyng in comparison of the plage of the herte, even so all wychednes is nothyng to the wychednes of a woman.

What so euer happeneth vnto a man, is nothyng in comparison of it, for his capill wyll

killers be vnto hym: and all vengeance is nothyng to the vengeance of the enemye.

There is not a moze wyched hee then the hee of the serpent, and there is no wyath as the wyath of a woman. I will rather dwell with a lyon and dragon, then to kepe house with a wyched wyfe. The wychednesse of a woman chaungeh her face, she shall most fill her countenance as it were a Beer, and as a sack shall she wythe it among the neyghbours. Her husbnde is brought to shame among his neyghbours, and when he beareth it, it maketh hym to spghe. All wychednesse is but lyte to the wychednesse of a woman, the porcion of the vngodlye shall fall vpon her.

Lyke as to clyme by a sandye waye is to the lere of the aged, euen so is a wyfe full of wythes to a spyl quete man. Take not to narrowly vpon the bewtye of a woman, lest thou be prouoked in desyre toward her. The wyath of a woman is dishonoure and grete confusion. If a woman get the mastre, then is the contrarye to her husbnde. A wyched wyfe maketh a soyre herte, an heuye countenance, and a deed wounde. Of the woman came the begynnyng of synne, and thowowe her we all are deed. Gyue thy water no passage, no not a lytle, neyther geue a wyched woman her wyll. If she walke not after thy bynde, she shall confounde the in the syghte of thy enemyes. Cut her of then frome thy selfe, that she do not alwaye abuse the.

C The praye of a good woman. Of the feare of the thynges, and of the fourth. Of the feare of the broken woman. Of the thynges that cause sorrowe, and of the thynges whiche moueth wyath. It is hard to fynde a marchante without dyllyte, of a sturmer without synne in his tonge.

CAPL XXVI.

Happy is the man that hath a vertuous wyfe, for the nombze of his peres shall be double. An honest woman maketh her husbnde a ioyfull man, and she shall fyll the peres of his lyfe in peace. A vertuous woman is a noble gyfte, whiche shall be geuen for a good porcion, vnto such as feare God. Whether a man be ryche or poore, he maye haue euer a mery herte, and a cherefull countenance, there be thre thynges that my herte feareth, and my face is afraied of the fourth. Treason in a crite, a feyrcyous people, and noyson tonges, all these are heuier the deeth. But whoe one is gelous ouer his wyfe, it byngeth payne and sorowe vnto the herte: and a woman that tellet oute all thynges, is a scourge of the tonge. When one hath an enly wyfe, it is euen as when an vnlyphre part of ane must dyuue togyther, be that getteth her, getteth a scorpion. A broken woman is a grete plage, for she can not couer her own name.

The hoynesse of a woman maye be knowen in the pryde of her eyes, and eyelodes. If thy daughter be not wamefast, tolde her straytlye, lest she abuse her selfe

thowow outmoch lybertie. Beware of all the dyshonoure of her eyes, and marueyle not yf she do agaynst the. Lyke one that goeth by the waye and is thurlye, so shall she open her mouth, and drynke of euery nyxe water that she maye get. By euery hedg shall she fynde downe, and open her quiver to euery arrowe. A souynge wyfe reioyseth her husbnde and fedeth his bones with her wysdome. A woman of fewe wordes, is a gyfte of God, and to a well nurtoured mynde maye nothyng be compared.

An honest and manerly woman is a gyfte aboute other gyftes, and there is no weyghte to be compared, vnto a mynde that can rule it selfe. Lyke as the sunne when it aryseth, is an ornament in the hygh beate of the Lord: so is a vertuous wyfe the beaute of all her house. Lyke as the cleare lyght is vpon the holy candell, so is the beaute of the face vpon an honest body. Lyke as the golden pylfers are vpon the lockets of spure, so are the saye legges vpon a woman that hath a constant mynde. Perpetuall are the foundacions that be layd vpon a hole stony rocke, so are the comaundementes of God vpon an honest woman.

There be two thynges that grene my herte and in the thynde is displeasure come vpon me. When an experte man of warre suffreth scarcenes and poverty. When men of vnderstandynge and wysdome are not set by: And when one departed frome rightousnes vnto synne. Who is both such, the Lord hath prepared hym vnto the sword. There be two maner of thynges, whiche me thynke to be harde and perillous. A marchante can not lyghtly kepe hym frome wronge, neyther a sturmer hym selfe from synne.

C Of the poore that wolde be ryche. The probabon of the man that feareth God. The vnconstancye of a foole. The secretes of a frende are not to be vttered. The wyched ymagyneth euil, whiche reuoluneth vpon hym selfe.

CAPL XXVII.

Because of pouertie haue many one offe ded: and he that seeth to be ryche, eueneth aspyde. Lyke as a nayle in the wall sytheth fast betwixt two stones, euen so doth synne lye betwixt the byer and seller. If he holde hym not dyligently in the feare of the Lord, his house shall soone be overthrowen. Lyke as when one sytheth, the sythynes remaineth in the sue: so remaineth there some vndeane thyng in the thoughte of man. The ouen proueth the potters besell so both temprayon of trouble tye ryghtous men. The tye of the felde is knowen by his frute, so is the thought of mans herte knowen by his wordes.

Prayse no man excepte thou haue herde hym, for a man is knowen by his wordes. If thou folowest rightousnes, thou shalt see by

her, a put her vpon the as a saye garment. And thou shalt dwell with her, and she shall defende the for ever, and in the day of know ledge, thou shalt fynde redress. The bydes reforte vnto they lyke, so dothe the fruche vnto them that be occupied withall. The iron wayteth for the the praye: so do the synners lurk vpon the workers of wyckednes. The talking of him that feareth God, is no thyng but wylsome: as for a fool, he chaungeth as the wynde. If thou be amonges the vnderstande, kepe thy wynde to a conuenient tyme, but amonge such as be wylle, speake on hardly. The talking of a fool is an abhominacion, and they spere is voluptuynesse and withoute. Douth swearing maketh the heere to stand up, and to argue with such, as peth the cases.

Ecclesi. 1. 2. 3.

The wyse of the proude is bloudshedding, and they blaspheminge is heuie to beare. Who so discovereth secretes, loseth his credence, and synneth as frende after his will. Haue thy frende, and bynde thy selfe in faithfulness with him: but if thou betwixt his secretes, thou shalt not get him agayne: for lyke as the man is that destroyed his enemy, so is he also that believeth falsly in his frende.

As for as one that letteth a byde go out of his hand, can not take her agayne: turn so thou, if thou givest out thy frende, thou canst not get him agayne: Yea thou canst not come by him, for he is to farre of. We is vnto the as a roo shaped out of the snare, for his soule is wounded. As for woundes, they may be bounde by agayne, and an euill word may be reconciled: but who so betwixt his secretes of a frende, there is no more hope to be had vnto him.

Prover. 1. 2.

He that winketh with the eyes, smaggeth some euill, and no man shall take hym from it. When thou art present, be thou hye commende and praye thy wynde, but at the laste, he shall turne his tale, and shall vnderstande thy sayinge. Many thynges haue I hated, but not hynde is euill, for the Lord he himselfe also abhorreth such one.

Eccl. 1. 2.

Who so castrerh a stone on hye, it shall fall vpon his owne heed: and he that smyteth idlye, woundeth him selfe. Who so dygeth a pye, shall fall therein: and he that layeth a snare, shall be taken in it himselfe. Who so gyueth a wycked naysome counsell, it shall come vpon hym selfe, and he shall not knowe from whence. The proude blasphemie and are scornfull, but vengeance lurketh for them as a lea. They that reioyce at the fall of the righteous, shall be taken in the snare, anguished of herte shall consume them before they dye. Anger and rage out of the are two abhominable thynges, and the vngodly hath them both vpon hym.

We ought not to desyre vengeance, but to forgive the offence. Of the byes of the tongue, and of the dangers thereof.

Howbeit seeketh vengeance, shall fynde vengeance of the Lord. Who so keepeth hym from his synne, shall kepe hym from his synne. Forgyt thy neyghbour the hurt that he hath done the, and so shall thy synnes be forgyuen the also, when thou prayest. And that beareth hatred agaynste an other, how dare he desyre forgyuenesse of God? He that desyreth mercy to a man whiche is lyke hym selfe, how dare he aske forgyuenesse of synnes? He that is but fleshe, beareth hatred and heareth it, who will intreate for his synnes? Remember the end, and let enmitie passe whiche seeketh death and destruction, and abyde thou in the commandementes. Remember the commandement, so shall thou not be rygourous ouer thy neyghbour. Synne vpon the couenant of the hygh, and forgyue thy neyghbours iniquite. Beware of synne, and thou shalt make thy synnes fewe. For an angere man synneth vngodly and the vngodly synneth vngodly and putterh discorde amonges them that be at pear. The more wode there is, the more vehement is the fyre: and the myghter the men be, the greater is the wrath: so the longer the synne endureth the more it burneth.

An hasty bysnyng synneth a fyre, and an hasty synne sheddeth bloud. If thou blaste the synne: it shall burne: If thou spee vnto it: it goeth for the, and bothe these go out of thy mouth. The slanderer and duble tongued is curst, for many are that be leered secretly he at vngodly. The thynge hath disquyeted many one, and dyed them from one lande to an other. Stronger is the hath it broken downe, and ouerthrowen the houses of great men. The thynge hath called out many an honest woman, and robbed them of their labours. Who so berkeueth vnto such, shall neuer synne rest dwell safely. The stroke of the rodde maketh yddlers, but the stroke of the tongue synneth synners in sundrie. There be many that haue perished with the sword, but many mothe come the tongue.

Well is hym that is kepte from an euill tongue, and commeth not in the anger thereof whiche draweth not the yoke of such, and is not bounde in the bandes of it. For the yoke thereof is of syn, and the band of it of deie. The deare, thereof is a very euill deare: yett more better for any, then such a tongue. And the fyre of it maye not oppresse them that feare God, and the flame thereof maye not burne them. Such as for sake the Lord, shall fall therein: and it shall burne them, and no man shall be able to quene it. It shall fall vpon them as a lion, and deuoure them as a Leopard. Thou beddest thy goode thynges: why dost thou not rather make doyes and barres for thy mouth? Thou sayest thy goode and sinner: why dost thou not way thy mores also vnto falsly? Beware that thou synne not in thy tongue: so shall before thyne enemies, that laye wait for the.

How we ought to lende our money, and do almes. Of a saythfull man answering for his frende. Of the synne and of the synne.

CAPL

XXIX.

Who so will shewe mercy, let hym lende vnto his neyghbour: and he that is hable let hym kepe the commandement. Lende vnto thy neyghbour in tyme of his need, and paye thou thy neyghbour agayne in due season. Kepe thy word, and deale faythfully with him, and thou shalt alway fynde the thyng that is necessarye for the. Where haue ben many, that when a thyng was lent them, reckened it to be founde, and made the trauayle and labour that had helped them. While they receyue any thyng, they hym the handes of such as gyue them, and for their neyghbours good they humble their voyce. But when they shoulde paye agayne, they kepe it backe, and gyue euill wordes, and make many excuses by reason of the tyme: and thoughte he be hable, yet gyue he scarce the halfe agayne, and reckeneth the other to be founde. And if he withhold not his money, yett he be an enemye of hym, and that vnderstande.

Be payeth hym with cursyng and rebuke, and gyue hym euill wordes for his good dede. There be many one whiche are not glad for to lende, not because of euill, but they feare to lose the thyng that they lende. Yet haue thou patience with the simple, and wholde not merce from hym. Helpe the poore for the commandementes sake, and let hym not go empty from the by cause of his necessitie. Let thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commandementes of the Lord, and so shalt it byrge the more profyte thyn golde. Laye by the almes in the handes of the poore, and it shall kepe the from all euill. A mans almes is a purse with hym, and shall kepe a mans fauour, as the rpyle of an eye: and afterwarde shall it arpe, and paye euery man his reward vpon his heed. It shall fyght for the agaynst thyne enemies, better then the hyde of a gyante, or spere of the myghty.

A good honest man is surety for his neyghbour, but a wicked person letteth hym come to shame. Forgyt not the frendshipp of thy surety, for he hath gyuen his soule for the. The vngodly despyseth the good dede of his surety, and the vngodly man and ingrate, letteth his surety in daunger. Some man prayeth for his neyghbour: and when he hath lost his honesty, he shall forsake hym. Suretyship hath destroyed many a rich man, and remoued them as the waues in the see. Whiche people hath it dyuen away, and caused them to wandre in strange countreies. An vngodly man, transgressinge the commandment of the Lord, shall fall in to an euill suretyship: and though he force hym selfe to get out, yett shall he fall in to iudgement.

Helpe thy neyghbour out after thy power, and beware that thou thy selfe fall not in such det. The chiefe thyng that kepeth in the life, is water and bread, clothyng and lodgyng to couer the shame.

Better is it to haue a poore lyuynge in a mans owne house, then delicate fare amonge the strange. Be it lytle or moche that thou hast, hold the content withal, and thou shalt not be blamed as a vacabonde: for a myste- rable lyfe is it to goe frome house to house: and where a man is frende, he dare not open his mouth. Though one be lodged, and haue meate and drynke, yett shall he be taken as a wythe, and heare many bytter rough wordes, namely thus: Go thy waye thou stranger, and prepare a table for thy selfe, and fede me also of that thou hast. Awaye thou stranger (so that he regardeth his honoure no more) my brother cometh in to my house, and so he tellet hym the necessitie of his house: these thynges are heuie to a man that hath vnderstandyng: namely the forbydyng of the house, and that the lender calleth hym in the tette.

Of the correction of chyldren. Of the commodite of health. Death is better then a forowfull lyfe. Of the wysdome. Of the ioye and forow of the herte.

CAPL

XXX.

Who so loueth his chyld, holdeth hym vnto vnder correction, that he may haue ioye of hym afterwarde, and he be greoue not after his neyghbours doyes. He that teacheth his sonne, shall haue ioye in hym, and neede not to be ashamed of hym amonges his acquaintance. Who so enfourmeth and teacheth his sonne, greueth the enemye: and he for his frendes he maye haue ioye of hym. Though the father dye, yett is he as though he were not deed: for he hath left one behynd hym, that is lyke hym. In his lyfe he saw hym, and had ioye in hym, and was not forye in his deathe, neyther was he ashamed before the enemyes. For he left behynd hym an auenger agaynste his enemyes, and a good doer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes togyther, and his herte is greued at euery crye. An vngodly herte wyl be hard, and a wanton chyld wyl be wyllfull. If thou byrge by thy sonne delicately: he shall make the afraide: and if thou playe with hym, he shall byrge the to heuynesse. Laughe not with hym, lest thou wepe with him also, and lest thy tette be set on edge at the last.

Gyue hym no lybertie in his pouche, and excuse not his folye. For he doth his necke while he is yonge, byt hym vpon the synes while he is yett but a chyld, lest he ware stubborn, and giue no more forre of the, and so shalt thou haue heuynesse of soule. Teache thy chyld, and be diligent therein, lest it be crye.

thy shame. Better is the poore being hole & strong, then a man to be ryche & not to haue his helthe. Healethe and welfare is aboue all golde, and a hole bodye aboue all treasure. There is no ryche about a sound body, and no ioye about the ioye of the herte. Deaeth is better then a wretched lyfe, or continuall sycknesse. The good thynges that are put in a close mouth, are like as when meat is layd vpon the graue.

Daniel. What good dothe the offeringe vnto an ydell? for he can neither eate, taste, nor smel. Euen so be that is chased of the Loyde, and heareth the rewardes of iniquite. He seeth with his eyes, and groweth lyke a gelded man, that lyeth with a virgyn and sygeth. Gyue not ouer thy mynd in to heuynesse, and bere not thy self in thyn owne counsel. The ioye and cherefulness of the herte, is the lyfe of man, and a mannes gladnesse is the prolongynge of his dayes. Loue thyn owne soule, and comforte thyn herte: as for sorowe and heuynesse, byue it farre from the, for heuynesse hath slayne many a man, and byngeth no profyte. Zeale and anger shorten the dayes of the life: carefulnesse and sorowe, bynge age before the tyme. Vnto a mercy herte eury thyng hath a good taste, that he tasteth.

We ought to gyue diligent hede to honestye. Of them that take payne to gather ryches. The prayse of a ryche man without a fault. We ought to bypokennesse, and to folowe sobriety.

CAPL XXXI.

Timot. Hauayle and carefulnesse for ryche taketh awaye the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh euer by lyke as great sycknesse byraket the slepe. The ryche hath great labour in gatherynge his ryches together, and then with the pleasure of his ryches, he taketh his rest, and is refreshed: but who so labourerth and prospereth not, he is poore: and though he leue of, yet is he a begger. He that loueth ryches, shall not be iustified: and who so foloweth corrupcion, shall haue ynoughe therof. Many one are come in grete myfortune by the reason of golde, and haue founde theyr destruction before them. It is a tree of fallynge vnto them that offre it by, and all suche as be foolyshe fall therein.

Wretched is the ryche which is found without blemish, and hath not gone after golde, ne hoped in money and treasures. Where is there suche one, and we shall commend him, and cal him blessed, for great thynges dothe he amonget his people. Who so is tried, and founde perfect in suche thynges, shall be commended and prayed. Who myght offende, & hath not offended: who could do euill, & hath not done it? Therefore shall his good be stablished, & the hole congregacion shall declare his aduices. If thou lye at a great mans ta-

ble, open not thy mouth wyde vpon it, and make not many wordes. Remembere that an euill eye is a shewe.

What thyng created is worse then a wicked eye? therfore wretch it before eury mans face: Laye not thyn hande vpon eury thyng that thyn eye seeth, and styue not with hym in the dyshe. Wonder by thy selfe what thy neyghbour wolde saye haue, and be discrete in eury poynte. Eate the thyng that is set before the manerly, as it becometh a man, and eate not to moche, lest thou be abhorred. Leue thou of fynde of all by cause of nourtoure, lest thou be he whom no man maye satisfie, whiche maye tourne to thy decaye. When thou syttest amonget many men, teache not thyn hande oute fynde of all. Howe well contente is a wylde man with a lytle wyne: so that in slepe thou shalt not be sycke therof, nor sele anye payne. A swete holisome slepe shall suche one haue, and fele no inward greife. He resteth by bytymes in the moynge, and is well at ease in hym selfe. But an vnfaciable eate sleepeth vngquietly, and hath ache and payne of the body. If thou seest that thou hast eate to moch, aryls go thy way, cast it of thy stomache, and take thy rest.

My sonne, heare me, and despyse me not: and at the laste thou shalt fynde as I haue tolde the. In all thy wordes be diligent and quyet, so shall there no rycknesse happen vnto the. Who so is lyberall in dealynge oute his meate, many men shall blese hym, and prayse him with theyr lippes: and the same is a sure token of his loue and saythfulness. But he that is vnfaithful in meate, the hole cytre shall complaine of hym: and that in a sure experyence of his infidelitie and wickednesse. Be not thou a wyne bybber, for wyne hath destroyed many a man. A be fyre proueth the harde yron, euen so dothe wyne proueth the hertes of the proude when they be dronken.

Wyne soberly dronken, quickeneth the lyfe of man. If thou bynkest it measurably thou shalt be temperate. What life is it, that maye continue without wyne? Wyne was made frome the begynnyng, to make men glad, and not for dronkennesse. Wyne merrily dronken, is a reioyng of the soule and bodye. But if it be dronken with excess it maketh bytternesse and sorowe vnto the mynde. Drunkennesse fylleth the mynde of the foolish with shame and ruyne, miniseth the strengthe, and maketh woundes. Rebuke not thy neyghbour at the wyne, and despyse hym not in his myrth. Gyue hym no despyfull wordes, and prease not vpon hym with contrary saynges.

Of the dyscription and prayse of the preacher, and of the hearer. Of the lease, sayth, and confidens of God.

CAPL

XXXII.

Yf thou be made a ruler, extoll not thy selfe therein, but be thou as one of the people. Take diligent care for them, and loke well therto: and when thou hast doone all thy dutye, yet the downe, that thou mayest be merie with them, and receyue a crowne of honour, take wysely and honestly. For wysdome becommeth the eyght well. Hynder not musyck. Speke not where there is no audyence: and poure not forth the wysdome oute of tyme, at an importunitie. Lyke as the Carbuncle stone shyneth that is set in golde, so dothe a longe garrysh the wyne stak: and as the Smaragde that is sette in golde so is the sweetnesse of musyck by the myght of wyne.

Thou yonge man, speake that becommeth the, and that is profitable, and yet scarce when thou art wyse asked. Comprehende moche with fewe wordes. In manye thynges be as one that is ignorant, gyue care, & hold thy tong withall. If thou be amonget men of hire auctoritie, desire not to compare thy selfe vnto them: and when an elder speake, make not thou many wordes therein. Be for the thorder goeth lyghtenynge, and be for nourtoure and shamefastnesse goeth loue and fauour. Stand by bytymes, and be not the last, but get the home lone, and thre take thy payme, and doo what thou wylt: so that thou do no euyl, and despyse no man. But for all thynges gyue thankes vnto hym that hath made the, and repleynshed the with his goodes.

Who so feareth the Loyde, wyll receyue his doctryne: and they that get them to him bytymes, shall fynde grace. He that seeth & laboureth, shall be fylled withall: as for him that is but farned, he wyll be offended therat. They that feare the Loyde, shall fynde the iudge ment, and theyr ryghousnesse shall be kindled as a lyght. An vngodly man wyll not be reformed, but can delpe hym selfe with the example of other in his purpose. A man of vnderstanding despyseth no good counsel: but a wyde and proude body hath no feare. My sonne, do nothyng without aduysment, so shall it not repent the after the dede. So not in the waye where thou mayst fall, ne where thou mayst stumbe against the stone. Gyue not thy selfe in to a laborious slipperry way, and beware of thyn oxe chylde. In all thy wordes put thy truste in God frome thy holt herte, for that is the keepynge of the commendementes. Who so bileueth Gods word taketh hede to the commendementes: and he that putteth his truste in the Loyde, shall want nothyng.

The despyerance of him that feareth God. The answer of the wyle. The lytel despyerance of a fool. Who is in the hande of God, as the earth is in the hande of the potter. We ought not to dispole oure selues, to become subiect to other.

CAPL

XXXIII.

There shall no euyl happen vnto hym that feareth God, but when he is in temptation, the Loyde shall deliuer him. A wyse man hateth not the lawe, but an ypocrite is as a thyp in a ragynge water. A man of vnderstandynge gyue credence vnto the lawe of God, and the lawe is saythfull vnto hym.

We sure of the matter, then talke therof: We fynde well instructe, then mayest thou gyue answere. The herte of the foolyshe is lyke a cartte whele, and his thoughtes ren about lyke the arel tree. Lyke as a wylde horse that neyeth vnder eury one that sitteth vpon hym, so is it with a scornfull frende. Why doth one daye excell an other, seynge all the dayes of the yere come of the sunne? The wysdom of the Loyde hath so parted the asunder, and so hath he ordeyned the times and solemne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the ground, and out of the earth of Adam.

In the multitude of science hath the Loyde sundered them, and made theyr wayes of diuers facyons. Some of them hath he blessed, made moche of them, halowed them, and claymed them to hym selfe. But some of the hath he cursed, brought them lowe, and put them out of theyr estate. Lyke as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him that made them, so that he may gyue them as it lyketh hym best. Agayne euyl is good, and agayne deathe is lyfe: so is the vngodly agayne suche as feare God. Beholde thus all the workes of the byghest, and there are euer & two agayne two, and one set agayne an other. I am awaked by last of all, as one that gathereth after in harvest. In the gyftes of God and in his blessinge I am increased, and haue fylled my wyne presse lyke a grape gatherer. Beholde how I haue not laboured onely for my selfe, but for all suche as loue nourtoure and wysdome.

Heare me, O ye greute men of the people, and harken with your eares ye rulers of the congregacio. Gyue not thy sonne, and wife, thy brother and frend power ouer the, while thou lyest: and gyue not awaye thy substaunce, and good to an other, lest it repent the, and thou be fayne to begge therfore thy selfe. As longe as thou lyest and hast byeth, let no man chaunge the: for better it is thy chylde to praye the, then that thou shouldest be fayne to loke in theyr handes. In all thy wordes be excellent, that thy honoure be neuer slayned. At the tyme when thou shalt ende thy dayes, and fynishe thy lyfe, distybutte thyn enherytaunce. The foddre, the tohyp, and the burden belongeth vnto a felle: Meate, correction, and worke vnto the seruant.

If thou set thy seruante to labour, thou shalt fynd rest. But if thou let him go ydle, he shall seke lybertie. The yoke and the whip bowe downe the necke, but tame thou thy

hgh. g. euyl

enyll seruauit with bondes and correction. Send hym to labour, that he go not yble: for yblynde byngeth moche euyl. Set hym to worke, for that belongeth vnto hym, and becommeth hym well. If he be not obedyence, bynde his fete, but do not to moche vnto him in any wyse, and without discrecion do no thyng. If thou haue a faythfull seruauit, let hym be vnto the as thynne owne soule, for in bloud hast thou gotten hym. If thou haue a seruauit, holde hym as thy selfe, for thou haste made of hym as of thy selfe. If thou intreatest hym euyl, and kepest hym hard, and makest hym to be proude, and to ren awaye from the, thou canst not tel what waye thou shalt see hym.

Of dreames, bynnacions, and enchauntemetes. we ought to confute vayne hope, and lyinge. The praye of them that feare God. Of dyuers workes of men. God doth not allowe the workes of an vn faythfull man.

CAPL. XXXIII.

Vnyse people begile them selues with vayne and discreffull hope, and soles trust in byemes. Who so regardeth byemes, is lyke hym that wil take holde of a shadowe, and folow after the wynde: Euen so is it with apperaynges of byemes. Before the face is the lyknesse of a face. Who can be clyssed of the vnclene? What truch can be spoken of a lyar? Sothsayinge, witchcraft, sorcerye and byemyng is but vancie: lyke as when a woman traunyleth with chyld, and hath many fantasyes in her dert. Where as suche visions come not of God, sette not thynne hert vpon them: for byemes haue discreued many a man, and they failed that put their trust therein.

The lawe that he fulfilled without lyes, wisdom is sufficient to a faythfull mouth. A wyse man that is well instruct, vnderstandeth moche, and he that hath good experience can talke of wisdom. He that hath no experience knoweth lyte, and he that erreth can tel moche wychednesse.

When I was yet in erreure, I learned moche also: yea I was so lerned, that I could not expresse it all, and came oft in peryl of death the rouer, tyll I was deliuered frome it. Nowe I se that they whiche feare God, haue the ryght spirite: for they hope standeth in hym that can help them. Who so feareth the Lorde, standeth in awe of no man, and is not afraid, for the Lorde is his hope and comfort.

Blessed is the soule of hym that feareth the Lorde: In whome putteth he his trust? who is his strengthe? for the eyes of the Lorde haue respect vnto them that loue hym. He is their mighty protection and strong ground: A defence for the heate, a refuge for the hate none daye, a succoure for trouble, and an helpe for fallynge. He setteth vp the soule, and lyghteneth the eyes: he gyuech healethe, lyfe, and blessing. He that gyuech an offering

of vnyghtous good, his offeringe is refused: and the scornfull dealynges of the vnyghtous please not God. God hath no de lyte in the offeringes of the vnyghtous, neither maye synne be reconcyled in the multitude of oblations. Who so byngeth an offeringe oute of the goodes of the poore, dothe euen as one that kylleth the soule before the face of the Lorde.

The byed of the nedeful is the lyfe of the poore: he that defraudeth hym therof, is a man of bloode. Who so robbeth his neyghbour of his lyuynge, dothe as grete synne as though he slewe hym to deathe. He that defraudeth the labourer of his bye, is a bloudshedder. When one buyldeth an other byeketh downe, what profyte haue they then but labour? When one prayeth, and an other curseth, whose voyce wyll the Lorde heare? He that wasteth hym selfe by cause of a deed bodye, and then toucheth the deed agayne, what dothe his wastynge? So is it with a man that fasteth for his synnes, and dothe them agayne: who wyll heare his prayer? What dothe his fastynge helpe hym?

It is well done to praye and to do sacrifice. The prayer of the fatherlesse, and of the wyddowe: and of hym that humbleth hym selfe.

CAPL. XXXV.

Who so kepeth the lawe, bringeth offeringe ynough. He that holdeth fast the commandement, offereth the right helthof fring. He that is thankfull, and recompenseth, offereth synne floure. Who so is merciful and gyuech almes, that is the ryght thakof fring. God hath pleasure whi one departeth from synne, and for sake vnyghtousnesse, reconcil leth vs with hym.

Thou shalt not appere empty before the Lorde, for all suche is doone by cause of the commandement. The offeringe of the ryghtous maketh the altier fat, and a sweete smel is it before the hysell. The offeringe of the ryghtous is acceptable vnto God, and shall neuer be forgotton. Gyue God his honoure with a cherefull eye, and kepe not backe the frynges of thy bandes. In all thy gyftes shewe a mery countenance, and halowe thy trybes vnto God with gladnesse. Gyue vnto God, according as he hath caryed and prospered the, and loke what thynne hande is able, that gyue with a cherefull eye, for the Lorde recompenseth, and gyuech the seven times as moche agayne.

Gyue no vnyghtous gyftes, for suche wil he not receyue. Beware of vnyghtous offeringes, for the Lorde is a ryghtous iudge: and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the oppressed. He despyeth not the byere of the fatherlesse, nor the wyddow, when the pouerth oute her prayer before hym. Doth not God se the teares that runne downe the chekes of the wyddow? Heareth he

he not the complayne ouer such as make her to wepe? Who so serueth God after his pleasure that he accepted, and his prayer reacheth vnto the cloudes. The prayer of hym that humbleth hym selfe, goeth thorow the cloudes til he come vnto the. He wyll not be comforted, ne go her waye, tyll the hysell God haue respect vnto her, gyue true sentence, and performe the iudgemente. And the Lorde wyll not be slacke in commynge, ne tary long, tyll he haue smyten in funder the backes of the vnyghtous, and auenged hym selfe of the heathen: tyll he haue taken awaye the multitude of the cruell, and broken the scepter of the vnyghtous: tyll he gyue euery man after his workes, and rewarde them as they haue deserued: tyll he haue deliuered his people, mayn teryd they: cause, and reioyced them in his mercy. Howe saye a thyng is merrey in the tyme of an anguythe and trouble? It is lyke a cloude of rayne that cometh in the tyme of a drouthe.

A proper to God in the person of all faythfull men with the praye of a good woman.

CAPL. XXXVI.

How merrey vnto vs, O Lorde, thou God of all thynges. Haue respect vnto vs, shew vs the lyght of thy mercyes, and send thy feare among the heathen and straungers, whiche seke not after the: that they may knowe how that there is no God but thou, and that they may shew thy wonderous workes. Lyst by thynne hande ouer the outlandyshe heathen, that they maye lerne to knowe thy might and power. Like as thou art halowed in vs before them, so bring to passe that thou mayst be magnified also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou, O Lorde. Renewe the tokens, and chaunge the wonderous workes. Shewe thynne hande and thy ryghte arme gloriously. Rayse by thy indignacion, and poure out thy wrath. Take awaye the aduersarye, and smyte the enemye. Make the tyme shorte, remember thy covenant, that thy wonderous workes maye be prayled. Let the wrath of the fyre consume them that lyue so carelesse: and let them perishe, that doo thy people hurte. Smile in sondre the heed of the princes, that be our enemyes, and saye: there is none other but we.

Gather all the trybes of Jacob together agayne, that they maye knowe, howe that there is none other God but only thou, that they may shew thy wonderous workes, and be thy people and heritage, lyke as from the begynnyng. O Lorde haue mercy vpon the people that hath thy name, and vpon Israel whome thou haste lyghened to a ryghte borne sonne. O be mercyfull vnto Jerusalem the cite of thy Sanctuarie the cite of thy rest. Fyll syon with thy vnspeakable verities, and thy people with thy glory. Gyue witness

vnto thy creature, whome thou madest from the begynnyng, and rayse vp the prophetes that haue ben shewed in thy name. Rewarde them that wayte for the, that thy prophetes maye be found faythfull. O Lorde heare the prayer of thy seruantes at coryng to the blessinge of Aaron ouer thy people: that all they whiche dwell vpon the erth may knowe that thou art the Lorde the eternal God, which is from euerlastynge.

The hely denouret all meates, yet is one meat better then an other. Lyke as the tonge tasteth venyson, so doth an hert of vnderstandynge marke false wordes. A frowde herte gyuech heuynesse, but a man of experience listeth hym vp agayne. The woman receyuethe euery man, yet is one daughter better then an other. A saye wife reioyseth her husband, a ma loueth nothyng better. If he be louing and vertuous withal, then is not her husband lyke other men. He that hath gotten a vertuous woman, hath gotten a goodly possession: she is vnto him an helpe and pillar to her byd be relect. Where no hedg is, there goodes are spoyled, and where no houswife is, there the frendles mourne. Lyke as there is no credence gyuen to a robber that goeth from one cite to an other: So is not the man vile ned, that hath no ned, and must euer in where he may abyde in the night.

How a man should knowe frendes and collesers, and learne the company of a holy man.

CAPL. XXXVII.

Euery frende sayth, I wil be frendly vnto hym also. But there is some frende, which is onely a frend in name. Remayne there not beuynesse vnto deeth, when a companyon and frende, is turned to an enemy? A most wicked presumption: from whence art thou sprung vp, to couer the earth with falschod and discrey? There is some companion which in prosperitie reioyseth with his frende: but in the tyme of trouble he taketh parte agaynst him.

There is some companion that mourneth with his frende for the hely sake: but when trouble cometh, he taketh holde of the shyld. Forget not thy frend in thy mynde, and thynke vpon him in thy ryche. Euerye counsellor byngeth for the his counsell: neuertheless there is some counsellor but for his owne profyt. Beware of the counsellor, and be aduised afore wherto thou wilt vie him, for he wyll counsel for hym selfe. Least he cast the lot vpon the, and saye vnto the: Thy waye and purpose is good, and afterwarde he stande agaynst the, and loke what shall become of the.

Aske no counsell at hym that suspecteth the for an enemy, and hyde thy counsell from suche as hate the. Aske no counsell at a woman, edecurag the thinges that she longeth for: nor at a feartull and fayne herted body.

in matters of warre: or at a marchaunte; how deare he wyl chepe thy wares towarde his: or at a byer, of lyllynge: or at an enuyous man, of thanksgyvinge: or at the binnercyful, of louyng kyndnesse: or at the floutfull, of woxyng: or at an byelyng whiche hath no house, of profyte or wealth. (In yble body wolde not gladly heare speke of moche labour.) Take no suche folkes to counsell, but be diligent to seke counsell at a vertuous man that feareth God, suche one as thou knowest to be a heper of thy comfimentes, whiche hath a mynde after thyne owne mynde, and is soye for the when thou somblest.

End holde thy counsell fast in thyne herte: for there is no man moze saythful to kepe it then thou thy self. For a mans mynde is somtyme moze disposed to tel out, then to watch men that sit about in an hye place loyng about them. And about al this pray the hys that he wyl lede thy way in faithfulness and truthe. Before all thy woyses aske counsell fyrst, and ever thou doest any thyng, be well advised. And here be four thinges that declare a chaunged hert, wherout there spryngeth euil and good, both and lyfe, and a matter ful tong that habileth moche. Some man is apte and wel instruct in many thinges, yet very vayne of his owne wylle. Some man there is that can geue wyse and prudent counsell, and yet is he hard, and contynueth a begger: for that grace is not geuen him of God to be accepted. In other is robbed of al wisdom, yet is he wyse vnto hym selfe, and the frute of vnderstandyng is saythful in his mouth.

DA wyse man maketh his people wyse, and the frutes of his wisdom sayle not. A wyse man shall be plentifully blessed of God, and all they that he hym shall speke good of him. The lyfe of man standeth in the nombere of the dayes, but the dayes of Israel are innumerable. A wyse man shall obteyn saythfulness and credence among his people, and his name shall be perpetual. My sonne proue thy soule in thy lyfe, yet thou se any euill thing, geue it not vnto thy. For all thinges are not profitable for all men, neyther hath euery soule pleasure in euery thing. Be not greedy in euery eating, and be not to hasty vpon all meates. For excess of meates byngeth synnesse, and glory cometh at the last to an vnmeasurable hate: thorow glory haue many one perished: but he that dyeth hym selfe temperately, prolongeth his lyfe.

A Whistepon. In synnesse ought we to pray, and praye a Whistepon which heareth by prayer. The bewepynge of the deuo. Sadnesse. wysdom. And praynes of craftsmen.

CAPL XXXVIII.

Honour the Philicion: honour him because of necessity. God hath created him (for of the best cometh medycyne)

and he shall receyue gyftes of the kyng. The wysdome of the Philicion byngeth hym to great woxyng, and in the syght of the great men of this worlde, he shall be honourably taken. The Lord hath created medycyne of the earthe, and he that is wyse wyl not abhorre it.

Was not thy better water made swete in a tree, that men myghte lerne to knowe the vertue therof. The Lord hath geuen men wysdome and vnderstandyng, that he might be honoured in his wondrous woyses. With suche dothe he hys men, and taketh awaye theyr paynes: Of suche dothe the Apotecary make a confection, yet can no man performe all his woyses. For of the Lord cometh prosperous wealthe ouer all the earthe.

My sonne, despyse not this in thy synnesse, but praye vnto the Lord, and he shall make the hole. Vnto of from synne, and order thy handes aright: cleane thyne herte from all wyckednesse, geue a swete sauored offeringe, and the fyne floure for a token of a remembrance: make the offeringe fatte, as one that gyueth the first frutes, and geue rowme to the Philicion. For the Lord hath created hym: let hym not goo frome the, for thou haste neede of hym. The houre maye come, that the synne maye be helpe the to wyse theym, when they praye vnto the Lord, that he maye recouer, and get healtie to lyue longer. He that synneth before his maker, shall fall in to the handes of the Philicion.

My sonne, byngye for the thy teares ouer the dech, and begyn to mourne as yf thou hadst suffred grete harme thy selfe: and then couer his bodye after a conuenient maner, and despyse not his buryall. Ensoyng thy self to wepe and prouoke thy self to mourne and make lamentation expediently, and that a daye or two, lest thou be euill spoken of: and then comforte thy selfe because of the heuynesse. For of heuynesse cometh deathe the heuynesse of the herte breaketh strength. Heuynesse and powertie geueth the herte in temptation and offence. Take no heuynesse to herte, dryue it awaye, and remember the last thinges. For get it not for there is no turning again. Thou shalt do him no good, but hurt thy self. Remembre his iudgement, thynke also shall be lyke wyse: vnto me yester daye, vnto the to daye. Let the remembrance of the dech craue in his rest, and comforte thy selfe agayne ouer hym, seing his spirite is departed from him.

The wysdome of the scribe is at conuenient tyme of rest: and he that ceaseth from exerceise and labour, shall be wyse. He that holdeth the plough, and hath pleasure in ploughyng and byngyng the oxe, and goeth about with such woyses, he can speake of oxe. He setteth his herte to make for oxe, and is diligent to geue the hys fodder. So is euery carpenter also and workman that labouryth byll nyght and daye: he earneth, geueth and cutteth oute, and his desire is in

sonde connyng thynges, and his herte ymagineth, howe he maye connynglye cast an ymage his diligence also and watchyng perfourmeth the woike. The yronsmith in hys maner bydeth by his synne, and bothe his diligence to labour the yron. The vapour of the fyre bycureth his fleshe, and he must fyghte with the beate of the fornice. The noise of the hammer soundeth euer in his eares, and his eyes loke still vpon the thing that he maketh. He hath set his mynde there vpon, that he wyl make out his woike, and therefore he watcheth, how he maye set it out, and byngye it to an ende.

So both the potter by his woike, he turneth the whelle about with his fete, he is diligent and carefull in all doynges, and his labour and woik is without nombre. He fasteneth the clape with his arme, and with his fete he tempereth it. His hert ymagineth how he maye make it pleasaunt, and his diligence is to cleanse the ouen. All these hope in theyr handes, and euery one thynketh to be connyng in his woike. Without these maye not the cyties be manteyned, inhabited nor occupied: yet come they not byge in the congregacyon: they vnderstand not the counsaunt of the lawe: they can not declare equite and iudgement: they can not synde out synners sentences, but they knowe them all the creature of the world: be manteyned: they praye conueniently only the work and labour of connyng.

A wyse man. The woyses of God. Vnto the good, good thynges do prosper: but vnto the euill, euill good thynges are euill.

CAPL XXXIX.

Hat aplyeth his mynde to vnderstand the lawe of God, doth diligentely like out wysdome of them of the olde tyme, and exercepeth hym selfe in the prophetes. He kepeth the saynges of famous men, and preacht to the vnderstandyng of darke sentences of wysdome. He sekerth out the mynre of secreete saynges, and exercepeth hym self therein continually. He doth seuer amonge grete men, and appeareth before the prynce. He goeth in to a straunge countrey, and traualleth thorow it: loke what good or euill is among men, he proueth it and sekerth it out. He purporeth in his hert, to reioyce early vnto the Lord that made him, and to pray before the byen God.

He openeth his mouth in prayer, and prayeth for his synnes. When a grete Lord wyl, he shall be fylled with the spere of vnderstandyng, that he maye then poure out wylle sentences, and geue thanks vnto the Lord in his prayer. He shall obeye his trespice, and lede his knowledge aright, and geue hym vnderstandyng of secreete thynges. He shall be reioyce in the science of his lernyng, and reioyce in the counsaunt of the lawe of the Lord. The hole congregacyon shall commend his wysdome, and it shall neuer be put out. The tyme

of byngye of hym shall neuer be forgotten, and his name shall conueyue frome one generation to another. His wysdome shall be spoke of, and the hole congregacyon shall openly declare his prayse. Whyle he lyueth, he hath a grete name then a thousande besyde: and after his deathe, the same name remaineth vnto hym. Yet wyl I speake of mo men of vnderstandyng, for I am ful as the moone.

Herken vnto me (ye holy brethren) chylde byngye forth frute, as the rose that is planted by the bykes of the selde, and geue ye a swete smell as Zebanias. Flourish as a rose garden, syngye a songe of prayse. O geue thanks vnto God ouer al his woyses. Syne glory and honoure vnto the Lord, vnto his prayse with your lippes.

Pea euen with a song of your lippes, with harpes and playeng, and in geuing thanks vnto hym. Say after this maner: All the woyses of the Lord are credyngye good, and all his commaundmentes are mete and conuenient in due season.

A man neede not to say: what is that? what is that? for at tyme conuenient they shall all be sought. At his commaundment the water was a wall, and at the woide of his mouth the waters stode still. In his commaundment is euery thyng acceptable and reconcyled, and his healethe can not be mynyshed. The woyses of all fleshe are before hym, and there is no thyng heyd from his eyes. He seeth frome euery synge to euery synge, and there is no thyng to wonderfull or byge vnto hym. A man neede not to saye what is this? what? for he hath made al thynges to do good vnto man. His blessing shall come ouer as the streame, and moysture the earth lyke a floure of water. As he maketh the water for drouth, so shall his wrath fall vpon the heuyn.

His wayes are playne and right vnto the iust, but the vngodly stumbe at them. For the good are good thinges created from the begynnyng, and euill thynges for the vngodly. All thynges necessarye for the lyfe of man are created from the begynnyng: water, fyre, yron and salte, mele, wheat, and hony mylke and wyne, oyle and clothyng. All these thinges are created for the best to the saythful: But to the vngodly shall all these thynges be turned to the hurt and harme. There be spirites that are created for vengeance and in their vngodlines haue they fastened their tormentes. In the tyme of the ende they shall poure out their strength, and payre the wrath of hym that made them. Fyre, hayle, hunger, and deathe: all these thynges are created for vengeance.

The teeth of mylde nopsome beastes, the scorpioun, scorpion, and the swerde are created also for vengeance to the destruction of the vngodly. They shall be glad to do his commaundmentes: and when he shall be ready vpon earth: and when their houre is come, they shall not outpasse the commaundment of the Lord.

Therefore haue I taken a good courage vnto

to me from the begynnyng, and thought to put these thynges in wyse, and to leaue them behynde me. All thynges of the Lorde are good, and he giveth cure one in due season, and when nede is, so that a man nede not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therefore praye the Lorde with herte and mouth, and gve thanks unto his name.

Many myscryes light in a mans lyfe. Al thynges passe awaye, but a myscrye and stable fayth remain. Of the blessing of the ryghteous, and pccogatione of the feare of God.

CAPL XL.

Mysecre of
lyte.

A Great treauayle is created for all men, and an heuie yoke upon all mens chylidren, frome the daye that they go out of their mothers wombe, tyll they be buried in the earth: the mother of all thynges: namely, their thoughtes and ymaginacions, feare of the herte, counsell, meditations, longynge and desyre, the daye of death: from the byrth that they are vpon the glorious state, vnto the lowest and most simple vpon the earth: from hym that is gloriously arrayed and weareth a crowne, vntill hym that is but homelye and simple clothed. There is nothyng but wyse, zeile, fearfulness, vnquyetnesse, and feare of death, rygurous anger and drye. And in the nyght when one shoulde rest and slepe vpon his bedde, the slepe chaungeth his vnderstanding and knowledg. A lyte as nothyng is in his rest, in the daye as well as in the daye of labour.

B The feareth and is vnquyeted in the blyss of his bet, as one that cenneth out of a batcapi: and in the tyme of heath he awaketh, and markeleth that the feare was nothyng. Such thynges happen vnto all fleshe, bothe man and best: but leueth to the vngodly. Mysecre of death, blyss of heuynge, drye and swete, oppression, hunger, destruction and punishment: these thynges are all created agaynst the vngodly, and for theyr sake came the floure also. All that is of the earth, shall turne to carch agayne: and all waters ebbe: agayne in to the see. All byrthes and vnrighousnesse shall be put awaye, but saythfulness, a truche shall endure for euer. The substance and goodes of the vngodly shall be dyed vpon, and lyte awaye as a water floure, and they shall make a sounde: lyke a greatchonle in the rapne.

L Lyke as the ryghteous relapseth when he openeth his hande, so shall the transgressours be fapne, when theyr goodes banyshe and consume a way. The chylidren of the vngodly shall not obayne many braynches: and the blyss of the ryghteous shall be as a water floure, and they shall make a sounde: lyke a greatchonle in the rapne.

Freendlyng and lyberalitye in the increase and blessing of God, is lyke a parabyse and garden of pleasure: such merye as a wynges

endureth for euer. To labour & to be content with that a man hath, is a swete pleasure: lyte and that is to fynde a treasure about all thynges. To beget chylidren and to reape the crite, maketh a perpetuall name: but an honest woman is more worthy then they both. Wine and mystrye reape the best, but the loue of wysdome is aboue them both.

D Wynges & harpunge make a swete noyse, but a frendly songe goeth beyond the both. Wynges epe deilyrly sauoure and beauty, but a grene scde tyme rather then they both. A frende and companion come together at a popynt, but aboute them both is a wyse that agreeth with her husband. One brother helpeth an other in the tyme of trouble, but almes shall deliuer more then they both. Solde and spere fasten the fete, but a good counsell is more pleasaunt then they both. Tempozall substance and strength lyte by the mynde: but the feare of the Lorde more then they both.

The feare of the Lorde wanteth nothyng and needeth no helpe. The feare of the Lorde is a pleasaunt garden of blyss, and nothyng so beautifull as it is. Wynges, lyte not a beggers lyfe, for better it were to dye then to begge. Wynges to laker to an other mans table, laker no thought for his owne lyfynge how to vpholde his lyfe, for he feareth hym selfe with other mens meat. But a wyse and wel nouetured man wyl beware thereof. Begging is swete in the mouth of the vngodly, but in his herte there burneth a fyre.

Of the remembrance of death. Death is not to be feared. A curse vpon them that forsake the law of God. Iacob name and laus. An exhortation to gve lyte vnto wysdome. Of what thynges a man ought to be ashamed.

CAPL XL.

O Death, how better is the remembrance of the, to a man that feareth red and to fynde in his substance and ryche, vnto the man that hath nothyng to bere him, and that hath prospered in all thynges, vnto hym that yet is hable to receyue meat? O death, how acceptable and good is thy iudgement vnto the nedfull, and vnto hym whose strength faileth, that is nowe in his age, and that in all thynges is full of care & fearfulness: vnto hym also in dyspayre, and hath no hope ne parice: be not thou afraid of death: remembre them that haue bene before the: & that come after the, this is a iudgement of the Lorde ouer al fleshe. And why wouldest thou be agaynst this pleasure of the byrth? Whether it be ten, an hundred, or a thousand yeres: death asketh not how long one hath lyued.

The chylidren of the vngodly are abhominable chylidren and so are they that kepe company with the vngodly. The remembrance of vngodly chylidren shall come to nought, and their posterite shall haue pccogatione

name and confusion. The chylidren complayne of an vngodly father: and why? for his sake they are rebuked and despyed. We be vnto you (O ye vngodly) which haue forsaken the lawe of the byghest God: ye be vngodly, ye shall be boine to curynge, ye be dye, the curse shall be poure vpon you.

All that is of the earth, shall turne to earth agayne: so go the vngodly also oute of the earth in to destruction. The sorowe of men is in their body: but the name of the vngodly shall be put out, for it is nothyng worth. Laboure to get the a good name, for that shall contynue sure by the, then a thousande grete treasures of golde. A good lyfe vnto the end of dayes, but a good name endureth euer.

Wynges, kepe wysdome in peace, for wysdome that is hyde, and a treasure that is not seene, what profit is in them both? A man that hyeth his foolyshe, is better then a man that hyeth his wysdome. Therefore be returned at my wordes: for it is not good, in all thynges and alwaye to be ashamed. True sayth must proue and measure it.

Be ashamed of hoynome before father and mother: Be ashamed of leysing before prince and men of authority: O synne, before the iudge and ruler: Of offence before the congregation and people: Of vnrighousnesse, before a companion and frende: Of theft, before the neyghbours. As for the truche of God and his couenaunte, be not ashamed thereof.

Be ashamed to lye with thyne elbowes vpon the byrd: Be ashamed to lye vpon barley: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to gve: Be ashamed also to lye vpon an other mans wyse, and to make many trynges vnto the with her mayden, or to stande by her bed syde. Be ashamed to vpholde thy kinde: when thou givest any thyng, call him not in the teeth with thall.

Secrecies maye not be opened. The lawe of God must be taught. A daughter. A woman. God knoweth all thynges, pccogatione the secretes of the herte.

CAPL XLII.

R These not a thyng thyse, and disclose not the wordes, that thou hast heere in secretes. Be shamefast and well manerred in bed, so shall every man fauoure the. Of these thynges be not thou ashamed, and accept no person to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunte, of iudgement: to byrning the vngodly frome his vngodlynesse vnto ryghousnesse, and to make hym a good man: to deale faythfully with thy neyghbour & company: to distribute & heretage vnto thy frendes: to be diligent to kepe true measure & weyght: to be content, whether thou gett much or lytle: to deale truly with tempozall goodes in byrninge and sellynge: to byrninge by chylidren with diligence: to correct an euill seruaunt, to kepe that thyne is frome an euill wyse: to set a

locke where many handes are: what thou deliuerest and givest out to be kept, to tel it and to waite it: to wyse by all the outgynge, and receyvinge: to enforme the vngodly and vngodly: Of the aged, that are iudged of the yonge. If thou be diligent in these thynges, truly thou shalt be learned & wise and accepted of all men.

The daughter maketh the father to watch secretly: and the carefines that he hath for her, taketh awaye his slepe: yea in the youth, leest the wynde succrowe hym: And when he hath an husband, leest the wynde be haled: leest the wynde be despyed or tanyshed in her virginity, or gotten with chylde in her fathers house: Or when he cometh to the mallest he bebaue her selfe not right or contynue vnfrutefull. If thy daughter be waton, kepe her straitly, leest she cause thine enemies to laugh the to scorne, & the holycryte to gve the an euill repoyte, and so thou be fapne to heare the name of euery man, and be confounded before all the people. Be holde not euery bodys beautye, and haue not moche dwellynge amonge women. For lyke as the wyne and moth cometh oute of clothynge, so doth wychednesse come of women.

It is better to be with an euill man, the with a frendly wyse & putteth one to shame and rebuke. I wyl remembre the wordes of the Lorde, and declare the thyng that I haue seene. In the wordes of the Lorde are his wordes. The Sunne ouerlooketh al thynges with his wyne, and all his wordes are full of the clearenes thereof. Hath not the Lorde brought to passe, that his sayntes shoulde sell out all his monderous wordes, which the synners the Lorde hath ablyssed? Al thynges endure in his gloire.

He seeth out the grounde of the depe and the herte, and he knoweth all these ymaginacion and wisdomes. For the Lorde knoweth all science, and he laker in to the to ken of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges that are secretes. No thought maye escape hym, neither may any wynde be hyd from hym. He hath garnished the byrth excellent wordes of his wysdome, and he is to euerlastynge to euerlastynge. Vnto him maye nothyng be added neither can he be minished he hath no nede also of any cofsayle. O how amplye are all his wordes and as a sparke to lye vpon? They lyue all, and endure for euer: and when soeuer nede is, they are all obedyent vnto hym. They are al dubble, one agaynst an other: he hath made nothyng that hath faute or blemish: he hath stablished the goodes of euery thynge: and who maye be satisfyd with his gloire, when he seeth it?

The summe of the creacyon of the wordes of God.

CAPL XLII.

Plal. 118

The glory of the height, is the fayre and cleere spymament, the bewtie of the heauen in his glorjous cleerenesse. The sun when it appeareth, declarith the daye in the goynge out of it, a meruelous worke of the byghth. At noone it burneth the earth, and wha maye abyde for the heat thereof? Who so keepeth an ouen when it is hote, the tymes more both the Sunne burne vpon the mountaynes, when it breatheth out the fyre beames and spyneth: with the byghthnesse of it, it blindeth the eyes. Create is the Lord that made it, and in his commaundement he causeth it to ren haue lye.

Gene. 1. 5

Exod. 31. 1

The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the tolemaie feall is taken of the Moone, a light that mynistreth and increaseth agayne. The Moone is called after the Moone, it groweth wonderfully in her chaungynge.

Gen. 1. 5

The arnye of heuen also is in the height, in the spymament of heauen it giveth a cleere and glorjous wyne. This is the cleerenesse of the starres, the bewtiful apparell of heuen, the apparell that the Lord lyghteneth in byghth. In his holy worke they continue in their ordie, and not one of them faileth in his watche. Loke vpon the rayne bowe, and prayse him that made it: very bewtyfull is it in his wyne. He commaundeth the heuen about with his cleerenesse and glory, the handes of the byghth haue bened it. Whow his commaundement he maketh the snowe to fall, and the thondie of his iudgement to smyte basly. Whow his commaundement the treasures are opened, and the cloudes flye as the foules. In his power hath he strengthened the cloudes, and broken the hyle stones.

The moystaynes melt at the sight of him, the wynde bloweth accordynge to his wyll. The sounde of his thondie beareth the earth so doth the Royme of the north: the whyle wynde also lyghtheth downe as a feathered fowle, callethe oute and spredeth the snowe as bynde: and as the grethoppers that destroie all, so faileth it downe. The eye maruelous at the bewtie of the wynterliche thews, and the heart is afraid at the tapne of it. He pouereth oute the frost vpon the earth, lyke salte, and when it is frozen, it is as sharpe as y put of a thyle.

When the colde Northwynde bloweth, charde byghthall commeth of the water. He lyghtheth downe vpon all the gaderynge together of water, and putteth on the water as a byll plat. He deuoueth the mountaynes, and burneth the wynterliche, and loke what is gerne. He putteth it oute lyke fyre. The medecyne of all these is, when a cloude commeth basly: and when a dewe commeth vpon the heate, it shall be refecthed agayne.

In his worke he spylteth the wynde. In his counsell he setteth the depe, and the Lord Iesus planted it. They that sayle ouer the see, tell of his peris and haemes: and when we heare it with our eares, we maruell ther-

at. For there be strange wondrous wykes byuerly maner of wyke beales, and walestif. Whow him are al thynges set in good ordie and perfourmed, and in his wyke al thynges endure.

I speake much, but I can not sufficiently attayne vnto it, for he hym selfe only is the perfection of all wykes. We shulde prayse the Lord after al our power, for he is great in all his wykes. The Lord is to be feared: pea very great is he, and is merueylous is he power. Whow the Lord, and magnifye him as moche as ye maye, yet both he farre farre excede all prayse. Magnifye hym withal your power, and laboure earnestly, yet are ye in no wise hable sufficiently to prayse him. Who hath sene hym, that he myght tell us? Who can magnifye him so greatly as he is? For there are byd yet greater thynges than these be: as for vs, we haue sene but few of his wykes. For the Lord hath made all thynges, and giuen wisdom to such as feare him.

The prayse of certeyn holy men, Moyses, Aar, Abraham, Isaac, and Jacob.

CAP. XIII.

XIII.

Let vs commend the noble famous men and the generacon of oure fore fathers. Many more glorjous actes hath the Lord done, and shewed his grete power euer sene the begynnyng. The noble famous men raygned in their kyngdomes, and bare excellent rule. In their wysdom and vnderstandynge, they folowed the counsell shewed in the prophesies. They led the folke whow the counsel a wysdom of the Scrybes of the people. Wyse sentences are founde in their instruction: They sought the swete melody of Psalms, and brought forth the pleasaunte songes in Scrypture. They were wyse also, and coude comfote and pacifye those that dwelt with them. All these were very noble and honourable men in their generacions and were well reposed of in their tymes.

These haue lefte a name behynde them so that their prayse shall alwaye be spoken of. Afterwarde there were some, whose remembrance is gone. They came to noughte and perished, as though they had neuer bene: and became as though they hadde neuer bene borne, yea and they chyldeyn also with them.

Reuerentes these are loutre men whose ryghtousnes shall neuer be forgotten, but continue by their posterite. Their chyldeyn are an holy good heritage: their lawe endureth in the couenaunt. For their lawe shall their chyldeyn and sede continue for euer, and their prayse shall neuer be put down. Their bodyes are buried in peax, but their name lyueth for euermore. The people can calke of their wysdom, and the congregacion can calke of their prayse. Enoch walked ryght and acce-

lated for an example of a mendement to the generacions. For was a steadfast & righteous man: and in the tyme of wrath, he became a reconcyllynge. Therefore was he lefte a remnant vnto the earth, when the floude came. An euerylastynge couenaunt was made with him, that al flesh shoulde perissh nomore with the water.

Abraham was a grete father of manye people, in gloire was there none lyke vnto hym. He kepte the lawe of the byghth, and came in to a couenaunt with him. He set the couenaunt in his fleshe, and when he was trespas, he was founde fapthfull. Therefore shoulde God blyss him with an othe, that he shoulde blyss all people in his sede, that he shoulde multiply and increase him as the dust of the earth, and to exalte his sede as the starres: yea and that his sede shoulde haue the possession and inheritaunce of the lande fro se to see, and from the riuer vnto the borders of the lande.

With Isaac did he stablish the same couenaunt, for Abraham his fathers sake. Yea that gracious blyssynge and health of all men, and couenaunt dyd he stablish with Isaac, and made it to rest vpon the heed of Jacob. He benedict hym, in that he prospered hym so well and ryche, and gaue hym an heretage, and sheweth his poynson by it selfe, and parted it among the twelue tribes. Wherof men brought he out of him, which founde fauour before all flesh.

The prayse of Moyses, Aaron, and Phineches.

CAP. XLV.

XLV.

Moses beloued of God and men, whose remembrance is in bygh prayse: hym hath the Lord made lyke in the glory of sayntes, and magnified hym, so that synners shoulde in awe of hym. Whow his wykes he dyd grete wonders. He made him great in the sight of kynges, gaue him commaundement before his people, and shewed hym his glorjous power. He stablished hym with fapthfulnesse and mekenesse, and chose hym out of all men. For he herde his voyce, and led hym in the darke cloude, and there he gaue him the commaundementes, yea & lawe of lyfe and wysdom, that he myght reache Jacob the couenaunt, and Israel his lawes.

He chose Aaron his brother also out of the type of Leui, exalted him and made him such lyke. An euerylastynge couenaunt made he with hym: and gaue him synthetize in the people. He made hym glorjous in bewtyfull aray, and clothed hym with the garment of honoure. He put perfecte lope vpon hym, and gyded hym with strengthe. He deckt hym with syde clothes, and a tuncle, with an owerbodye robe also and a girdle. Round about made he him belies of golde, and that many: that when he went in, he shoulde be heard, that they might make a noise in the Sanctuary, and give the people to be heard. The holy garment was brought a brach with golde, yelow lyke the sun, in. And my blyss,

say there was a goodly worke, wherin was fastened lyght and perfectnes.

Vpon the same also there was a worke fastened, a set with costly preous stones, all bound with gold: and this he brought in his ministracion. The stones were fastened for a remembrance, after the xii. tribes of Israel. Vpon his mitre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnished, and pleasaunt to loke vpon. Before hym were there sene no such sayntes ornametes, & these it behoued hym alway to vse: There myght none other put them on, but only his chyldeyn, and his chyldeyn chyldeyn perpetually. Daply per fouemed he his buentofferynge two tymes. Moyses fylled his handes, & annoynted hym with holy oyle.

This was now confirmed hym with an euerylastynge couenaunt, and to his sede, as the dayes of heauen: namely that his chyldeyn shoulde alway mynstre before hym, and perfourme the office of the peshode, and with the people good in his name. Before all men lyupuge those be hym, that he shoulde offre before the Lord, and make odours for a swete sauour and remembrance, that he shoulde reconlyte the people of the Lord with hym agayne. He gaue hym autorite also in his commaundementes and in the couenaunt that he shoulde teache Jacob the statutes and testymones, and to insourme Israel in his lame.

Therefore there stode by certayne agaynst hym and had enuye at hym in the wyldernes: namely, they that were of Dathan, and Abiram synners, and the surpous congregacion of Ahoze. This the Lord sawe, and it dis pleased him, and in his wythful indignacion on were they consumed. A grete wondie dyd he doon them, and consumed them with the fire. Welpes this he made Aaron yet more honourable and glorjous. He gaue hym an heretage, and departed the synthe sentes vnto hym. Vnto hym speccially he appoynted the byd for fastenauce: for the prestes ate of the offerynge of the Lord: this gaue he vnto hym and his sede. Other heretage of poynson he had none in the lād, with the people. For the Lord hym self is his poynson and inheritaunce.

The thiede noble and excellent man is Phineches the sonne of Eleazar, whiche pleased the God of Israel, because he had the fele and feare of the Lord. For when the people were turned backe, he put hym selfe for the ryght soone, and that with a good wyll, to pacifye the wrath of the Lord towards Israel. Therefore was there a couenaunt of pear made with hym, that he shoulde be the principall amonges the ryghtous and the people that he and his posterite shoulde haue the of fyce of the peshode for euer. Lyke as there was made a couenaunt with David of the synthe of Juda, that from among his sonnes only there shoulde be a kyng: and that Aaron also and his sede shoulde be the heretage, to gyue vs wysdom in oure herte, to iudge his people

upon the enemyes in the rayne, to doo good vnto such as had ordeed their wayes aright. And the bones of the twelue prophetes floyed from out of their place, for they gaue comforte and consolacion vnto Jacob, and deliuered the faithfully. How shal we praise Zorobabel, whiche was as a ryng in the ryght hande?

Agg. ii. a
u. Elz. vi. a
u. Elz. vii. a

Agg. i. c
u. Elz. vii. a
u. Elz. vii. a

Gen. i. c
u. Elz. vii. a
u. Elz. vii. a

So was Iesus also the sonne of Iosedec: these men in their tymes buylded the house, & set by the Sanctuare of the Lord: agayne, whiche was prepared for an euertyminge worshipp. And Iehemiah is alwaye to be commended, whiche set by for vs the walles that were broken downe, made the portes and barres agayne, & buylded oure houses of the new. But upon the earth is there no man created lyke Enoch, for he was taken vp fro the earth. And Ioseph whiche was lord of his brethren, and the byholder of his people: his bones were covered and kepte. Seth and Sem were in great honour amonge the people: and so was Adam about all the beastes whan he was created.

Of Simon the sonne of Oniah.

CAPL.

L.

Simon the sonne of Oniah the hye preest, whiche in his lyfe sette vp the house agayne, and in his dayes made faste the temple. The heygth of the temple was founded of hym, the double buyldyng and the hye walles of the temple. In his dayes the welles of water flowed out, and were cedyng full as the see. He took care for his people, and deliuered them from destruction. He kept his cite and made it stronge, that it shoulde not be besieged. He dwelte in honoure and worshyppe amonge his people, and enlarged the intrance of the house and the court. He gyue lighte as the moonyng sterre in the myddes of the cloudes, and as the Moone whan it is full. He shyneth as the sunne in the temple of God, he is as bright as the rayne-bow in the fayre cloudes, and floyeth as the floures and roses in the springe of the yere, and as lylies by the ryuers of water: Lyke as the braunches vpon the mount Libanus in the tyme of sommer: as a fyre and incense that is kyndled: Lyke as an holie ornament of pure golde, set with all maner of precious stones: and as an olyue tree that is frutefull, and as a Cypress tree whiche groweth vp on hygh.

When he put on the garment of honoure, and was clothed with all beautye: when he went to the holie aulter, to garnyshe the offeringe of the Sanctuare: when he took the porcions out of the preestes hand, he him selfe stode by the barth of the aulter, and his brethren rounde aboute in ordre. As the braunches of a grene tre vpon the mount Libanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode all the sonnes of Aaron in their glorye. And

that he myghte sufficiently performe his seruyce vpon the aulter, and garnyshe the offeringe of the hyest God, he stretched out his hande, & took of the bynksofferinge, and poured in of the wyne: so he poured vpon the bottome of the aulter good smell vnto the hyest prince.

Then began the sonnes of Aaron to syng, and to blowe with trumpettes, and to make a great noyse for a remembrance and praye vnto the Lord. Then were the people afraid and fel downe to the earth vpon their faces, to worshippe the Lord theyr God, and to giue thanks to the almyghty God. They songe goodly also with their voyces, so there was a pleasaunte noyse in the grete house of the Lord. And the people in their prayer besought the Lord the hyest that he wolde be mercifull tyll the honour of the Lord were performed. Thus ended they their ministracion and seruise. Then went he downe and stretched out his handes ouer the hole multitude of the people of Israel, that they shoulde gyue praye and thanks out of theyr lippes vnto the Lord, and to reioyce in his name. He began yet ones also to praye, that he myghte openly shewe the thankesgyunge before the hyest, namely thus: O gyue praye and thanks (yea all) vnto the Lord our God, whiche hath euer doone noble and grete thynges: whiche hath increased our dayes from oure mothers wombe, and dealeth with vs according to his mercy: that he wyll gyue vs the ioyfullnesse of herte, and pear for our time in Israel. Whiche sayeth fully kepeth his mercy for vs euer more, and alwaye deliuereth vs in due season.

There be two maner of people that I abhorre fro my herte: as for the thyrd, whom I hate, it is no people: They that lye vpon the mountayne of Samaria, the phylisines and the foolyshe people that dwelle in Sircimis.

I Iesus the sonne of Sirach Eleazarus of Jerusalem, haue toke up these informations and documentes of wysdome and vnderstanding in this boke, and poured out the wysdom of my herte. Blessed is he that exerciseth him self therein: and who so taketh such to hert shal be wysse. If he do these thynges, he shal be strong in all. For the light of the Lord ledeth him.

The prayer of Iesus the sonne of Sirach.

CAPL.

L.

I thank the, O Lord and kyng, and praye the, O God my sauour. I wyll yelde praye vnto thy name, for thou arte my defender and helper, and hast preserved my bodye fro destruction, from the snare of traytous tonges, and from the lippes that are occupied with lyes. Thou hast ben my helper, frome such as stode vp against me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake: thou hast deliuered me from the roynge of them that prepared

them selues to deuour me out of the handes of such as sought after my lyfe: frome the multitude of them that troubled me, & went about to set fyre vpon me on euery syde, so that I am not brent in the myddes of fyre: from the depe of hel, from an vnclene song, from lying wordes, from the wyched kyng, and fro an vnrightous song. My soule shal praye the Lord vnto deith, so: my life shal lye vnto hell.

They compassed me round about on euery syde, & there was no man to helpe me. I looked about me, yet there were any man that wolde succour me, but there was none: the thought I vpon thy mercy, O Lord, & vpon thy actes that thou haste done euer of olde: namely, that thou deliuerest such as put their trust in the, and riddest them out of the handes of the heathen. Thus lyfte I vp my prayer fro the earth, and prayed for deliuerance from deith. I called vpon the Lord my father, & he wolde not leaue me without helpe in the daye of my trouble & in the tyme of the proude. I praised thy name continually, yelding honour & thanke vnto it, & so my prayer was herd. Thou savedst me from destruction, and deliueredst me from the vnrightous tyme. Therefore wil I acknowledge and praye the, and magnifye the name of the Lord.

When I was yet but yong, & euer I went astray, I desired wisdom opely in my prayer. I came therefore before the temple, & soughte her vnto the last. She floyed vnto me as a grape that is lone ripe. My hert reioysed in her, then went my fote the ryght way, yea fro youth vp, soughte after her: I bowed downe myne eare and receyued her. I found in me moche wisdom, and prospered greatly in her. Therefore wil I ascribe the glorye vnto him that giueth me wisdom: for I am ad-

vised to wtherafter. I wil be gelous to cleue vnto the thyng that is good, so shal I not be confounded. My soule hath rested in her, and I haue ben diligent to be occupied in her. I lift vp mine handes on hye, the was my soul lightened thowgh to wisdom, & I knowleged my foolyshehede. I asyded my soule after her, she and I were one hert from the beginning, and I found her in clenesse. And therefore shal I not be for taken.

My herte longed after her, & I gat a good treasure. Thowgh she her the Lord hath giuen me a new song, wherewith I wil praise him. Come vnto me ye vnlearned, and dwell in the house of wysdom: withdrawe not your selues from her, but talke & common of these thynges, for your soules are very thursty. I opened my mouth and spake: Come & bye wisdom without money, how downe your necke vnder her yoke, and your soule shal receyue wisdom. She is hard at hand, and is content to be founde. Beholde with youre eyes, howe that I haue hadde but lytle labour, and yet haue found moche rest. I receyue wisdom, and ye shall haue plentousnesse of plure & gold in possession. Let your mynd reioyce in his mercy, and be not ashamed of his praye. Worke his worke by tymes, and he shall gyue you youre rewarde in due tyme.

(1)

The ende of the boke of Iesus the sonne of Sirach, whiche is called in latyn Ecclesiasticus.

ECCLES.

iii. a.

THE PROPHECYE
THE BOKE OF THE PROPHETE
BARUCH.

These are the wordes of the boke that Baruch the sonne of Nerias, the sonne of Maasia, the son of Sedechias the sonne of Sedei, the son of Iehelchia wrote at Babylon, in the fifth yere, the seventh day of the moneth, what tyme the Caldres wane Jerusalem, and brent it.

CAP. I.

Baruch redeth the boke before the kynge and all the people, whiche sende it with money to Jerusalem.

And Baruch dyd reade the wordes of this boke that Jechonias the sonne of Joacin king of Juda myghte heare: and in the presence of all the people, that were come to heare the boke: yea and before all the noble kynge's sonnes, before the lordes of the counsell and elders: and before the hole people, fro the lowest unto the highest: before all them that dwelt at Babylon by the water of Sedy. Whiche when they herde it, wepte, fasted, and prayed before the Lorde.

They made a collection also of money, according to every mans power, and sent it to Jerusalem unto Joacin the sonne of Iehelchia the sonne of Salon Press, with the other princes, and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornaments of the temple of the Lorde (that were taken away out of the temple) that they myghte buye them agayne in to the lande of Juda, the tenth day of the moneth Siban: namely, silver vessels (whiche Sedechias the sonne of Josiah king of Juda had made). After that Nabuchodonosor kynge of Babylon had taken Jechonias, with all his princes, lordes, and all the people, and led them captiue from Jerusalem unto Babylon.

And they sayde: Beholde, we have sente you money to buye you burnt offeringes and incense withall: make you vntended byed And offer for: syne upon the altar of the Lorde our God. And praye for the prosperitie of Nabuchodonosor kynge of Babylon, and of Belshazar his sonne: that they: dayes maye be upon earth, as the dayes of heuen: that God also maye geue us strength and lyghten our eyes: that we maye lyue under the defence of Nabuchodonosor kynge of Babylon, and under the protection of Belshazar his sonne, that we maye longe daye in synne, and fynde fauoure in their synne.

Praye for us also unto the Lorde our God, for we have synned agaynst the Lorde our God, and unto this daye is not his mercy: the tyme yett we have synned. And let us praye for this boke whiche we have sente unto you to be reded in the temple of the

Lorde) upon the hye dayes, and at a tyme convenient.

Thus shal ye say: The Lorde our God is Dyrhtous, but we are worthy of confusyon and shame: lyke as it is come to passe this daye vnto all Juda, and to every one that dwelleth at Jerusalem: to our kynge's, princes, priestes, Prophetes, and to our fathers. We have synned before the Lorde our God, we have not put our trust in him, nor gyuen hym credence, we have not obeyed hym, we have not harkened vnto the voyce of the Lorde our God, to walke in the commandementes that he gaue vs. Sithens the daye that he brought our fore fathers out of the lande of Egypt vnto this present daye we have bene euer a mysheluyng, and an vnfaithful people vnto the Lorde our God: destroyinge our selues vterly, and synninge bakke, that we shoulde not heare his voyce.

Wherfore there are come vpon us grete plagis and dyuers curses, lyke as the Lorde Dyrhted by Moyses his seruante: whiche broughte our fore fathers out of the lande of Egypt, to geue us a lande that floweth with mylke and hony, lyke as it is to this daye. Neuerthelesse, we have not harkened vnto the voyce of the Lorde our God, according to all the wordes of the Prophetes whom he sent vnto us, and vnto our rulers, but every man folowed his owne minde and wicked ymaginacion: so offe vnto strange goddes, to do euill in the syght of the Lorde our God.

The Jewes confesse that they synned before the Lorde. The Lorde wyl we obey vnto princes, although they be euill. He promysed that he wyl sell agayns the people from captiue, and geue them a newe and curialynge testament.

CAP. II.

For which cause the Lorde our God hath perfourmed his deuyce, wherof he certified vs and our herdes that ruled in Jerusalem: yea and our kynge's, our princes, with all Israel and Juda. And suche plagis hath the Lorde brought vpon us, as neuer came to passe vnder heuyl, like as it is fulfilled in Jerusalem, according as it is mytten in the lawe of Moyses: that a man shoulde eate the fleshe of his owne sonne, and the fleshe of his owne daughter. Wherfore he hath deliuered them in to the handes of al kynge's that are rounde aboute vs: to be confounded and desolate, and scattered tyme abode in all landes and nacions. Thus are we brought benethe and not aboue, for we have synned agaynst the Lorde our God, and not benedient vnto his voyce: therefore the Lorde our God is dyrhtous, and we with our fathers as reason is are brought to open shame as it is to this daye.

And as for these plagis that are come vpon us already, the Lorde had deuyced them for us: yett wolde we not praye vnto the Lorde our God, that we myghte every man tounne from his vngodly wayes. So the Lorde hath caused suche plagis to come vpon us, for he is dyrhtous in all his workes, which he hath commaunded vs, which we also haue not done: nor harkened vnto his voyce for to walke in the commandementes of the Lorde, that he had gyuen vnto us.

And now, O Lorde God of Israel, thou that hast brought thy people out of the land of Egypt with a myghty hande, with tokens and wonders, with thy grete power and outstretched arme: and hast gotten thyself a name, as it is come to passe this daye. O Lorde our God, we haue synned, we haue doone wyckedly, we haue behaued our selues vngodly in all thy ryghteousnes. Turne thy wrath from vs (we beseeche the): for we are but a fewe left amonge the heathen, where thou hast scattered vs. Heare our prayers, O Lorde, and our petitions, buye vs out of captiuitie, for thyne owne sake: get vs fauoure in the syght of them, which haue led vs away, that al landes may know that thou art the Lorde our God, and that Israel and his generacion calleth vpon thy name.

O Lorde, loke downe from thy holy house vpon us: encline thyne eare, and heare vs. For the deed that he gone down to their graues, and whose soules are out of their bodies ascribe vnto the Lorde neither praye nor right countenayng: but the soule that is vexed for the multitude of her synnes, which goeth on heuily and wyckedly, whose eyes begynne to faile: such a soule ascribeth praye and right countenayng vnto the Lorde. O Lorde, we poure oute our prayers before the, and requyre mercy in thy syght, O Lorde our God: not for anye godlynesse of our fore fathers, but because thou hast sent out thy wrath and indignacion vpon us, according as thou dydest threaten vs by thy seruantes the Prophetes, sayinge:

Thus sayeth the Lorde: Woe downe your shoulders & neckes, and serue the king of Babylon, so shall ye remayne styll in the land, & I gaue vnto your fathers. If ye wyl not do this, nor heare the voyce of the Lorde your God, to serue the kynge of Babylon, I shall destroy you in the cyties of Juda, within Jerusalem and without. I wyl also take from you the voyce of myrth, and the voyce of ioy, the voyce of the bydegrome and the voyce of the byde, and there shal no man dwell more in the land. But they wold not harken vnto thy voyce, to do the kynge of Babylon seruice: and therefore hath thou perfourmed the wordes that thou spakest by thy seruantes the prophetes: namely, that the bones of our kynge's, and the bones of our fathers shoulde be translated out of their place.

And lo now are they layde out in the heate of the sunne, and in the cold of the night, and bed in grete myterye, with hunger, with

OF BARUCH.

LI.

sweerde, with pestilence, & are clene cast forth. As for the temple wherin thy name was called vpon, thou hast laid it waste, as it is to this day: and that for the wyckednes of the house of Israel & the house of Juda. O Lorde our God, thou hast intreated us after al thy goodnesse, and according to all that great loyng mercy of thyne, like as thou spakest by thy seruante Moyses, in the daye when thou diddest commaunde him to wyte thy lawe before the chyldren of Israel, sayinge: If ye wyl not harken vnto my voyce, then shall this grete multitude be turned in to a very small people, for I wyl scatter the abode. Now with standyng I am sure that this folke wyl not hear me: for it is an hardnecked people. But in the lande of their captiuitie, they shall remember them selues, and lerne to know that I am the Lorde their God, when I gyue them on hereto vnderstande, and eares to heare. Then shal they praise me in the land of their captiuitie, and thinke vpon my name. Then shal they turne them from their hard backs and fro their vngodlynesse: Then shal they remember the thynges, that happened vnto their fore fathers, which synned agaynst me. So wyl I buye them agayne in to the lande, whiche I promysed with an othe vnto thy fathers: Abraham, Isaac, and Jacob: and they shall be lordes of it: yea I wyl encrease them, and not mynyshe them. And I wyl make an other couenaunte with them, such one as shall endure for euer: namely, that I wil be their God, and they shall be my people: and I wil no more buye my people the chyldren of Israel out of the lande that I haue gyuen them.

The prayse wyl come vnto the people, the wylng that so grete aduertayces came vnto them, for the dyspyng thereof. Of the incarnation of Chyrl.

CAP. III.

And now, O Lorde almighty, thou God of Israel: our soules that is in trouble and our spirite that is vexed crieth vnto the: heare vs, O Lorde, and haue pity vpon vs, for thou art a mercifull God, be gracious vnto us, for we haue synned before the. Thou endurest for euer, hold we then vterly perishe? O Lorde almighty, thou God of Israel: heare now the prayer of the deed Israelites and of their chyldren, which haue synned before the, & not harkened vnto the voyce of the Lorde their God, for which cause these plagis hang now vpon us. O Lorde, remember not the wyckednesse of our fore fathers, but thinke vpon thy power and name nowe at this time: for thou art the Lorde our God and the, O Lorde wil we praye. For thou hast put thy feare in our herdes, to the intent we shoulde call vpon thy name, and praye the in our captiuitie, & that we might turne fro the wyckednesse of our fore fathers that synned before the.

Beholde, we are yett this daye in our captiuitie.

Psal. xix. a

infinite, where as thou haste scattered vs, to be an abomination, curse, and synne: lyke as it hath happened vnto oure fathers also, bycause of all theyr wickednesse and departyng from the.

Jeremie. ii. b

O Israel heare the commaundementes of life: pondre them wel with thyn eares, that thou mayste lerne wysdome. But howe hap-peneth it Israel that thou art in thyn enemyes land? thou art warden old in a strange country, and despyled with the deed. Why arte thou become lyke them that goe downe to theyr graues? Euen bycause thou haste forsaken the well of wysdome. For yf thou haddest walked in the waye of God, truly thou shouldst haue remayned still safe in thyn owne lande.

Houet. i. a. a

O learne then where discrecyon is, where vertue is, where vnderstandynge is, that thou mayste knowe also from whence cometh longe lyfe, a necessary lyuyng, the light of the eyes, and quyetnesse. Who euer found oute her place? or who came euer in to her treasures?

Psal. xix. b and. xix. c

Where are the pyrrones of the heathen become, and suche as ruled the heathen vpon the earth? They that had the pastyme with the fowles of the ayre, they that hoorded by siluer and gold (wherein men trust so moche) and made no end of theyr gathering? What is doone of them that coynded siluer, and were so carefull, and could not byng their wozkes to passe? They be rooted oute, and bone downe to hell, and other men are come vp in theyr stede. Yonge men haue sene light and dwelte vpon earth: but the waye of reformation, haue they not knowne no? vnder stande the pathes therof: neyther haue their chyldren receyued it: yea ryghte farre is it frome them. It hath not ben herde of, in the lande of Canaan, neyther hath it ben sene at Cheman.

Deute. xlii. a
Jeremie. xlii. b
Psal. xix. b

The Agartnes sought after wysdom, but that which is earthly, like as the marchautes of the land do. They of Cheman are cunning also, and they labour for wysdome: vnderstanding, but the way of true wysdome they knowe not, neither do they thinke vpon the pathes therof. O Israel, howe greates is the house of God? and howe large is the place of his confessions? Greates is he, and hath no ende: hygh and vnumeasurabe. What is become of those famous gyafites, that were so great of bodyes, & so worthy me of warre? Those had not the worde chosen, neyther haue they found the way of reformation: therfore were they destroyed: and forasmuche as they had no wysdom, they perished bycause of theyr foolishnesse.

Who hath gone vp in to heuē to take wisdom there, & brought her downe fro the cloude? Who hath gone ouer the see to find her, and hath chose her about gold, & so brought her byther? No man knoweth the wayes of wysdom, neither is there any that can leade oute the pathes. But he that wote all thynges knoweth her, and he hath told her out with his knowledge. This same is he which

prepared the earth at the beginning, & fylled it with all maner foules and bestes. When he sendeth out the light, it goeth: and when he calleth it agayne, it obeyeth hym in feare. The sterres kepe their watche, & gyue theyr light, yea and that gladly. When he calleth the, they saye: here we be. And so with there fulnes they shewe lyght vnto him that made them. This is our God, and there shall none other be compared vnto him: It is he that hath found out all wysdom, and hath gyuen her vnto Jacob his seruaunt, and to Israel his beloved. Afterwarde byd he them him selfe vpon earth, and dwelt among men.

The reward of them that kepe the lawe, and the punishment of them that despyse it. A complaine of Jerusalem, and vnder the figure thereof, of the church.

CAPL.

IIII.

This is the boke of the commaundementes of God, and the law that endureth for euer. Al they that kepe it shall come to lyfe: but suche as forsake it, shall come to death. Turne the, o Jacob, and take holde of it: walke by this waye thowme his brightnesse and shine. Giue not thyn honour to an other, and thy wozshipp to a strange people. O Israel, howe happy are we, sayth that God hath shewed vs such thynges as are pleasant vnto him? Be of good cheere thou people of God, O thou auient Israel. Nowe art ye solde amonge the heathen, howe be it not for youre bitter destruction: but bycause ye prouoked God the Lorde to wozath and displeasure, therfore were ye deliuered vnto youre enemyes: for ye displeased the euerlastyng God that made you, offeringe vnto deuyls, & not to God. Ye haue forgottē hym that brought you vp, and youre nourice Jerusalem haue ye greued.

When he saw that the wozath of God was commynge vpon you, he sayde: Harken, O ye that dwell aboute Syon, for God hath brought me in to great heynesse: and why? I se the captiuite of my people, of my sonnes and daughters, which the euerlastyng God wil bring vnto them. With ioye did I noyish them, but now must I leue the with weeping and sorow.

Let no man reioyce ouer me widowe & forsaken, which for the synnes of my chyldren am desolate of euery man. For why? they departed fro the law of God, they wold not knowe his rightousnesse, nor walke in the waye of his commaundementes: and as for the pathes of the trouthe and godlinesse, they had no lust to go in them.

O ye dwellers aboute Syon: come, and let vs call to remembraunce the captiuite that the euerlastyng God hath brought vpon my sonnes and my daughters. He hath brought a people vpon them from farre, an vncrent people, & of a strange language, which neyther regarde the olde, nor pynne the yonge.

These haue carped awayne the heate belowd of me a widow, leauyng me alone, both desolate and chyldelesse. But alas, what can I helpe you? Nowe he that hath broughte these plagis vpon you, deliuer you also from the handes of your enemyes.

Go your waye (O my chyldren) go your way: for I am desolate and forsaken. I haue put of the clothynge of peace, & put vpon me the sacke cloth of praye, and for my tyme I wil call vnto the most hygh. Be of good cheere O my chyldren: crye vnto the Lorde, and he shall deliuer you from the power of the pryntes, your enemyes.

For verely, I haue euer a good hope of your prosperous health: yea a very gladnesse to come vpon me from the holy one, bycause of the mercye that ye shall haue of our euerlastyng Sauour.

With mournynge and weeping bid I let you goe from me, but with ioye and perpetual gladnesse shall the Lorde bringe you agayne vnto me. Lyke as the neyghbours of Syon sawe your captiuite fro God: Euen so shall they also se shortly your health in God, whiche shall come on you with great honour and euerlastyng wozshipp.

O my chyldren, suffre patiently the wozath that shall come vpon you. For the synne hath persecuted the, but shortly thou shalt se his destruction, and shalt tread vpon his neck. By drynges haue gone rough wayes, for they are led awaye as a flocke that is scattered abrode with the enemyes. But be of good comfort O my chyldren, and crye vnto the Lorde:

For he that led you awaye, hath you yet in remembraunce: and like as ye haue bene minde to swarne from your God, so shall ye now endeauour shewe ten tymes more, to tume agayne, and to seke him. For he that hath broughte these plagis vpon you, shall bringe you euerlastyng ioye agayne with your health. Take a good heart vnto the, O Jerusalem: for he which gaue the that name, exhorteth the so to do.

The wycked doers that now put the to trouble, shall perishe: and such as haue reioyced at thy fall, shall be punished. The cypres whom thy chyldren serue, and that haue carped awayne thy sonnes, shall be corrected. For lyke as they be nowe glad of thy decaye, so shall they moune in theyr stowe destruction. The ioye of theyr multitude shall be taken awaye, and theyr chere shall be turned to sorowe. For a fyre shall fall vpon them frome the euerlastyng God, longe to endure: and it shall be inhabited of deuyles for a greates season.

Jerusalem is moued vnto gladnesse, for the returne of her people, and vnder the figure thereof, the church.

CAPL.

V.

O Jerusalem loke about the toward the east, and beholde the ioye that cometh vnto the from God. For lo, thy sonnes

(whome thou hast forsaken, and that were scattered abrode) come gathered together fro the East and West, reioysynge in the wozd of the holpe one, vnto the honour of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorowe, and decke the with the wozshipp and honoure, that cometh vnto the frome God, with euerlastyng glory. God shall put the cloke of rightousnes vpon the, and set a crowne of euerlastyng wozshipp vpon thyn heade: for vpon the wyll God declare his brightnes, that is vnder the heauen: yea an euerlastyng name shall be giuen the of God, with praye of rightousnes, and the honour of Gods scare.

Arise O Jerusalem, stand by on high: loke about the toward the east, and beholde thy chyldren gathered from the east, vnto the west whiche reioyse in the holpe wozd, haunynge God in remembraunce. They departed from the on sofe, and were led awaye of theyr enemyes: but now shall the Lorde bringe them carped with honoure, as chyldren of the king dome. For God is purposed to bringe downe all stoute mountaynes, yea and all hygh rockes to fyll the baileyes, and so to make the euen with the groude: that Israel maye be diligent to lyue vnto the honour of God. The woddes and all pleasaunt trees shall shadowe Israel, at the commaundement of God. For byther shall God bringe Israel with ioyfull mysch, and in the sight of his marciye: with the mercye and rightousnes that cometh of hym selfe.

CAPL.

VI.

A coppe of the epistle that Jeremie sent vnto the Jewes, whiche were led awaye prisoners by the kyng of Babylon: wherein he exhorteth them of the thynges that was commaunded hym of God.

Because of the synnes that ye haue done agaynst God, ye shall be led away captiue vnto Babylon euen of Nabuchodonosor the kyng of Babylon. So when ye be come into Babylon, ye shall remayne there many yeres: for a long season: namely, vij. generations: and after that wyll I bringe you awaye peaceably from thence. Nowe shall ye se in Babylon goddes of golde, of siluer, of wood, & of stone: borne vpon mens shoulders to cast out a fearfulness before the heathen. But loke that ye do not as the other: be not ye afraid, and let not the feare of them ouer come you.

Therefore whē ye se the multitude of people wozshyppynge them behynde and before saye ye in your heartes: O Lorde, it is thou, that oughtest only to be wozshypped: & yncungel also shall be with you, and I myselfe wil care for your soules. As for the tymber of those goddes, the carpenters hath polished them: yea gylded be they, & layed ouer with siluer, yet are they but vayne thynges, & can not speke. As was a wech that loueth perauours is trulye deade, euen so are these made

Deuter. xlii. a

made and hanged with golde. Crownes of golde haue they: goddes vpon theyr heedes: so the priestes them selues take the golde and spruce from them, and put it to theyr owne uses: yea they gyue of the same vnto barlots, and tyme theyr hoores withall: agayne, they take it from the hoores, and becke theyr goddes therewith. Yet can not these goddes helpe them selues frome rust and mothes. When they haue couered them with clothe of purple, they mype theyr faces for the dust of the temple, wherof there is much among them. One hath a sceptre in his hand, as though he were iudge of the countrey: yet can he not save such as offende hym. Another hath a swerde or an axe in his hand, for all that, is he neyther able to defende hym selfe frome battayle, nor to smyte the-
 Jeremie. p. 2

By this ye maye vnderstande, that they be no goddes, therefore se that ye neither worship them, nor feare them. For lyke as a vessel that at a man vnto, is nothinge worth wher it is broken, euen so is it with theyr goddes. When they be set vp in the temple, their eyes be full of dust, thow the face of those that come in. And lyke as the doxes are waste in, rounde about vpon hym that hath offended the kynge: so as it were a dead body kepte behyde the graue: Euen so the priestes kepe the doxes with barres and lockes, lest theyr goddes be spoyled with robbers. They set vp candels before them (yea verily and that many) wherof they can not se one, but euen as blockes, so stande they in the temple. It is sayd: that the serpentes and wyrmes, whiche come of the earth, gnawe out theyr herres, eatynge them and theyr clothes also, and yet they feele it not. Theyr faces are blacke, thow the smoke that is in the temple. The owles, swallows, and byrdes flye vpon them, yea and the cattes runne ouer theyr heedes.

Settynge vp
of candels be-
foze ydolles.

By this ye maye be sure, that they are not goddes, therefore feare them not. For golde that they haue, is to make them bewtyfull: and yet neuertheless, onles some body mype of theyr rust, they will gyue no wyne: and when they were cast in to a founne, they fele it not. They are bought for money, and haue no bryeth of lyfe within them. They must be boiue vpon mens shoulers, as those that haue no fete: wherby they declare vnto men, that they be nothinge worth. Confounded be they then, that worship them. For yf they fall to the grounde, they can not rylle vp agayne of them selues. Yea though one helpe them vp and set them right, yet are they not able to stande alone: but must haue proppes set vnder them lyke dead men. As for þe thing that is offred vnto them, theyr priestes sell it, and abuse it: yea þe priestes wyues take therof, but vnto þe sycke & poore they gyue nothinge of it, the women with childe and the meane-
 Jeremie. p. 2

The women sit before the goddes of syluer, gold and wood, & the priestes sit in their temples, haunge open clothes, whose braides and berdes are shauen & haue nothinge vpon their heades: & yonge and crying vpon theyr goddes, as men do at the sea, when one is dead.

The priestes also take away the garments of the ymages, and becke these wyues & chyldren withall. Whether it be good or euill that any man do vnto them, they are not able to recompense it: they can neyther set by a kynge nor put him downe. In lyke maner they may neyther gyue ryghtes, nor rewardes. Thowge a man make a house vnto them and kepe it not, they will not requyte it. They can not restore a blynde man to his syght, ne helpe any at his need. They can shewe no mercy to the wyddow, nor do good to the fatherles. Theyr goddes of wood, stone, golde and syluer, are but euen as other stones, that be betwen of the mountayne. They that worship them shall be confounded. Howe shoulde they then be taken for goddes? yea howe dare men call them goddes? And thowge the Caldees worshipped them not, hearynge that they were but dom and coule not speake: yet theyr them selues offe vnto Bel, and wold fayne haue him to speake: as who saye, they coulede tele, that maye not moue. But when these men come to vnderstandynge, they shall forsake the, for theyr goddes haue no helynge.

A grete sort of women gyde with cordes & sit in the strettes, & burne olyue berres. Thow yf one of them be conueyed away and yf any such as come by: she casteth her nycht-bourell in the eech, because she was not so worthely reputed, nor her corde broken. What so euer is done for the, it is but hapne & loss: howe may it then be thought as sayd that they are goddes? Carpenters and goldsmithes make them, neyther be they anye other thyng, but euen what the wyke men will make of them. Yea the goldsmithes the selues that make them, are of no longe contynuaunce: yow shoulde then the thynges that are made of them, be goddes? Clarye therefore are the thynges (yea verie wame is it, that they leaue behyde the for their posterite. For as soone as there cometh any warre or playe vpon them, the priestes ymagyn, wherby they maye hyde them selues with them. How can men thynke then they be goddes, whiche wil ther may defende them selues frome warre nor be lyue them fro myghtynge? For lyng they be but of wood, of stone, of syluer and of golde: al people and kynge that knowe her after, that they be but vayne thynges: yea it shal be openly declared, that they be no goddes: but euen the very wykes of mens lades, & that God hath nothing to do with the. They can set no kynge in the lande nor gyue sayne vnto men. They can gyue no sentence of a matter, neither defende the lande frome wyng: for they are not able to do so much as a crowe, that flyeth betwene heauen and earth.

Wher

When there happeneth a fyre in to the house of those goddes of wood, of syluer and of golde, the priestes will escape and save the selues, but the goddes burne as the balles therein. They can not withstande any kynge or battayle: how maye it then be thought as graunted, that they be goddes? Wherfore, these goddes of wood, of stone, of golde and syluer, maye neither defende them selues fro chere ne robbers: yea the very wyked are stronger then they. These stypp them out of theyr apparell, that they be clothed withall, these take theyr golde and syluer from them, and so get them away: yet can they not helpe them selues. Therefore it is much better for a man to be a kynge, and to shewe his power, or to be a prophete dwelling in a house, wher he hateth wroth it, myght haue pleasure: yea or to be a hoie in a house, to kepe such thynges safe as be therein, then to be such a vayne god. The Sunne, the Moone, and all the starres when they gyue theyr wyne and lyght, are a bepynt, and do men good: When the lyghte wynges gyfeth, all is cleere: The wynde bloweth in euery countrey, and wher God commaundeth the clowdes to go rounde aboute the hole worlde, they do as they are bydden: when the fyre is sent downe from above and commaunded, it burneth by hylls & woodes.

But those goddes are not lyke one of these thynges, neither in bewtye nor in strengthe. Wherfore men shall not thynke nor say that they be goddes, seinge they can neyther gyue sentence in iudgement, nor do men any good. Wherfore for asmoche as ye be now assured, that they be no goddes, se ye feare them not: for they can speake neither good ne euill of anyng. They can shewe no tokens in heauen for the Drythen, neyther wyne as the Sunne, ne gyue lyght as the Moone. Yea the unreasonable beastes are better then they, for they can gett them vnder the shade, and do them selues good. So can ye be certified by no maner of meanes, that they be goddes: therefore feare them not. For lyke as a fray-boggarde in a garden of cucumbers kepeth nothinge, euen so are theyr goddes of wood, of syluer & golde: and lyke as a wyke thorne in an orchard, that euer byde spyteth vpon: yea lyke as a dead body that is cast in þe darke: euen so is it with those goddes of wood, syluer and golde. By the purple and scarlet whiche they haue vpon them, and soone faded away, ye maye vnderstande, that they be no goddes: yea theyr them selues shall be consumed at þe last, whiche shall be a grete confusyon of the lande. Blessed is the godly man, that hath no ymages and worshipeth none, for he shall be far from reppose.

The ende of the Prophete
Baruch. which is not in
the Canon of the
Hebrew.

Baruch.

The songe of the thre chyldren,
whiche were put in to the hote
brennyng oven. The com-
men translation, readeth
this songe in the.iii.
chap. of Daniel.



And they walked in the
middest of þe flame, praysing
God & magnifying the Lord
Asariab stode vp, & prayed on
this maner. Euen so þe myddell
of þe fyre opened he his mouth, & sayd: Blessed be thou O Lord God of oure fathers: yea thou shouldest be praied and honoured is that thy name, for evermore: for thou art ryghteous in all the thynges that thou haste done to vs: yea sayethful are all thy wykes thy mayes are ryght, & thy iudgements true. In all the thynges that thou haste broughte vpon vs, and vpon the holpe cpye of our fathers (euen Jerusalem) thou haste executed true iudgement: yea accorde vnto right and equyte hast thou broughte. These thynges by þe, because of oure synne.

For wher we haue offended, and done wykehedly, departynge frome the: in all thynges haue we trespassed, & not obeyed thy commaundmentes, neyther do we, neyther done as thou hast bidde us, that we myght prosper. Wherfore all that thou hast broughte vpon vs, and euery thyng that thou haste done to vs, thou hast done the in true iudgement: As in deliuerynge vs into the handes of our enemyes among vngodly and wyked abominacions, and to an vngodly kynge yea the most froward vpon earth. And now we maye not open our mouthes, we are become a shame and reppose vnto thy seruantes and to them that worshippe the. Yet for thy names sake (we beseeche the) call vs not oute for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruant Isaac sake and for thy holy Israels sake: to whom thou hast spoken, and promysed that thou wouldest multiplye thine seide as the starres of heuen, and as the sand that lyeth vpon the see shore. For we (O Lord) are become lesse then any people, and be kepte vnder at this daye in all the worlde, because of oure synnes: So that now we haue neither pryncce duke, prophete, burnt offeringe, sacrifice, oblation, incense, ne Sanctuarie before the.

Neuertheless, in a contempte herre and an humble spirite lette vs be receyued that we maye obtayne thy mercy. For as in sacrifice of lambs and bullocks, and in thousandes of fat lambs: so lette our offeringe be in thy sight this daye, that it maye please the, for there is no conuicion vnto us: that put their trust in þe. And now we folow the with all oure herte we feare the, and seke thy face. But vs not to shame, but deal with us after thy louynge kyndnesse, & accordynge to the multitude of thy mercyes. Deliuere

Daniel.

Baruch. ii.

Jeremie. ii.

Genes. xii. & xvi. & Deut. x. & xii.

1. Pet. ii. 2. Cor. x. 2. Tim. ii. 2. Pet. ii. 2. Tim. ii. 2. Pet. ii. 2. Tim. ii.

be by thy myracles (O Lorde) and get thy name an honour: that all they which do thy seruantes euill, maye be confounded. Let them be ashamed thowow thy almyghty power, and let their strengthe be broken: that they maye knowe, howe that thou only art the Lorde God, and glorious thowowout all the worlde.

And the kynges seruantes that put them in, reasled not to make the ouen hote, with wyde fyre, wyde draue, pythe and sagottes: so that the flame brast forth of the ouen upon a foxy and nyne rubyes, yea it toke awaye, and byent by those Lardes that it gat hoite upon helpe the ouen. But the Angell of the Lorde came downe in to the ouen to Alaria and his fellows, and smote the flame of the fyre out of the ouen, and made the myddell of the ouen, as it had ben a colde wynde blowing, so that the fyre neither leached them, greued them, ne dard them hurt. Then these thre (as oute of one mouthe) prayled, benoureted, and blessed God in the toyname, sayng.

1. Mach. 2. 2. Blessed be thou, O Lorde God of our fathers: for thou art worthy of praye and honoure, yea and to be agnyfied for euermore. Blessed be the hoyle of the gloire, for it is worthy to be prayd, and aduanced in all worldes. Blessed be thou in the holy temple of thy gloire, for aboute all thynges thou arte to be prayled, yea and: yea then worthy to be magnified for euer. Blessed be thou in the throne of thy kyngdome, for aboute all thou arte worthy to be well spoken of, and to be moze the magnified for euer. Blessed be thou that tokest thowow thy depe, and spedd vpon the Cherubyns: for thou arte worthy to be prayled, and aboute all to be magnified for euer. Blessed be thou in the firmament of heauen, for thou art prayle and honour worthy for euer.

All be wythes of the Lorde: speake good of the Lorde, prayle hym, and let hym bp for euer.

Psalm. 115. 1. O ye Angells of the Lorde, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye heuens, speake good of the Lorde: prayle hym, and let hym bp for euer.

O all ye waters that be aboue the firmament, speake good of the Lorde, prayle hym, and let hym bp for euer.

O all ye powers of the Lorde, speake good of the Lorde, prayle hym, and let hym bp for euer.

Psalm. 115. 2. O ye Sunne and Moone, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye starrs of heauen, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye wyndes and dew, speake good of the Lorde: prayle hym, and let hym bp for euer.

O all ye wyrdes of God, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye fyre and heat, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye fowles and foules, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye herbes and froites, speake good of the

Lorde: prayle hym, and let hym bp for euer. O ye frost and colde, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye fyre and heat, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye myghtes and dayes: speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye light and harkness, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye lyghtenynge and cloude, speake good of the Lorde: prayle hym, and let hym bp for euer.

O let the earth speake good of the Lorde: yea let it prayle hym, and let hym bp for euer.

O ye mountaynes and hylls speake good of the Lorde: prayle hym, and let hym bp for euer.

O all ye grene thynges vpon the earth, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye welles, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye founntaynes and bylles speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye trees and floures, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye whales and all that lyue in the waters speake good of the Lorde: prayle hym, and let hym bp for euer.

O all ye foules of the ayre speake good of the Lorde: prayle hym, and let hym bp for euer.

O all ye beastes and cattell, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye chyldren of men, speake good of the Lorde: prayle hym, and let hym bp for euer.

O let Israell speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye prynces of the Lorde, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye seruantes of the Lorde, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye spyttes and soules of the wyddes, speake good of the Lorde: prayle hym, and let hym bp for euer.

O ye holy and humble men of hert, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye pynces and humble men of hert, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye pynces and humble men of hert, speake good of the Lorde, prayle hym, and let hym bp for euer.

O ye pynces and humble men of hert, speake good of the Lorde, prayle hym, and let hym bp for euer.

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O ye pynces and humble men of hert, speake good of the Lorde, prayle hym, and let hym bp for euer.

THE HISTORIE OF SVSANNA VVHICHE IS THE .XIII. CHAP. OF DANYEL AFTER THE LATYNE.

Here dwelte a man in Babylo, called Joachim, that toke a wyfe whose name was Susanna, the daughter of Helchias, a verye saye woman, and such one as feared God. Her father and her mother also were godly people, & taught theyr doughter to be godly, & taught theyr doughter to be godly, & taught theyr doughter to be godly.

Joachim her husbande was a great ryche man, & had a saye orcharde fornyng vnto his house. And to hym reforted the Jewes comonly, because he was as a man of reputation amonges them. The same yere were made two iudges, such as the Lorde speaketh of: All the wyrdens of Babylo, cometh from the elders (that is) from the iudges, whiche seme to rule the people. These came ofte to Joachim's house, and all such as had any thyng to do in the lawe, came thither vnto them.

Nowe when the people came agayne after noone, Susanna wente in to her husband's orcharde, to walke. The elders seinge this, that she went in daylye, and walked: they were enamoied vpon her, yea they were almost oure of theyr wyttes, and cast downe theyr eyes, that they should not se heauen, ne remembre that God is a righteous iudge. For they were bothe wounded with the loue of her, neither durst one them an other his grete. And for shame they durst not tell her, theyr inordinate lust, that they wolde sayne haue had to do wth her. Yet they layd wayte for her secretly from daye to daye, that they might at the last, haue a syght of her. And the one sayd to the other: Arise, let vs go home, for it is bidne tyme. So they went theyr way fro her.

When they returned agayne, they came together, enqueyrage out a matter betwene them selues, yea the one tolde the other of his wicked lust. Then appoynted they a tyme when they myght take Susanna alone.

It happened also that they espyed out a convenient tyme, when she wente forth to walke (as her maner was) and no body with her, but two maydens, and thought to walke by herself in the garden, for it was an hote season: and there was not one person there, save the two elders, that had byd them selues, to beholde her. So she sayd to her maydens: go sit me oyle and sope, and shut the orcharde doore, that I maye walke me. And they dyd as she bad them, & shut the orchard doore, & went aune them selues at a backe doore, to set the spynges that she had commaunded: but Susanna knewe not, that the elders laye there byd within. Nowe when the maydens were gone forth, the two elders gat them by: and ran vpon her, saying: vnto the orchard doores are shut, that no man can se vs: we haue a lust vnto the, therefore comfyt vnto vs, & lye with vs. If thou wilt not, we shall byngne a feyned mortal agayne the: that there was a yong

felowe with the, and that thou hast sent awaye thy maydens for the same cause. Susanna syghed, and sayde: alas, I am in trouble on every side. Though I tolowe your mynde, it myll be my death: and yet I can not vnto you, I can not escape your handes. Well, it is better for me, to fall in to pouce hande without the dede doyng, then to lye in the syght of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynst her. Then ran there one to the orchard doore, and smote it open. Nowe when the seruantes of the house herde the crye in the orchard, they rushed in at a back doore, to se what the matter was. So when the elders tolde them the seruantes were greatly ashamed, for why there was neuer such a report made of Susanna. On a morow after came the people to Joachim her husbande & the two elders came also, full of mycheuous ymaginations agaynst Susanna, to byngne her vnto death, and spake thus before the people: Send for Susanna the daughter of Helchias, Joachim's wyfe, and immediately they sent for her. So she came wth her father & mother, & her chyldren & al her kynred. Nowe Susanna was a tender persn, & maruelous saye of face. Therefore the wycked men commaunded to take of the clothes fro her face (for she was couered) at a leese, they myght to be satisfied in her beauty: & the her frendes, yea & al they that knewe her, began to wepe.

These two elders stode by in the myddell of the people, and layd their handes vpon the heade of Susanna: which wept & looked vp towarde heauen, for her herte had a sure trust in the Lorde. And the elders sayde: As we were walkynge in the orchard alone, this woman came in with her two maydens whom she sent awaye frome her, and sparred the orchard doores. With that a yong felowe (whiche there was byd) came vnto her, & layd wth her. As for vs, we stode in a corner of the orchard. And when we saw this wyckednes we ran to her: and perceyued, that they had medled together. But we coude not holde hym, for he was stronger then we: thus he opened the doore, & gat him away. Nowe when we had take this woma, we asked her, what pson she was: but she wolde not tell vs. This is the matter, & we be witnesses of the same. The comen sorte belceid them, as those that were the elders & iudges of the people, & so they condemned her to death. Susanna cryed out with a loud voyce, & sayd. O euerglastynge God, thou searcher of secretes, thou knowest all thynges afoze: they come to pass: thou wotest, if they haue boyned falsly agaynst me: and behold, I must dye where as I neuer dyd any such thynges, as these men haue mayestrouly murthered agaynst me. And the Lorde herde her voyce, for when she was led forth to death, the Lorde rayled vpon the spynges of a yong chyld, whose name was Daniel, whiche cryed wth a loude voyce: I am

I am cleane fed this bloud. Then all the people turned the toward him, and sayd: What meane these wordes, þ thou hast spoken? Daniel stode in the middell of them, & sayd: Are ye such foolcs, & ye children of Israel, þ ye can not discern? Ye haue here condemed a daughter of Israel vnto death, & know not þ euerge toberfoze: Gelyt on iudgement agayne, for they haue spoken false wyneſſe agaynſt her.

Wherfoze the people turned agayne in all þ haile. And the elders (that is the principall brethre) sayde vnto him: come ſet downe here amonges vs, and ſhew vs this matter, ſeing God hath gauen the as greates honour as an elder. And Daniel ſayd vnto them: þur theſe two aſide one from an other, and then ſhal I heare them. Whẽ they were put a ſunder one from an other, he called one of them, and ſaid vnto hym: O thou olde cancherd eale, that haſt bled thy wychedneſſe ſo long: thyne vngacious dedes, whiche thou haſt done afore, are now come to lyght. For thou haſt gauen false iudgements, thou haſt oppreſſed the innocent, and letten the gylty go free, where as yet the Lozde ſayth: The innocent and cryghtous ſe thou ſaye not. Well thankeſt thou haſt ſene her, tell me vnder what tree ſaſt thou haſt ſene her ſaykyng together? He answered: Vnder a Holbery tree. And Daniel ſayd: beſeech well, nowe thou lyest euen vpon thyne heed. As the meſſenger of the Lozde hath receyued the ſentence of hym, to cut the in two. Then put he hym aſide, and called for the other, and ſayd vnto hym: O thou ſede of Canaan, but not of Iuda: ſay meſſe hath diſceyued the, and luſt haſt ſubverted thyne herte. Thus dealeſt thou afore with the daughter of Israel, and they (for feare) conſented vnto you: but the daughter of Iuda wolde not abyde your wychedneſſe. Nowe tell me the vnder what tree oppreſſed thou take them, ſpeakynge together? He answered: Vnder a Pomgranete tree. Then ſayde Daniel vnto hym: Crepe well, nowe thou lyest alſo euen vpon thyne heed. The meſſenger of the Lozde ſtandeth warpyng with the ſwerde to cut the in two, and to ſlape you botche.

With that, all the hole multitude gaue a great ſhout, and prayed God, which alwaye deliuereth them that put theyr truſt in hym. And they came vpon the two elders (to whom Daniel had conuict w̄ theyr owne mouth: þ they had gauen false wyneſſe) & deale with them, euen lykewiſe as they wold haue done with their neyghboure: ſea they d̄d accoꝝding to þ law of Moſes, & put them to death. Thus þ innocent bloud was ſaued þ ſame day. Then Helchias and his wyfe prayſed God, for theyr daughter Suſanna, w̄ Joachim her husband and all the kyned: that there was no diſhoneſtie ſound in her. Fro that day forth, was Daniel had in great reputacyon in the lyght of the people.

The ende of the hystorye of Suſanna.

The hystorye of Bel and of the Dragon, whiche is the fourtene chapter of Daniel after the Latyne.



Here was at Babylon an ymage, called Bel: & there were spent vpon him euerie daye twelue cakes of yre, and vi. great pottes of wine. Hym d̄d the kynge worſhipp hym ſelfe, and went dayly to honoure him: but Daniel worſhipped his owne God. And the kynge ſayde vnto him: Why doest thou not worſhip Bel? he answered: Becauſe I maye not worſhipp thynges made with handes, but the luyngge God which made heuē and earth, & hath power vpon all fleſh. The kynge ſayde vnto him: thinkest thou not that Bel is a luyngge God? O ſepd thou not, how much he eateth & drynkeſt euerie daye? Daniel ſmyled and ſayde: O kynge diſceyue not thy ſelfe: this is but made of claye with in, and of metall without, neither eateth he euer any thyng. Then the kynge was wroth, and called for his preſtes, & ſayd vnto them: If ye tel me not, who is this, that eateth þeſe expences, ye ſhall dye: but yf ye can aſceyue me, that Bel eateth them, then Daniel ſhall dye, for he hath ſpoken blaſphemy agaynſt Bel. And Daniel ſayde vnto the kynge: let it ſo be, euen as thou haſt ſayde. The preſtes of Bel were iij. beſyde their wyues and chyldren. And the kynge went with Daniel in to the temple of Bel. So Bel's preſtes ſayde: As we wyll go oute and ſet thou the meate there (O kynge) and poure in the wyne: then ſhalt thou ſee, & ſeale it with thine owne ſygnet: and to morowe when thou commeſt in, yf thou ſyndeſt not, that Bel hath eaten vp all, we wyll ſuffre death: oꝝ els Daniel, that hath lyed vnto vs. The preſtes thought the ſelures ſure ynough, for vnder the aulter they had made a preynt inſtaunce, and there went they in euer, & ate vp what there was.

So when they were gone forth, the kynge ſet meates befoze Bel. Nowe Daniel had comanded his ſeruauntes to bynge aſſes & theſe be ſpited choꝝowout all the temple, that the kynge myght ſe. Then went they out, and ſpacerd the doze, ſealyngge it with þ kynge's ſygnet, and ſo departed. In the nyght came the preſtes with their wyues and chyldren (as they were wont to do) and ate and dyonke vp all. In the morninge he ſpyes at the breake of the daye, the kynge aroſe, and Daniel w̄ hym. And the kynge ſayde: Daniel are the ſeales hole yet? he answered: Yea O kynge, they be hole. Nowe as ſoone as he had opened the doze, the kynge looked vnto the aulter, and cryed with a loude voyce: Great art thou O Bel, and with theſe no diſceyue.

diſceyue. Then laughed Daniel, and held the kynge, that he ſould not go in, and ſayd: Behold the pavement, make well, whoſe foote ſtyppes are theſe? The kynge ſayd: I ſe þ ſote ſtyppes of men, women and chyldren. Then the kynge was angry, and toke the preſtes, w̄ theyr wyues and chyldren, and they ſetwed him the preynt dozes, where they came in and ate vp ſuch thynges as were vpon the aulter, for which cauſe the kynge ſlew them, and deliuered Bel in to Daniels power, which deſtroyed him and his temple.

And in that ſame place was a great dragon which they of Babylon worſhipped. And the kynge ſayd vnto Daniel: ſayell thou, this is but a God of metall alſo: lo he lyueth, he eateth and drynkeſt, ſo that thou canſt not ſay that he is no luyngge God, therfoze worſhipp him. Daniel ſayd to þ kynge: I wyll worſhipp the Lozde my God, he is the true luyngge God: ſurely this is not the God of lyfe. But gyue me leue, O kynge, and I ſhall deſtroy this dragon without ſwerd oꝝ ſtaffe. The kynge ſayd: I gyue the leue. Then Daniel toke pitch, fat and herry woll, and d̄d ſet the them together and made lompes therof: this he put in the dragons mouth, and ſo the dragon bꝛaſt in ſunder: and Daniel ſayd: lo, here is he who worſhipped. When they of Babylon herd that, they toke great ioye, and gathered the together agaynſt the kynge, ſayinge: The kynge is become a Jewe alſo, he hath deſtroyed Bel, he hath ſlaine the dragon, and put the preſtes to death. So they came to the kynge, & ſayd: let vs haue Daniel, oꝝ we wyll ſurely deſtroy the and thyne houſe. When the kynge ſaw, that they ruſhed in ſo ſore vpon hym, & that neceſſite conſtrayned him, he deliuered Daniel vnto them, whiche caſt him in to the Lyons den: where he was ſix dayes. In the den were ſeven Lyons, and there gauen them euerie day two bodies, and two ſhepe, which they w̄re not gauen them, to thynke they myght deuoure Daniel.

There was in Jery a Prophet called Abacuc, whiche had made potage, and broken

breed in a depe platter, and was goyng in to the ſeld, to byngge it to the moꝝwers. But the angel of the Lozde ſaid vnto Abacuc: go carry the meat that thou haſt, in to Babylon, vnto Daniel whiche is in the Lyons den. And Abacuc ſayd: Lozde, I neuer ſaw Babylon: and the den I know not. Then the angel of the Lozde toke him by the top, and bare hym by the heere of the heed, and (thoꝝow a myghty wynde) ſet hym in Babylon vpon the denne. And Abacuc cryed, ſaying: O Daniel þ ſeruaunt of God, haue, take the breakefaſt that God hath ſent the. And Daniel ſayd, O God haſt thou thought vpon me? wel, thou neuer ſayellſt them that loue the. So Daniel aroſe, and ate: and the angel of the Lozde ſet Abacuc in his owne place agayn ſoꝝthwith.

Vpon the ſeuerth daye, the kynge went to beſeepe Daniel: & when he came to the den, he looked in: and beholde Daniel ſate in the myddell of the Lyons. Then cryed the kynge with a loude voyce, ſaying: Great art thou O Lozde God of Daniel: and he dycted hym out of the den. Then thoſe þ w̄re the cauſe of his deſtruction he d̄d caſte in to the den, and they w̄re ſtraght deuoured befoze his face. After this w̄ore the kynge vnto all people, kynredes and tungen, that dwelte in all countreys, ſaying: pear be multiplied with you. My comauendement is, in all the domination of my realme, that men ſeate and ſtand in awe of Daniels God, for he is the luyngge God, whiche endureth euer: his kynngdome abydeth vncorrupte, and his power is euerlaſtyng. It is he that can deliuer and ſaue: he dothe wonders and marueylous workes in heuen and in earth, for he hath ſaued Daniel fro the power of the Lyons.

The ende of the hystorye of Bel.

Abk

The prayer of Manasses kynge
of Iuda, when he was holden
captiue in Babylon.



Lorde almyghty, God
of oure fathers: Abraham,
Isaac, and Jacob: and of þe
ryghtous seed of the: whiche
thou hast made heuen & earth
with al the furniture there-
of, whiche thou hast ordeyned the
see by the word of thy commaundment: whiche
thou hast sette vpon the depe, and hast sealed it
for thy fearfull and laudable name, whiche
all men feare, and tremble before the face of
thy vertue, and for the anger of thy threate-
nyng, whiche is impossible to synners. But
the mercye of thy pynnyng is grete and vn-
searchable: for thou art the Lord God most
hygh about all the erth, longe sufferyng, and
excedyng mercifull, and repentaunt for
the malice of men. Thou Lord after thy
goodnesse hast promysed repentaunce of the
remission of synnes: and thou þe art the God
of the ryghtous hast not put repentaunce to þe
ryghtous, Abraham, Isaac, and Jacob, vnto
them that haue not synned agaynst the: But
because I haue synned about the nombre of
the lades of the see, and that myne iniquities
are multiplied, I am humbled with manye
bandes of yron, and there is in me no hea-
thyng. I haue prouoked thyne anger, & haue
done euill before the, in commyttynge abho-
minacions and multiplying offences. And now
I bowe the knees of my hert, requyrynge good-
nesse of the, O Lord. I haue synned Lord, I
haue synned, and knowe myne iniquitie. I be-
seythe the by prayer, O Lord: forgyue me: for-
gyue me, and destroye me not with myne ini-
quities, neither do thou alwayes remembere
myne euils to punish them, but saue me: whiche
I praye the euerslastyngly, all the
dayes of my lyfe, for all the vertue
of heauen prayseth the, and
vnto the belongeth glo-
rye: world withoute ende.
Amen.

¶ 2220 20
¶ 1: 15

THE FYRST BOKE OF
THE MACHABEES.

¶ After the death of Alexander kynge of Macedo-
nia, Antiochus the kyng of Syria made commaund-
ment with the Jewes, that they shoulde forsake
the lawe of God, and kepe the lawes of the
Greekes. And he sent vnto Jerusalem, and
to all the cities of Iuda, that they shoulde
forsake the lawe of God, and kepe the lawes of
the Greekes.

CAPL I



After that Alexander
the son of Philip, kyng
of Macedonia, wrote
forth the land of Ce-
lethim, and New Darins
kyng of Persia and
Medes: It happened
that he toke grete warres
in hand, and won many
stronge cities, and sette many kynges of
the earth: goyng thow to the endes of the
worlde, and gettyng many spoiles of þe pro-
ple: In so moche that the worlde stode in grete
awe of hym, and therfore was proude in his
hert. Now when he had gathered a myghty
hoste, and subdued the landes and the people
with they: prynces, so that they became tri-
butaries vnto hym: he fell sycke. And when
he perceyued, that he must nedes dye, he cal-
led for his noble estates (whiche hadde bene
brought vnto hym of chyldren) & parted
his kyngdome amonges them, whyle he was
yet almyghty. So Alexander raygned. xij. yere,
and then dyed.

¶ After his deeth fell the kyngdome vnto his
prynces, & they obtayned it euerye one in his
rowme, and caused the selues to be crowned
as kynges: and so did their chyldren: After the
many yeres, and moche wickednesse increased
in the worlde. Out of these came the vngodly
Antiochus, the son of Antiochus, noble Antiochus,
the son of Antiochus, the son of Antiochus,
and he raygned in the. xxiij. yere of the
raigne of the Grekes.

¶ In those dayes wrote there out of Irael
wicked men, whiche moued moche people
with they: counsell, sayynge: Let vs go and
make a couenaunt with the heathen that are
round about vs, for: sithens we departed fro
them, we haue hadde moche sorow. So this
dreyne pleased them well, and certeyn of the
people toke vpon them to go vnto the kyng,
whiche gaue them licence to do after the or-
dinaunce of the heathen. Then set they vp an
open scole (at Jerusalem) of the lawes of the
heathen, and were no more circumcised, but
forsoke the holy testament, & forned them sel-
ues to the heathen, and were cleue sold to w
nischiffe.

¶ So when Antiochus began to be myghty
in his kyngdome, he wente aboute to obtayne
the land of Egypt also, that he myghte haue
the domynion of two realmes. Upon this
entred he in to Egypt with a stronge hoste,
with

with charrettes, elephantes, horsemen, and a
greate nombre of shypes, and began to war-
re agaynst Ptolome the kyng of Egypt. But
Ptolome was affrayd of him, and fled: and
many of his people were wounded to deeth.
Thus Antiochus won many strong cities, &
toke awaye grete good out of the lande of
Egypt.

¶ And after that Antiochus had myghten
Egypt, he turned agayne in the. xliij. yere, &
went towardes Irael, and came vnto Jeru-
salem, whiche was a myghty people, and entred prou-
de in to the Sanctuary, and toke awaye the
golden altare, the candle stycke, & all the or-
namentes therof, the table of þe shewbryd, the
pouring vessel, the chargers, the golden spo-
urs, the vase, the crowne, & golden apparell
of the temple, and brake downe all. He toke
also the syluer and gold, the precious iuwels
and the secreete treasures that he found. And
whiche hadde taken awaye all, he caused a
greate myghty of men, and so fulfilled his
malicious pryde, and departed in to his own
lande.

¶ Thus arose grete heynesse and misery in
all þe land of Irael. The prynces and elders
of the people mourned, the yong men and the
maydes were despyled, and the fayre beaute
of women was chaunged: the bydegrome
and the byde toke them to mournyng: the
lande and those that dw. in therein was mo-
rned, for all the house of Jacob was brought
to nought.

¶ After two yeres the kyng sent his chiefe
treasurer vnto the cyties of Iuda, whiche
came to Jerusalem with a greate multitude
of people, sayynge peaceable wordes vnto
them, but all was disceyfe: for when they
had given him reverence, he fel sodynly vpon
the cytye, and smote it for, & destroyed moche
people of Irael. And when he had spoyled
the cytye, he set fyre on it, castynge downe
houses and welles on euery syde. The wo-
men and they: chyldren toke they captiue,
and ledde awaye they: catel. Then buydded
they the castell of David with a greate and
thick wall, and with myghty towres, and
made it a stronge holde for them. Besyde all
this, they set wicked people, & vngodly men
to kepe it, stowed it with weapons and bitay-
les, gathered the goodes of Jerusalem, and
layd them vpon there: thus became it a thynny
castell.

¶ And this was done to laye waye for þe peo-
ple that went in to the Sanctuary, and for
the cruel destruction of Irael. Thus they
shed innocent blood on euery syde of the San-
ctuary, and defiled it: In so moche that the
city was fayne to departe, and the city
became an habitation of straungers, bringe
desolacion of her owne seed, for her owne na-
tyons were fayne to leaue her. Her Sanctuary
was cleue washed, her holy dayes were ur-
ged in to mournyng, her Saboths were hid
in derision, & her honour brought to nought.
Loke how grete her glory was afore, so grete
was her confusyon, and her toye turned in to
sorrow.

¶ Antiochus also the kyng sent out a com-
mission vnto all his kyngdome, that all the peo-
ple shoulde be one. Then they left euery man
his lawe, and all the heathen agreed to the
commaundment of kyng Antiochus: Yea,
many of the Jewes consented therunto,
offring vnto ydols, & defiling the Saboth.
So the kyng Antiochus sent his messengers
with his commaundment vnto Jerusalem, and
to all the cities of Iuda, that they shoulde fo-
lowe the lawes of the heathen, and forbade
eithur burnt offering, meat offering, or peace-
offering to be made in the temple of God,
and that they shoulde no Saboth ne hye feast
daye be kepte: but commaunded þe San-
ctuary, and the holy people of Irael shoulde
be defiled.

¶ He commaunded also there shoulde be set vp
other altars, temples and ydols: to offere vpon
swynes flesh and othere vncleane beastes, that
men shoulde leue they: chyldren vncircumci-
sed, to defyle they: soules with all maner of
vncleannes and abominacions, & they might
so forget the lawe, and chaunge al the holy or-
dinaunces of God: and þe who so euer wold
not do accordyng to the commaundment
of kyng Antiochus, shoulde suffre deeth: In the
maner commaunded he thow oute all his
realme, and set rulers ouer the people, for to
compell them to do these thynges, commaun-
dyng the cities of Iuda to do sacrifice vnto
ydols.

¶ Then went the people vnto the heathen
by heapes, forsoke the lawe of the Lord, and
committed moche euill in the land: yea and cha-
ged out the secretes of Iraelites, which had hyd
the selues in corners and prynces places. The
xv. daye of the month Adar, in the. xliij.
yere, set kyng Antiochus an abhominable y-
dole of desolacion vpon the altare of God, &
they buydded altars thow oute all the cy-
ties of Iuda on euery syde, before the doores
of the houses, and in the strettes, wher: they
brent incense and did sacrifice. And the bookes
of the lawe of God, they bent them in þe fyre,
and rent them in peeces. What so euer he was
that had a booke of the testament of the Lord
founde by hym: yea who so euer endeuoured
hym selfe to kepe the lawe of the Lord, the
kynges commaundment was, that they shoulde
put hym to deeth. And thow his auctorite
they executed these thynges euerye moneth,
vpon the people of Irael that were found in
the cities.

¶ The fyue and twenty daye of the month
what tyme as they did sacrifice vpon the al-
tare (whiche stode in the side of the altare of þe
Lord) accordyng to the commaundment of
kyng Antiochus, they put certeyn women to
death, whiche hadde caused they: chyldren to
be circumcised: Not only that, but they han-
ged by the chyldren by the neckes thow oute
all they: houses, and sette the circumcisers
of them.

¶ Yet were ther many of the people of Irael
whiche determined in them selues, that they
wold not eat vncleane thyng, but chose rather
to suffre deeth, the to be defiled with vncleane
flesh.

meates. So because they wolde not bryke the blessed law of God, they were cruelly slayn. And this great tyranny increased verie sore vpon the people of Israel.

The mourning of Mathathias and his sonnes, for the destruction of the holy cite. They refused to do sacrifice vnto Idols. The zeile of Mathathias for the lawe of God. They are slayne and wyl not fyghe agayne because of the Sabbath daye. Mathathias byng commannder hit sonnes to fyghe by the woide of God, after the example of the fathers.

CAPL

II.

Those dayes there did stand by one Mathathias the sonne of Symeon the preeste (out of the kindred of Joariz) from Jerusalem, and dwelt vpon the mount of Modin, & had .v. sonnes: Jhon called Gaddis Symeon called Thasi: Jadas otherwyle called Machabeus: Eleazer, otherwyle called Abas: and Jonathas, whose surname was Apphus. These sawe the euyl that was done amonge the people of Juda and Jerusalem. And Mathathias sayd: Wo is me, alas I euer I was borne, to se this misery of my people, and the pitious destruction of the holy cite, and thus to fyt to fill, it being deliuered in to the handes of the enemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man & hath losse his good name. Her precious ornaments are caried awaye captiue, her olde me are slayne in the streets and her yong men are falle thowow & sword of the enemies.

Math. i. b

What people is it that hath not some possession in her kyngdome? Who hath not gotten some of her spoyle? All her glorie is taken awaye. She was a quene, and now she is become an handmayde. Beholde our Sanctuary, our beautie and honour is wasted awaye, and despyled by the Gentyles. What helpeth it vs the to lyue? And Mathathias rent his clothes and his sonnes, and put sackcloth vpon them, and mourned verie sore.

Then came the men thither whiche were sent of kyng Antiochus to compell suche as were fled in to the cite of Modin, for to do sacrifice and to burne incense vnto ydols, & to forsake the lawe of God. So many of the people of Israel consented and inclined vnto them, but Mathathias & his sonnes remayned steadfast. Then spake the commissioners of kyng Antiochus, and said vnto Mathathias: thou art a nobleman of high reputation and great in this cite, hauing many chyldren, and fulfyll the kynges commaundement, like as all the heathen haue done. yea & the me of Juda, and such as remayne at Jerusalem: so shalt thou and thy chyldren be in the kynges fauour, and enricheid with gold, silver, & great rewardes.

Mathathias answered and spake with a loud voyce: Though all nations obeye the

kyng Antiochus, and fall awaye every man fro keeping the law of their fathers: though they consente to his commaundementes, yet wyl I & my sonnes and my brethren, not fall from the law of our fathers. God forbid we shold, that were not good for vs, & we shold forsake the law and ordinaunces of God, and to agre vnto the commaundement of kyng Antiochus. Therefore we wil do no such sacrifice, neither bryake & statutes of our law, to go an other waye. And when he had spoke these wordes, there came one of the Jewes, which openly in the sight of all, dyd sacrifice vnto the ydols vpon the altare in the cite of Modin, accordyng to the kynges commaundement.

Whē Mathathias saw this, it grieved him at the hert, so that his raynes shoke withall, and his wrath kindled for very zeile of & law. With that he gaue a cry for the, and killed the Jewe belyde the altare: yea and slew the kynges commissioner, that compelled him to do sacrifice, and destroyed the altare at the same time, such a zeile had he vnto the law of God, lyke as Phineches dyd vnto Zambry & sonne of Salom. And Mathathias cryed a loud voyce thowow the cite, saying: Who so is feruent in the law, & wil kepe the countaunt, let him folow me. So he & his sonnes fled in to the mountaynes, and left all that euer they had in the cite. Many other godly men also departed in to the wilderness with theyr chyldren, theyr wyues and their catell, and remayned there, the tyrany increased so sore vpon them.

Nowe when the kynges seruantes and the hoste, whiche was at Jerusalem in the cite of David herde that certayne men had broken the kynges commaundement, and were gone theyr waye to the wilderness in to secret places, and that there were many departed after them: they folowed vnto them to fyghe agaynst them in the Sabbath daye, and sayd: Wyl ye yet rebel? Get you hence, and do the commaundement of kyng Antiochus, and ye shall lyue. They answered: we wyl not goo for the, neyther wyl we doo the kynges commaundement, to despyle the Sabbath daye. Then began they to fyghe agaynst them, neuertheless they gaue them none other answer, neyther caste they one stone at them, nor made fast theyr places, but sayd: We wyl dye all in our innocency, beurn and etch hal scilf with vs, that ye put vs to death wrongously. Then they fought agaynst them vpon the Sabbath, and slew both men and catell, their wyues and theyr chyldren, to the nombre of a thousande people.

When Mathathias and his frendes herde this, they mourned to: them ryot & sore, and sayd one to an other: If so be & we al do as our brethren haue done, & fight not for our liues and for our lawes agaynst & heathen, then shall they the sooner roote vs out of the erth. So they concluded amonge themselves at the same tyme, saying: What to euer be that cometh to make battayle with

is vpon the Sabbath daye, we wyl fyghe agaynst him, and not dye al, as our brethren, & were murderd so heynously. Vnto this came the Synagoge of & Jewes vnto the, strong men of Israel, all such as were feruent in the lawe. And all they that were fled for persecution, came to helpe them, and to stande by them: In so moche that they gathered an host of men, and slew the wycked doers in theyr gylously, and the vngodly me in their wrath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias and his frendes went aboute, and destroyed the altars, and circumcised the chyldren, that had not yet receyued circumcision: as many as they founde within the coostes of Israel: and folowed myghtyly vpon the chyldren of pryde, and this acte pceded in theyr handes: In so moche that they kepte the lawe agaynst the power of the Gentyles and the kynges, and gaue not ouer theyr domynyon vnto wycked doers.

After this, when the tyme drew on fast, & Mathathias shold dye, he said vnto his sonnes: Now is the tyme of destruction & wrath ful displeasur: wherfore (o my sonnes) be ye feruent in the law, & leopard your lyues for the testame nt of the fathers: call to remembrance to eat actes our fathers dyd in their tyme, so all ye receyue great honour, and an euerlastyng name.

Remember Abraham, was not he founde faithful in temptation, and it was reckened vnto him: for righteousness: Joseph in tyme of his trouble, kepte the commaundement, and was made a lord of Egypt. Phineches our father was so feruent for the honour of God, that he obteyned the couenaunt of an euerlastyng name. Josue for fullyng the wynde of God, was made the capitayne of Israel. Caleb bare recorde before the congregaciō, and receyued an heritage. David also in his mercifull kyndnesse, obteyned & throne of an euerlastyng kyngdome. Eliah bringe gylous and feruent in the law, was taken vp in to heuen. Hananias Azarias and Misael, remayned steadfast in fayth, and were deliuerd out of the fyre. In lyke maner Daniel being vngilty, was saued from the mouth of the lyons.

And thus ye maye consydre thowout all ages sitens the world began, that who so euer put their trust in God were not ouercome. Feare not ye then the wordes of an vngodly man, for his glorie is but dong & wyl mys: to daye is he set vp, and to morowe is he gone: so he is turned in to erth, and his memorial is come to nought. Wherfore, o my sonnes, take good hertes vnto you, & quyte your selues like men in the law: for ye do the thinges that are commaunded you in the lawe of the Lord your God, ye shal obteyn great honour therein.

And behold I know that your brother Symeon is a man of wisdom, so that ye give care vnto him alway, he shal be a father vnto you

As for Judas Machabeus, he hath euer bene mighty and stronge, from his youth vp: let him be your capiteyn, & o: & the batell of & people: thus shal ye bring vnto you al those that fauour the law, & se ye avenge & wylong of your people, and recompence the heathen agayne, and apply your selues hole to the commaundment of the law. So he gaue them his blessing, and was layde by his fathers: and died in the .c. xvi. yere at Modin, where his sonnes buried him in his fathers sepulchre, and all Israel made greates lamentacion for hym.

Judas is made ruler ouer the Jewes. He brylith Appolonius and Seron the prynces of Syria. The conspience of Judas toward God. Judas determineth to fyghe agaynst Ahas, whom Antiochus had made captayne ouer his host. The praye of the aduysers.

CAPL

III.

Then stode by Judas Machabeus in his fathers steed, and all his brethren belyved him: and so dyd al they that helde with his father, & fought with cherefulness for Israel. So Judas gat his people great honour: he put on a bresplate as a glaunt, and arrayed hym self with his harness, and destroyed the host with his swerde. In his actes he was lyke a lyon, & as a lyons whelp roying at his pray. He was an enemy to the wicked, and hunted them out, and bent vpon those that byred his people: so that his enemies fled for feare of him, and all the workers of vngodlynesse were put to trouble, such lucke and prosperitie was in his hand. This grieved diuers kynges, but Jacob was greatly reioysed thowow his actes, and he gat him self a great name for euer.

Judas.
Josephus cap.
viii. lxxii.
Anuq.

Isaia. c. b
ii. Mach. viii.

He wyl thowow the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel, and receyvinge suche as were oppressed: & the same of him wyl be vnto the uttermost parte of the erth. When Appolonius (a prync of Siria) gathered a myghty & great hoste of the heathen, and out of Samaria, to fyghe agaynst Israel, whiche when Judas perceyued, he went forth to meete him, fought with him, slew him, and a great multitude with him: the remnaunte fled, and he toke their substance. Judas also toke Appolonius owne swerde, and fought with it all his lyfe longe.

Appolonius.

Now when Seron (an other prync of Siria) herde saye, that Judas had gathered vnto hym the congregation and churche of the faythful, he said: I wil get me a name and a prayse thowow out the realm. So I wyl go fyghe with Judas, and theym that are with hym, as many as haue despyled the kynges commaundement. So he made hym redye, and there went with hym a greates myghty hoste of the vngodlye to stande by hym, and to be auenged of the chyldren of Israel. And when they came nye vnto Bethoron, Judas went forth agaynst them with a small company.

lxxiiij. pany.

peny. And when his people saw such a great hoste before them, they sayde vnto Judas: how are we habile (beinge so fewe) to fyght against so great a multitude and so stronger? for we be so wery, and haue fasted all this daye.

1. Reg. xlii. a

1. Para. x. b

But Judas sayde: It is a small matter for many to be overcome with few: yea there is no difference to the God of heuen, to deliuer by a great multitude or by a small company: for the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heuen. Beholde, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, our wyues and our chyldren, and to robbe vs. But we wyl fyght for our lyues, and for our lawes, and the Lorde hym selfe shall destroye them before our face: therfore be not ye afrayde of them.

1. Chron.

As soon as he had spoken these wordes, he left secretly vpon them. Thus was Seron smitten, and his hoste put to flight, and Judas followed vpon them beyonde Bethoron vnto the playn field, where there were slayne eyght hundred men of them, and the residue fled in to the land of the Philistines. Then all the heathen on euery syde were afrayde for Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles coude tell of the warres of Judas.

So when kyng Antiochus herde these tydings, he was angry in his mynde: wherefore he sent forth and gathered an host of his hole realme, very strong armys, and opened his treasury and gaue his host a yeres wages in hande, commaundynge them to be redye at all tymes.

Nevertheless when he sawe that there was not money ynough in his treasures, & that chozow the dyscorder and persecution, which he made in the lande (to put downe the lawes that hadde ben of olde tymes) his customes and tributes of the lande were mynished: he feared that he was not habile for to heare the costes and charges any longer, nor to haue suche gyftes, to geue so liberally as he dyd afore, more then the kinges that were before him.

1. Macha. vi. a

Lilias.

Wherefore he was heuy in his mynde, and thought to go in to Persides for to take tributes of Persia, & so to gather much money. So he left Lylas (a noble man of the kinges blood) to ouerse the kinges businesse, from the water Euphrates, vnto the borders of Egypt, and to kepe wel his son Antiochus, tyl he came agayne.

Moreover he gaue hym halfe of his hoste, and Elephantas committed vnto him euery thyng of his mynde, concerning the lande which dwelt in Juda and Iherusalem, that he shoulde sende out an armie agaynst them, to destroye and to rote out the power of Israel, and the remnant of Iherusalem: to put oute theyr memorial from that place, so that straungers for to inhabyte all theyr quarters, and to parte theyr lande amonges them. Thus the

kyng toke the other part of the host, and departed from Antioch (a citye of his realme) ouer the water of Euphrates, in the hundred and. xlv. yere, and wente thowthe the hygh countreys.

And Lylas chose vnto hym Ptolomee the sonne of Dorymeus, Aicanus, and Gorgias myghty men, and the kinges friends. These he sent with. xl. thousande footemen, and. v. thousande horsemen, for to go in to the land of Juda, and to destroye it, as the kyng commaunded. So they went forth with all theyr power, & came to Emmaus in to the playne felde. When the marchauntes herde the rumour of them, they and theyr seruantes toke very much siluer and gold, to die the chylde of Israel to be their bondmen. There came vnto them also yet more men of warre on euery syde, out of Syria, and from the Palestines.

Now when Judas and his brethren sawe that trouble increased, & that the hoste byrnyed vnto the borders, consideringe the kynges wordes which he commaunded vnto the people: namelye, that they shoulde utterly waste and destroye them. They sayde one to another. Let vs redress the decaye of oure people, let vs fight for our folke, and for our Sanctuarye. Then the congregacion were soone redye gathered to fyght, to praye, and to make supplicacion vnto God for mercy & grace.

As for Iherusalem, it laye boyde, and was as it hadde ben a wyldernesse. There wente no man in nor out at it, and the Sanctuarye was troden downe. The aleuantes kept the castle there was the habitation of the heathen. The myrth of Jacob was taken away, the pype and the harpe was gone fro among them.

The Iheruslytes gathered them togither, and came to Bethphage before Iherusalem: for in Bethphage was the place where they planted a figge tyme. So they fasted that daye, and put sackcloth upon them, cast ashes vpon theyr heades, rente theyr clothes, and layde for the bookes of the lawe (whereunto the heathen soughte the lykenesse of theyr synnes) (and broughte the prestes ornaments the firrillinges and the tyches. They set there also the abitarers (which hadde fulfilled theyr dayes) before God, and cryed with a loude voyce towarde heuen, sayinge: What shall we doo with these? and wherfor shall we carpe them awaye? for the Sanctuarye is troden downe and despyled, the prestes are come to heynesse dishonour: and beholde the heathen are come together for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stand before them, excepte thou, o God, bringe helpe?

They blew oute the trumpet also with a loude voyce. When Judas ordered saynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for suche as buydded them houses, married wyues, planted them vineyardes, and those

that were fearful: he commaunded them euery man to go home, accordynge to the lawe. So the hoste remoued, and pitched vpon the southsyde of Emmaus.

And Judas sayde: Arme your selues, be stronge (O my chyldren) make you redye agaynst to morow in the morning, that ye may fyght with these people, which are agreed together to destroye vs and oure Sanctuarye. Better is it for vs to dye in battayle, then to see our people and our Sanctuarye in such a miserable case. For the helpe, as the wyll is in heauen, so be it.

Judas goeth agaynst Gorgias, which lyeth in wait. He putteth Gorgias and his hoste to flight. Lylas inuadeth Jeryse, but Judas dyspueth him out. Judas purifyeth the temple, and dedycateth the altare.

CAP. III.

Then toke Gorgias foure thousande men of force, and a thousande of his best horsemen: and remoued by nyght, to come nye where the Jewes hoste laye, and so to take them suddenly. Now the men that kepte the castle, were the conueyers of them. Then arose Judas to smyte the chiefe and principal of the kynges host at Emmaus, for the army was not yet come together. In fynes season came Gorgias by nyght in to Judas tentes: and when he founde no man there, he soughte them in the mountaynes, & thoughte they had bene fled away because of hym. But when it was daye, Judas shewed hym selfe in the felde with thye thousande men oulre, which hath neither harness, ne swordes to theyr mynres.

But on the other syde, they sawe that the heathen were myghty and well harnessed, and their horsemen about them, and all these well experie in frates of warre. Then sayde Judas to the men that were with him: Feare not the multitude of them, be not afeard of theyr violence runnyng: remember howe our fathers were deliuered in the red see, when Pharaos threatened them with a great host. Euen so let vs also rye now towarde heauen: and the Lorde shall haue mercy vpon vs, and remembre the couraige of our fathers, yea and destroye this hoste before our face this daye: And all the heathen shall knowe that it is God him self, which deliuereth and saueh Israel.

Then the heathen lyst by theyr eyes: and when they sawe that they were conynge agaynst them, they went out of theyr tentes in to the battayle: and they that were with Judas, blew by the trumpets. So they buckled together, and the heathen were discomfited, and fled ouer the playne felde: but the hymnost of them were aspat. For they followed vpon them vnto Baramoth, and in to the felde of Judea, towarde Bzai and Jamnia: so that there were slayne of them vpon a thye thousande men. So Judas arose agaynst with his hoste, and sayd vnto the

people: Be not greedy of the spoyle, we haue yet a battayle to fyghte: for Gorgias and his hoste are here by vs in the mountaynes, but stande ye fast agaynst our encampes, and overcome them: then may ye safely take the spoyle.

As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled, and the tentes brente vp (for by the smoke they myght vnderstand what was done) they perceyvinge this, were very sore afrayde: and when they sawe also that Judas and his hoste were in the felde ready to fyghte battayle, they fled euerychone in to the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gat much golde and syluer, precious stones, purple, and greete ryches. Thus they went home and songe a psalme of thankesguyng and prayed God in beauen for he is gracious, and his mercye endureth for euer: And so Israel had a great victorie in that daye.

Some all the heathen that escaped, came and tolde Lylas euery thyng as it happened. Wherefore Lylas was sore afrayed and grieved in his mynde, because Israel had not got ten suche myffortune as he wolde they shoulde neither as the kyng commaunded. The next yere solowynge, gathered Lylas thye thye thousande chosen men, of Ioseph, & syue thousande horsemen to fyght agaynst them.

So they came in to Jeryse, and pitched theyr tentes at Bethoron, where Judas came agaynst them with ten thousande men. And when he sawe so great myghte an hoste, he made his prayers and sayde: Blessed be thou (O laupoure of Israel) which byddest thy people the violence power of the graunte, in the hand of thy seruant David, and gauest the host of the heathen into the hand of Ionathas (the sonne of Saul) and of his weapō beare.

Put this hoste now into the hande of thy people of Israel, and let them be confounded in their multitude of horsemen. Make them afrayed, and discomfite the boldnes of their strength, that they maye be moued to rewe their destruction. As then downe thou comest the swordes of thy louers, then shall all they that knowe thy name, prayse the with thankesguyng.

So they stroke the battayle, & there were slayne of Lylas hoste, syue thousande men. When Lylas sawe the discomfytynge of his men, and the manynes of the Jewes, home they were ready, rather to fyue or to dye lyke men: he went vnto Antioch and chose oute men of warre: that when they were gathered together, they myght come agayne in to Jeryse. When sayde Judas and his brethren beholde our enemyes are discomfited: Let vs not go by, to cleane and repayre the Sanctuarye.

Then this all the hoste gathered them togither, and went by vnto Baramoth. Nowe when they sawe the Sanctuarye layd waste

1. Macha. vi. b

Lilias.

1. Macha. vi. c

1. Macha. vi. d

The Sanctuarye repared.

1. Macha. vi. e

1. Macha. vi. f

wasle, the altare defyled, the hazes bent vp,
the whorres growng in the courtes, like as
in a wood, or vpon mountaynes, yea and that
the priettes Lelles were broken downe: They
rent thei clothes, made great lamentation,
catt althv vpon thei heedes, fell downe flat
to the ground, made a great noise with the
trumpettes, and cryed towards heauen.

Then Iudas appointed certaine men to
fryght agaynst these which were in the castle,
till they had cleansed the Sanctuary. So he
chose priests that were undefiled, such as had
pleasure in the lawe of God : and they clen-
sed the Sanctuary, and bare out the defiled
stones, in to an vnclene place. And for so-
moche as the altare of burntofferings was
defiled, he toke aduancement, what he
myght do with all : so he thought it was best
to destroye it : lest it should happen to to the
any shame) for the heathen had defiled it,
and therefore they brake it downe. As for the
stones they layed them by vpon the moun-
tayne, by the house in a conuenient place : till
there came a prophete to shew, what should
be done with them.

So they take hyle stones accordyng to the
lawe, and buylded a newe altare, such one as
was before, & made by the Sanctuary with-
in and withoute, and halowed the courtes.
They made newe ornaments, and brought
the candelsticke, the altare of incense, and the
table into the temple. The incense layed they
upon the altare, and lighted the lāpes which
were upon the candelstykke, that they myght
burne in the temple. They set the Gembrees
upon the table, and hanged by the bale, and
set by the temple as it was afore. And upon
the .xiiij. daye of the nyen moneth, whiche is
called the moneth of Caslew, in the .c. xliij.
yeere: they rose by byrpymes in the morninge
for to do sacrifice accordyng to the lawe bypō,
the newe burnt offering altare, that they had
made: after the tyme and seaso that the Ar-
chen had desired it. The same daye was it set
by agayne, with songes, pypes, harpes, and
cymbales.

And all the people fell vpon their faces,
 & two whipping and thankynge the God of heu-
 en which had giuen them the victorie. So they
 kept the dedication of the altare. viij. dayes,
 offering burnelacrifices and thankofferings
 with gladnesse. They deckt the temple also wth
 crownes and wydes of golde, and halowed y^e
 postes & relles, and hanged wyres vpon them.

Dedication. Thus there was very great gladnes among
his people, because he had purged them of the Heathē
that was put away. So Judas & his brethren & the
hole congregation of Israel, ordered that the
tyme of the dedycacyon of þe altare shoulde be
kepte in his season, from feare to feare, by
the space of eght dayes, from the twenty a
fifth day of the month Assumptra and that
with myzth and gladnesse.

And at the same time buylded they by the
mount Syon, with hygh walles and strange
towers round about: and the Centries shuld
come and trade in doayne, as they had afore.
¶ Therefore Judas let them of treat in it, so hope

it: and make it strong, for to defend Bethlame:
that the people might haue a refuge against
the Edomites.

Andas baynguyfled the heathen that go about to destroy Israel, and is holpen of his brethren Symon and Jonathan. He ouerthreweth the tyte of Ephron, because they denyed hym passage thow
it.

CAP: **V**

It happened also that when the heathen
rounde aboute herde, howe that the au-
ter and the Sanctuary were set vp in theye
olde state: it displeased theym verie sore
wherefore they thought to destroye the genera-
cion of Iacob that was amonges them: In
so much that they began to slaye and to pri-
uate certayne of the people. Then Iudas
fought agaynste the chyldren of Esau in Fou-
mea, and agaynst those which were at Araba
thane (for they dwelt round aboute the Is-
raelites) where he slawe and spoyled a great
multytude of them. He thoughte also upon
the malice and unfaithfulnes of the chyld
of Ben, how they were a snare and trappe
vnto the people, an howe they layed waite
for them in the bygh waie wherefore he shut
them vp in to towres, and came vnto them,
condemned them, and bent vp their towres
with all that were in them.

After wards went he agaynste the chyldre
of Ammon, wherof he founde a myghty po-
wer, and a greate multytude of people, with
Timothy their captayn. So he stroke many
battayles with them, whiche were destroyed
before hym. And when he had slayne them, he
tooke the cite, with the towynes be-
longyng thereto, and so turned agayne into Jeru-
salem. The heathen also in Galilee gathered
them together, agaynste the israelites that
were in their quarters to slay them: but they
fled to the call of Dabbenan, and sent let-
ters vnto Judas and his brethren, sayinge:
The heathen are gathered agaynste vs on eu-
ery syde, to destroye vs, and now they make
them for to come, and laye lege to the cable
to herben into we are fled, and Timothy is the
captayn of theyr host, come therfore and de-
liuer vs out of theyr handes: for there is a
greate multytude of vs slayne al readye. Yet
and our brethren that were at Tubin, are
slayne and destroyed (well nygh a thousand
men) and their wyues, theyr chyldren & theyr
goodes haue theyr enemyes ledde awaye cap-
tyue.

W^hyle these letters were yet a reading,
behold, there came other messengers from
Salice, with rent clothes, whiche to be cum
the same tydynges, and sayde, that they of
Ptolemaus, of Tirus and of Sidon were ga
thered agaynst them, and that all Salice
was fylled with enemyes to destroye Israel.
When Judas and the people herbe this, they
came together (a greate conger agayn) to de
uyse, what they myght do for their brethren,
that were in trouble and besyged of their
enemyes.

mites. And Judas sayd vnto Symon his brother: chuse the out certayne men, and go deli-
 uer thy brethren in Galilee: As for me and my
 brother Jonathan, we wyl go in to Galaadithim. So he lefte Josephus the sonne of Za-
 charye, and Acharas to be Captaynes of the
 people, and to kepe the remnaunt of the hood
 in Jetyse, and commaunded them, sayinge:
 Take the ouersight of this people, & se that
 ye make no warre agaynst the Iewen, vn-
 tyll the tyme that we come agayne. And vnto
 Symon he gaue thre thousande men, for
 to go into Galilee, but Judas him selfe had
 eight thousande in Galaadithim.

Then wente Symon in to Galilee, and
make byures batayles with the Heiche: who
he discomfited, and solatved upon them va-
to the porte of Helomais. And there were
dayne of the Weithen almost the thousand
men. So he toke the spories of them, and ca-
erw awaye the Iffracliptes, that were in Ga-
lilee and Rebatis, with they; wyues, they
chyliden, and all that they had, and brought
them in to Jewry with greate gladnesse. Ju-
das Machabens also and his brother Jona-
thas, went ouer Jordane, and trauayled thre
dayes iourney in the wyldernes: Where the
Jebuthes met them, and receyued them lo-
uynge, and tolde them euery thyng that had
happened vnto they; yethien in Galaad
thim, and how that many of them were bese-
ged in Barak, Boso, Altinis, Caspho, Ma-
gith & Carnaim (al these are strong walled &
myghtye greate cyties) and that they were
kept in ordre ctytes of Galaad also: and to-
morrow they are apoynted to byng their host
vnto these ctytes, to take them and to wynde
them in one daye.

So Judas and his host turned in all the haste in the worldenelle towards Bolo, and when the ctye, snewe all the males with the swordes, toke all their goodes, and set fire vpon the ctye. And in the nyght they toke thry townre from thence, and came to the castell. And bytymes in the moynynge when they loked vp, beholde, there was an innumerable people, bearnynge labers & other instruments of warre, to take the castell and to overcome them.

When Judas sawe that the battayle began, and that the people thereof wente by and range in to the heauz, and that there was so great a cry in the cytie: He sayd vnto his folow-
ers, fight this day for your bretheren. And so came be-
hinde these enemyes in thie companies, and blew the trompettes, and cryed in their pray-
er to God.

But as soone as Timotheus had percey-
ued that Bachabeus was there, they fledde
from him, and the other slewe them downe
vppit soire: so that there were killed of them
that same day, almost eight thousande men.
Then departed Iudas vnto Maspha, leped
stege vnto it and man it, Acto al the males in
it, spoiled it, and set fyre vpp it. From thence
went he a soke of Hon, Magery, Bofoz, and
the other cities in Galad.

After this gathered Timothy another

Forsoe, which pitched these tentes before Ra-
phon beyond the water. Judas sente to spye
the host, and they brought hym word agayne
sayinge: All the heathen that be rounde a-
boute vs, are gathered into hym, & the host
is very great: yea they haue hired the Ara-
bians to helpe them, and haue pitched tentes
beyond the water, and are redy to come and
feght agaynst vs. So Judas wente on to
make them.

And Elmothy sayde vnto the captaynes
of his hood: when Judas and his host come
nigh the wate: yf he go oure first, we shall
not be able to withstande hym: for wh y,
he wyl be so stronge for vs. But yf he dare
not come ouer so that he pitch his tent be-
yonde the wate: then wyl we go ouer, for
we shall be stronge ynough agaynst hym.
Now as soone as Judas came to the ryuer
he appoynted certayne scribes of the people,
and commaunded them, sayinge: se that ye
leue none behynd byd this syde of the ryuer, but
let euerye man come to the battayle. So he
went first ouer vnto them and his people af-
ter hym.

And all the heathen were discomfeted be-
fore hym, and let their weapons fall, and ran
in to the temple that was at Carnaim. Which *Carnaim*
crysye Judas wan, and burnt the temple with
all that were in it: So was Carnaim subdu-
ed and might not withstande Judas. Then
Judas gathered al the Israelites that were
in Galaabithim, fro the leed vnto the most,
with their wives and their chyldren (a very
greate host) so; so come in to the lande of Is-
rael.

So they came vnto Ephron, whiche was
a myghtye, greate and stronge cytye and laye
in their waye. For they coulde not goo by it,
neither of the ryght hande ne of the left, but
must go thorow it. Neuertheles they that
were in the cyty, wold not let the go thorow
but walled by the portes with stones. And
Judas sent vnto them wth peaceable wordes,
sayinge: Let vs passe thorow your lande. &
we maye go in to oure owne countrey: there
shall no hodge do ye harme, we wyll but on-
ly go thorow. But they wold not let the in.
Wherefore Judas commaunded a procla-
macion to be made thorow out the host, that
euery man shoulde kepe his odyr: and so they
dedy their best lyke valyaunt men.

And Judas beslegged the ctye all that daye
and all that nyghte, and so towe it : where
they slew as many as were males, and de-
stroyed the ctye and spoyled it, and wente
thorow all the ctye over them that were
slayne. Then went they ouer Jordan into the
playne felde before Bethsan. And Judas be-
yeth those srowarde that came behynde, and
gaue the people good exhortacion at the way
thorow till they were come in to thei land
of Iuda. Thus they went vp vnto the mounte
Sion, where they offered in myrrh and than-
keguyng : because there were none of thei
slayne, but came home agayne prynces.

Now what time as Judas and Jonathan
were in the lande of Galaad, and Symon
there

Josephus.

Josephus.

they brother in Galilee before Jerusalem: Then Josephus the sonne of Zachary, and Asarpas the captaynes, hearing of the acts that were done, and the battayles that were broken, sayd: Let vs get us a name also, and go fight agayn the Perethen that are round about vs.

So they gaue them good a commaundment, and wente toward Jamnyah. When came Sogras and his men out of the ctye, to fight agayn them: Josephus also and Asarias were chafed vnto the borders of Jewry and there were many that daye of people of Israel two. Men: so that there was a great mytery amonges the people, and all because they were not obeyed vnto Judas and his brethren, but thought they shoulde quyte them selues manfully. Nevertheless, they came not of the side of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all Iherusalem, where so euer they name was heere vpon, and the people came vnto them, bydynge them to come.

After this wente Judas forthe with his brethren, and fought agayn the chydren of Elau, in the land that lieth toward the south where he wanne the ctye of Iebon, and the countes that lie beynde it: and as for the walles and towres round about it, he dyt them vp. Then remoued he to go in to the lande of the Philistines, and went thowto Samaria. At the same tyme were there many prestes Rayne in battayle, which wyfully and without aduylment went out for to fight to get them honour. And when Judas came to fight in the Philistines land, he brake downe their altars, byt the ymages of their Idols, spoyled the cytyes, and came agayne into the land of Juda.

¶ Antiochus wyllinge to take the ctye of Elimas for agayne, is dyuen awaye of the Euzyns. He faulth in to Iherusalem and dyeth. His sonne Antiochus is made king. The beleage of the towre of Ierusalem. Eupator cometh to Jewry with a great armye. The boldnesse of Elazar.

CAPL VI.

Josephus cap. lvi. lib. vii.

Antiq.

Now when kynge Antiochus traunpled thowto the hye countreyes, he herde of Elimas in Preia was a noble and piteous ctye in siluer and gold, and that there was in it a verye temple: where as were clothes, cote armours, and wyldes of golde, whiche Alexander the sonne of Philip kynge of Macedonia had left behynde him. Wherefore he wente about to take the ctye and to spoyl it, but he was not able: for the ctyezins were warned of it, & fought with hym. And so he fled and departed with great heuynesse, and came agayne in to Babylon. Dore ouer there came one whiche brought him tydynge to Iherusalem, that his doctes whiche were in the lande of Juda, were dyuen awaye, and how that Lillas went forthe with a great power, and was dyuen awaye of the

Jewes: howe that they had won the bytch, and gotten grete goodes out of the handes of the Perethen: how they had broken downe the abhominacion, which he set vpon the altare at Jerusalem, and fenced the Sanctuary with hygh walles, like as it was afore yea and Bethsura his ctye also.

So it chaunced, that when the kynge had herde these wordes, he was asfayde and gned verye soze. Wherefore he layde hym down vpon his bed, and fell speke for verye soze: and all because it hadde not happened as he had deuyed. And there continued he longe, for his grete was cur moze and moze, so he sawe he must nedes dye. Therefore he sente for his frendes: and sayd vnto them, the shepe is gone from myne eyes for the verye soze and byracion of herte that I haue. For whiche I conseye in my mynde the great aduersity that I am come vnto, & the shoules of mynnes which I am come in, where as afore tyme I was so merry and so greatly set by (by reason of my power) agayne, conspyng the euill that I haue done at Jerusalem, from where I take all the riches of golde and silver that were in it, and sent to fetch awaye the inuoytantes of Jewrye without anye reason why: I knowe, that these troubles are come vpon me for the same cause. And beholde, I must dye with great soze in a strange land. Then called he for one Philip a frende of his whom he made ruler of all his realme, and gaue hym the crowne, his robe and his ring: that he shoulde take his sonne Antiochus vnto hym, and byngge hym vp, tyll he myght saygne him self. So the kynge Antiochus dyed there, in the xlii. yere. Wher Lillas herde that the kynge was dead, he ordeyned Antiochus his sonne (whom he had brought vp) to raygne in his fathers Rebe, and called him Eupator. Nowe they that were in the castell (at Jerusalem) kepte in the Jewes reuerence about the Sanctuary, and fought euerye daye to do them harme, for the strengthe of the weathen.

Wherefore Judas thought to bestrope the, and called all the people together, that they myght laye siege vnto them. So they came together in the xl. yere, and beleaged them, layinge forthe their ordynance and instrumentes of warre. Then certayne of them that were beleaged went forth (vnto whom some vngodly men of Israel torped them selues also) and went vnto the kynge sayinge: How longe will it be, as thou punyssh and aunge our brethren? We haue cur bene mynded to do thy father scrupre to walke in his statutes and to obeye his commaundmentes. Therefore our people fell from vs, & wher so euer they founde anye of vs, they slew the and they haue not only me dyd with vs, but with all our countreyes: and beholde, this daye are they beleagynge the castell at Jerusalem, and haue made by the stronge holden in Bethsura: And if thou dost not procure them to fighte soone, they will doo more than these, and thou shalt not be able to ouercome them.

Josephus.

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When the kynge herde this, he was verye angere, and called all his frendes, the captaynes of his foremen and of all his hoysmen together. He byzed men of warre also out of other realmes, and out of the fles of the see, which came vnto hym. And the nombre of his host was an hundred thowande fotemen, & x. thowande hoysmen, and xxxi. Elephanthes well exercysed in battayle. These came thowto Judea vnto Bethsura, and beleaged it a longe season, and made dyuers instrumentes of warre agayn it. But the Jewes came oute and bent them, and fought lyke men. Then departed Judas from the castell at Jerusalem, and remoued his host toward Bethsura ouer agayn the kynge's armye.

So the kynge arose before the daye, and brought the power of his host in to the waye to Bethsura, where the hoysmen made the to the battayle, blowinge the trumpettes. And to prouoke the Elephanthes for to fight, they shewed them the sap of red grapes, and molberpes. And deuyed the Elephanthes amonge the host: so that by euery Elephant there shode a thowande men well armed, and helmettes of stele vpon their heedes: yea vnto euery one of the Elephanthes also, were ordeyned fyue hundred hoysmen of the best, whiche wayted of the Elephante, goynge wher so euer he wente, and departed not fro hym. Euery elephaut was couered w a strong tower of wod, wherevpon were charyte and two baleant men, with weapons to fight, and within it was a man of Inde to rule the bea.

As for the remnant of the hoysmen, he set them vpon bothe the sides in two partes with trumpettes, to prouoke the hoste, and to fyre by suche as were shewe in the armye. And wher the sunne shone vpon their wyldes of golde and stele, the mountaynes gliddered agayne at them, and were as byght as the metettes of fyre. The kynge's host also was byght, one parte vpon the hye mountaynes, the other some beneth: so they wente on as a hye good hede, and kepynge theyr ordie. And all they that dwelt in the lande, were asfayed at the noyse of theyr host, when the multitude went forth, and when the weaps smote together, for the host was both great and myghty. Judas also and his host entered in to the battayle, and slew vi. c. men of the kynge's armye. Nowe when Elazar the son of Saura dyd se one of the Elephanthes hit with the kynge's badge, and was a moze goodly bea then the other: he thoughte the kynge shoulde be vpon hym, and leoparde him self to respyer his people, and to get him a perpetual name.

Wherefore he ran with a corage vnto the Elephaut in the myddest of the host, smytynge them downe of both the sides, and slew many aboute hym. So wente he to the Elephanthes fete, and gat hym vnder hym, and slewe him: then fell the Elephante downe vpon hym, and there he dyed. Judas also and his men seinge the power of the kynge, and the myghtye byelence of his host, departed

from them. And the kynge's armye wente by agayn them toward Jerusalem, & prched their tentes in Jewrye beynde mount Zion. At Ierusalem, the kynge toke cruce with them that were in Bethsura.

But when they came out of the ctye because they had no bytchles within, and the lande laye vntyled the kynge toke Bethsura, and set men to kepe it, and turned his host to the place of the Sanctuary, and layd siege to it a great whyle. Where he made all manner ordynance: handbowes, fyre dartes, rackets to cast stones, scopyons to throw arrows, and spynges. The Jewes also made ordynance agaynste theyr, and foughte a long season.

But in the ctye there were no bytchles, for it was the seuenthy yere of the weares, & those heathen that remayned in Jewrye had eaten by all their floze. And in the Sanctuary were fewe men left for the hunger came so vpon them, that they were scattered abode euery man to his owne place.

So when Lillas herde that Philippe (whom Antiochus the kynge whyle he was yet lyvinge, had ordeyned to byngge by Antiochus his sonne, that he myght be kynge) was come agayne out of Persia & Medea to the kynge's host and thought to optayne a kyngdome: he gat hym to the kynge in all the haste, and to the captaynes of the host, and sayde we decreafe dapipe, and our bytchles are but small: agayne, the place that we laye siege vnto is verye stronge, and it were sure parte to se for the realme. Let vs agree with these men & take cruce with them, and with all their people and graunte them to lyue after their lawe as they dyd afore. For they be greued & do all these thynges agaynste vs, because we haue despyed their lawe. So the kynge and the prynces were content, and sent vnto them to make peaz, and they receyued it. Nowe when the kynge & the prynces had made an oth vnto them they came oute of the castell, and the kynge went vp to mount Zion. But wher he sawe that the place was well fenced, he brake the oth that he had made, & commaunded to bestrope the wal rounde aboute. Then departed he in all the haste, & returned vnto Antioch, where he founde Philip haupinge dominion of the cty. So he fought agaynste him and toke the ctye agayne into his handes.

¶ Demetrius raygneth after he had kyled Antiochus and Lillas. He troubleth the chydren of Israel thowto the counsell of certayne wycked personnes. The prayer of the prestes agaynste Apcanos. Judas kyleth Apcanos, after he hadde made his prayer.

CAPL VII.

In the xli. yere came Demetrius the son of Seleucus frome the ctye of Rome with a small compaigne of men, vnto a ctye of the see cooste, and there he bare rule. And it chaunced, that when he came to Antioch the ctye of his progenitors, his

L. Mach. lib. vi. c. xlii.

L. Mach. lib. vi. c. xlii.

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Howe the Antiochus & Lillas, to hyng the
unto him. But whē it was tolde him, he sayde:
let me not se their faces. So þe boote put them
to death: Howe when Demetrius was set
upon the throne of his kyngdome, there came
unto him myked and vngodly men of Isra-
el: whose captayne was Alcimus, that wolde
haue bene made hye pree: These men accused
the people of Israel vnto the kyng, sayinge:
Judas & his bretheren haue slayne the felles,
and dyuen vs out of our owne lande. Howe
fore sente now some man (to whom thou gy-
uest credence) that he may go & se all the destru-
ction, which he hath done vnto vs and to the
kynges lande, and let him be punished with
all his frenes and fauourers.

Alcimus high
pree.

Then the kyng chose Bacchides a friend of
his, which was a man of great power in the
realme (beyond the great water) & sayde full
vnto the kyng: and sent him to se the destru-
ction that Judas had done. And as for that
myked Alcimus, he made him hye pree, and
comanded him to be iudged of the churche of
Israel. So they stode by, and came to a great
hoof in the lande of Juda, sendyng mes-
sengers to Judas & his brether, and speaking
vnto them with peaceable wordes: but vnder
discepte. Therefore Judas and his people be-
leued not their sayinge, for they sawe þe they
were come with a great hoof.

After this came the scribes together vnto
Alcimus & Bacchides, tendinge the best vnto
them. And syth þe Alcimus requyred peace of
them, sayng: Alcimus the pree is come of the
felles of Aard, how can he discepe vs? So they
gaue the louyng wordes, and swore vnto the,
and sayde: we wyll do you no harme, neyther
your frenes: and they beleued them. But the
very same day roke they. It men of them, and

Isa. lxxi.

lew them accordyng to the wordes that are
wryte: They haue cast þe felles of the sayners,
and shed their blood rounde about Jerusalem,
and there was no man that wolde burye them.
So there came a great feare & dyde among þe
people, sayinge: there is neyther trethe nor
ryghtousnesse in them, for they haue broken
the appoyntment and ethe that they made.
And Bacchides remoued his hoof from Je-
rusalem, and pitched his tente at Bethzachar
where he sent for the, and toke many of them
that had forsaken him: He lewe many of the
people also, and cast them in to a grete pyt.
Then comytred he the land vnto Alcimus,
and left men of war with him to helpe hym,
and Bacchides him self went vnto the kyng.
And thus Alcimus defended his hye preehode,
and all suche as were of Israel, resoyced vnto
him: In so much that they obtayned the land
of Juda, and dyd moche euyl vnto the Isra-
elites.

Now when Judas sawe all the myschefe
that Alcimus and his company had done (pea-
noye them the wythen them felles) vnto þe
Israelites: He went for the rounde about all
the borders of Jewry, & punished those un-
faithful renagates, so that they came nomore
out in the country. So when Alcimus sawe,
that Judas and his people had gotten the

upperhand, and that he was not hable to a-
byde them: he went agayne to the kyng, &
sayde all the worst of them that he coude.
Then the kyng sent Alcimus, one of his chur-
pynces (whiche bare euyl wyll vnto Je-
rael) and comanded hym that he shoulde
bitterly despoyle the people.

So Alcimus came to Jerusalem with a
great hoof, and sent vnto Judas and his bre-
theren with feblly wordes (but vnder discepte)
sayinge: there shal be no warre betwixt me
and you: I wyll come with a few men, to se
how ye do, with freddyng. And this he came
vnto Judas, and they saluted one an other
peaceably: but the enuyes were appoynted
to take Judas by violence: Heuyl be to the
it was tolde Judas, that he came vnto hym
but vnder discepte: wherefore he gat hym a
way fro him, & wolde se his face nomore. The
Alcimus perceyued that his counsel was be-
trayed, he went out to fyghte agaynst Ju-
das beynde Ephraïm: where there were
slayne of Alcimus hoost. v. M. men: the rest
dye fled vnto the cauel of David.

After this came Alcimus by vnto mounte
Syon: and the pries with the elders of þe
people went forth to salute hym peaceably
and to welcome him the burnt offeryces that
were offered for the kyng. But he laughed
them to scorn, mocked them, despyled they of-
feryces, and spake by daynedly yea & noye
in his mouth, sayinge: If Judas and his hoost
be not helpereed now in to my hande, as
soone as euer I come agayne (and fare well)
I shal burne up this house. With that wyl
he out in a grete anger. Then the pries
came in, and stode before the auter of the
temple, wepyng and sayinge: For so moche
as thou, O Lord, hast chosen this house, that
thy name myght be called vpon them and
it shoulde be an house of prayre an prayson
vnto the people: Be aunged of this man &
his hoost, & let them be slayne with the sword:
remember the blasphemys of them, and let
fre them not to contynue any longer.

When Alcimus was gone from Jerusalem
he pitched his tent at Bethzachar, and there
he met hym out of Syria. And Judas came
to Abarta with the. M. men and made his
prayer vnto God, sayinge: O Lord, because
the messengers of kyng Demetrius blaime
med the, the angell went forth, and slay
the. x. thousand of them: Euen so despoyle
thou this hoost before us to day & other peo-
ple maye knowe howe þe hath blasphemed
the Sanctuary: & punish hym, accordyng to
his malyciousnes.

And so the hostes stroke the felde, the xiiij.
day of the moneth Adar: and Alcimus hoost
was discomfyred and he hym self was hye
slayne in the battayle. When Alcimus men
of warre sawe that he was hyled, they ran
away they weapons & fled: but the Jewes to
lowed by the an hole dayes iourney fro A-
dazer vnto Gazara, blowyng with the ad-
pers, & makyng tokens after them. So the
Jewes came forth of all the towne that a-
bout & blew out their hoynes vpon them &
turned

turned agaynst them: thus were all slayne,
and not one of them left.

Then they toke their substance for a pray
and snate of Alcimus hoost & his right had
which he helde by so proudly) and brought
it with them, and haged it by afore Jerusa-
lem: wherefore the people were exceedingly reioy-
sed, and passed ouer that daye in great glad-
nesse. And Judas ordeyned that the same day
(namely þe. xiiij. day of þe moneth Adar) shoulde
be kept in myrth euery yere. Thus the lande
of Juda was in rest a litle whyle.

Judas conspyring the power and godly polite-
the Romaynes, maketh peace with them. The
myrte of the Romaynes sent vnto the Jewes.

CAPL VIII.

Judas herd also þe fame of the Romayns
that they were mighty & dauntles men,
and agreable to all thynges that are re-
quyred of them, and make peace with all
men whiche come vnto them, and howe they
were doughty men of strength. Besides that
it was tolde him of their battayls and noble
actes which they dyd in Galacia, how they
had conquered them, and brought them vnder
tribute: and what great thynges they had
done in Spayn, how they with their wysdom
and sobre behauiour, they had won þe mynes
of silver and gold that are there, and obtey-
ned all the land, with other places far from
them, howe they had discomfyted and slayne
downe the kynges that came vpon them, fro
the bittermost part of the earth, & howe other
people gaue them tribute euery yere. Howe
they had slayne and overcome Philip & Per-
tes kyng of Artim, and other mo in bat-
taye, whiche had brought they ordinance
agaynst them: how they discomfyted grete
Antiochus kyng of Asia, & wold nedes fight
with the, hauyng an. xxx. Elephanes, with
hoostmen, charrettes, and a very great hoost:
how they toke him selfe ayur, and ordeyned
hym with such as shoulde raygne after him: to
paye them a grete tribute, yea and to synde
them good luteyes and pcedge: besydes all
this, howe they had taken frome him India,
Arabia and Lidia (his best lades) and geyuen
them to kyng Eumenes.

Agayne, how they perceyuyng þe Gre-
kes were comyng to ver the: sent agaynst
thim a capteyn of an hoost, which gaue them
battayle, slew many of them, led away they
wyues and chyldren captiue, spoyled them,
toke possession of their land, destrayed they
stronge holdes, and subdued them to be their
bondmen vnto this day. Howe cometh how that
as for other kyngdomes & Jles, which so
came with the: them, they destrayed them, &
brought them vnder their dominion: but hel-
ped euer their own frenes and those þe were
confederate with them, and conquered king-
domes bothe far & nye: and that who so euer
herd of their renoume, was afrayd of them:
so whom they wolde helpe to their kyngdo-

mes, those raygned: and whome it lyked not
the to raygne, they put him downe. And how
they were com to grete preeminence: hauyng
no kyng among them, neyther any man clo-
thed in purple, to he magnified ther thynges,
but had ordeyned them felles a parlyament,
wherin there sat the. c. and. xx. Senateurs
dayly vpon the counsell, to dispatche euer the
busynesse of the people, and to kepe good or-
dre: And howe that euery yere they chose a
Mayre, to haue the gouernance of all they
lande: to whom euery man was obedient, &
that there was neyther euyl wil ne discepte
among them.

Then Judas chose Eupolemus the son of
Jhon, the son of Jacob, and Jason the son of
Eleazar, & sent them vnto Rome for to make
friendship and a bond of loue with the, that they
might take fro them the bondage of the Gre-
kes, for the Jewes sawe þe the Grekes wolde
subdue the kingdom of Israel. So they went
vnto Rome (a very grete iourney) & came in
to the parlyament, & said: Judas Machabeus
with his brether & the people of the Jewes
hath sent vs vnto you, to make a boode of frend-
ship and peace with you, and ye to note vs as
your louers and frenes. And the matter ple-
sed the Romayns right wel, wherefore it was
wrytten by: of the which the Romayns made
a wryting in tables of latyn, and sent it to Je-
rusalem, that they might haue by them a me-
morial of the same peace & bond of frendship
after this maner: God saue the Romayns, &
the people of the Jewes, both by se & by land,
and kepe the swerde and enemy from the for
euermore. If there come fyrst any war vpon
the Romayns, or any of their felles, they shoulde
out at their dominion, the people of þe Jewes
shal helpe them (as the time requyred) & that
with all their vertes. Also they shal neyther
gyue nor send vnto they: enemyes vitayles,
weapons, money, ne thynges: but fulfyll this
charge at the Romayns pleasure, & take no-
thyng from them therfore. Agayne, if the peo-
ple of the Jewes happen first to haue warre,
the Romayns shal stande by theym with a
good wyll, accordyng as the tyme wyll suf-
fere. Neyther shal they gyue vnto the Jewes
enemyes, vitayles, weapons, money, nor
thynges. Thus are the Romayns content to
do, and shal fulfyll their charge without any
discepte.

Accordyng to these articles, the Romay-
nes made the bonde with the Jewes. Howe
after these articles, sayde they, ye anye of
the parties wyll put to them, or take anye
thyng from them: they shal do it with the
consent of both: and what so euer they adde
vnto them or take from them, it shal stande
fast. And as touchyng the euyl that De-
metrius hath done vnto the Jewes, we haue
wrytten vnto hym, sayinge: Wherefore lay-
est thou thy cruell yoke vpon the Jewes our
frenes and louers? If they make anye
complaynte of the agayne vnto us, we shal
defende them, and fyght with the by se and
by lande.

After the death of Alexander Demetrius senteth his armye agaynst Judas. Judas is slayne. Jonathan is put in the seide of his brother. The strife between Jonathan and Bachides. Alcimus is taken with the palpe and dyeth. Bachides returneth agayne vnto the kynge. He cometh vpon Jonathan by the counsel of certayne wicked persons, and is overcome. The truce of Jonathan and Bachides.

CAPL

IX.

In the meane season, when Demetrius heard of Alexander and his host was slayne in the felde, he proceeded further, to sende Bachides and Alcimus agayne in to Iury, & those that were in the ryght wing of his host with them. So they went forth by the way that ledeth vnto Galgala, and pitched their tentes before Bethsalem, which is in Arbellis, & was the city, & slew much people. In the first moneth of the .xlii. yere, they brought their hoste to Jerusalem, and rose vp and came to Berta, with .xx. thousand footmen, and two thousand horsemen.

Now Judas had pitched his tent at Laissa with three .v. thousand men. And when they sawe the multitude of the other army, that it was so greates, they were sore afrayde, and many conueyed them selues out of the hoste. In so moche that there abode no moore of them but eight hundred men. When Judas sawe his hoste fayled him, and he must nedes fight, he brake his heart, that he had no time to gather the together: wherefore he was in extreme trouble. Nevertheless he said vnto them that remayned with him: Up, let vs go agaynst our enemies, gaduethure we shal be habile to fight with them. But they wold haue stopped him saying: we shal be habile, therefore let vs now saue our liues, & turne agayne to our brethren and then wil we fight agaynst them, for we are here but fewe.

B And Judas sayde: God forbyd, that we shoulde fle from them. Wherefore if our time be come, let vs die manfully for our brethren, and let vs not slayne our honour. Then the hoste remoued out of the tentes, and rode agaynst them. The horsemen were diuided in two partes: the syngers casters, and the archers wente before the hoste, and all the myghty men were foremost in the felde. Bachides him self was in the right wing of the hoste, and the hoste dyed in two partes, and blew the trompettes. They of Judas syde blew the trompettes also, & the earth shoke at the noyse of the hostes, and they stroke a felde from the mo:ow till nyght. And when Judas sawe that Bachides hoste was stronger of the ryght syde, he toke with hym all the hardy men, and brake the right wing of their ord:re, and folowed vpon them vnto the mount Aiof.

Now when they whiche were of the lesse synges sawe that the ryght syde was discomfited, they persecuted Judas and them that were with him. Then was there a sore batell for manye were slayne: and much dead of bothe the partes: Judas also hym selfe was kyl-

led, and the remnant fled. So Jonathan and Symon toke Judas their brother, and buryed him in his fathers sepulchre, in the cite of Bethan. And all the people of Israel made great lamentacion for him, and mourned long saying: Alas that this worthy shoulde be slayne which deliuered the people of Israel. As for other thinges pertainyng to the battayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

And after the death of Judas, wicked men came vp in all the costes of Israel, and there arose all such as were vngodlynes. In those dayes was there a great death in the land, & all the country gaue ouer them selues and theirs vnto Bachides. So Bachides chose wicked men, & made them lordes in the land. These sought out, and made serch for Judas frendes, and brought them vnto Bachides: which auenged him self vpon them, in great despite. And there came so greates trouble in Israel, as was not sens the time that no prophet was sent there.

Then came all Judas frendes together, & said vnto Jonathan: For so moche as thy brother Judas is dead, there is none lyke hym to go forth agaynst our enemies, agaynst Bachides, and such as are aduersariis vnto our people. Wherefore this daye we chose the for him, to be our prince & capitayn, to orde our battel. And Jonathan toke the gouernance vpon him at the same time, and ruled in seide of his brother Judas. When Bachides gat knowlege therof, he soughte for to see him: But Jonathan and Symon his brother perceyuing that, fled in to the wilderness of Cherua with all their company, and pitched their tentes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jordan with all his host vpon the Sabbath daye. Now had Jonathan sent his brother Jhon, a capitayn of the people to praye his frendes the Rabuthites, that they wolde lend the their ordnance, for they had moche. So the chyldren of Jambry came out of Gadaba, and toke Jhon, and all that he had, and wente their way withall. Then came word vnto Jonathan and Symon his brother, that the chyldren of Jambry made a great marriage and brought the bride from Gadaba in great pompe: for she was daughter to one of the noble princes of Canaan. Wherefore they remembered the bloude of Jhon their brother, & went vp, & hid them selues vnder the shadowe of the mountayne.

So they lyft vp their eyes, and looked, and beholde there was moche ado, and great reuoyce, for the hydegrome came forth, & his frendes and his brethren met them with trumpets, instrumentes of musycke, and many weapons. Then Jonathan and they were with him, rose out of their lurking places agaynst them, and slew many of them. As for the remnant, they fled in to the mountayne, and they toke all they substance. Thus the marriage was turned to mourning, and the noyse of their melody in to lamentacion. And

And so when they had auenged the bloude of their brother, they tourned agayne vnto Jordan.

Bachides hearing this, came vnto the very border of Jordan with a greates power vpon the Sabbath daye. And Jonathan sayd to his company: let vs get vp, and fight agaynst our enemies: for it standeth not with vs to daye as in times past. Behold, our enemies are in our way, the water of Jordan vpon the one syde of vs, with bankes, fennes and woddes at the other syde, so that there is no place for vs to depart vnto. Wherefore cry now vnto heuen, that ye may be deliuered from the power of your enemies. So they stroke the battel. And Jonathan stretched out his hande to synge Bachides, but he fled backward. The Jonathan and they that were with him lepte in to Jordan, and swymmed ouer Jordan vnto hym, & there were slayne of Bachides side that daye, a .v. men.

Therefore Bachides with his hoste turned agayne to Jerusalem, and buyld vp the castles & strong holdes that were in Iury, Jericho, Emmaus, Betho, Bethet, Chamnata, & Dara & Co:po, with hye walles, with portes, and with lockes, and set me to kepe them, & they might do theyr malice vpon Israel. He walled vp Bethsurah, Gazatab, and the castel at Jerusalem also, & prouided the with men & vitayles. He toke also the chiefe & men sonnes in the country for pledges, & put them in the castel at Jerusalem to be kepte.

Afterward in the .xliij. yere in the second moneth, Alcimus commaunded that the wallis of the inmost sanctuary shoulde be destroyed, and the buildinges of the prophetes also. And when he began to destroy them, the thinges that he went about were hyndred, for he was smytten with a palsy, & his mouth shut so that he coulde no moore speke, ne commaunde any of his house concerning his busynesse. Thus dyed Alcimus in great miserie at the same tyme, and when Bachides sawe that Alcimus was dead, he turned agayne to the king and so the land was in rest two yeres. Then all the vngodly men helde a counsell, saying: Beholde, Jonathan and his companye are at rest, and dwell without care. Wherefore let vs bring Bachides hither, & he shal take the all in one nyght.

So they went & gaue Bachides this counsell, which arose to come with a great host, & sent letters pryncially to his adherentes whiche were in Iurye, to take Jonathan & those that were with him: but they mighte not, for the other had gotten knowlege of theyr deuise. And Jonathan toke .l. me of his country (whiche were the ryng leaders of them) & slew the. Then Jonathan and Symon, with their company departed vnto the cite Bethsalem, which was in the wilderness, and repayred the decaytherof, and made it stronge. When Bachides knew this, he gathered all his hoste, & sent word to them that were of Iurye. And he came & layd siege to Bethsalem, & soughte agayne if it longe season, and made infinitu- nities of war. Now Jonathan left his brother

ther Symon in the cite, and went forth hym self in the country, and came with a certein nombre, and slew Odares and his brethren, and the chyldren of Phasaron in their cities: so that he began to be strong, and to increase in power.

As for Symon & his company, they wente out of the cite, and bent vp the instrumentes of warre, and fought agaynst Bachides, and discomfited hym. And Bachides was sore bered because his counsell and traualle was in vayne. Wherefore he was wroth at the wicked men (that gaue him counsell to come in to their land) and slew many of them. The purpose he with his company to go away in to his owne country: wherof when Jonathan had knowlege, he set embassayours vnto him for to make peace with him, and that he shoulde deliuer him his prisoners agayne. To which the Bachides consented gladly, and dyd according to his desire, yea & made an oth that he shoulde neuer do him harme all the dayes of his lyfe. So he restored vnto him all the prisoners that he had take out of the land of Judas, and then turned and went his waye in to his owne land, neither proceeded he any further to com vnto the borders of Judas. Thus Israel had no moore war. And Jonathan dwelte at Bethsalem, and began there to gouern the people, and destroyed the vngodly men ouer of Israel.

Demetrius despayeth to haue peace with Jonathan. Alexander moueth war agaynst Demetrius. Demetrius is slayne. The frendship of Ptolemus and Alexander.

CAPL

X.

In the .xlj. yere, came Alexander, the son of noble Antioch, and toke Ptolemas, whose citizens receiued him, and there he raygned. When Demetrius herde therof, he gathered an exceeding great hoste, and went forth agaynst hym to fyght. Wherefore Demetrius sent letters vnto Jonathan with louynge wordes, and prayed hym greatlye. For he saide: we will fyghte make peace with him, before he hyrd him self with Alexander agaynst vs, els he shal remembre the euil that we haue done agaynst him, his brother & his people, and so he gaue Jonathan leue to gather an hoste, to make weapons, and to be confederate with hym, and commaunded the pledges that were in the castel to be deliuered vnto hym.

Then came Jonathan to Jerusalem, & red the letters, in the audience of all the people, and of them that were in the castel. And there fore were they sore afrayde, because they herde that the kynge had gyuen hym licence to gather an hoste. Thus were the pledges deliuered vnto Jonathan, whiche deliuered them to their elders. Jonathan also dwelt at Jerusalem, and began to buyld vp and to repaire the cite, commaundynge the workemen to wall it, and the mounte Syon round about with fere stone, to be a stronge holde, 211.4. and

and so they did. As for the heathen that were in the castle which Achides had made by, they fled, so that every man left the place, and went in to his own country. Only at Bethsura remained certain of the Jewes, which had for taken the law & commandements of God, for Bethsura was their refuge.

Now when king Alexander heard of the promises that Demetrius had made unto Jonathan, and when it was told him of the battles and noble acts, which he & his brethren had done, and of the great trauals that they had taken, he said: where shall we find such a man? well, we will make him our friend, and he will federate with him. And this he wrote a letter unto him, with these words: King Alexander saluteth his brother Jonathan. We have heard of thee, that thou art a valiant man, and meet to be our friend: wherefore this day we ordain thee to be the hye priest of thy people, and to be called the kynge's friend. And this, he sent him a purple clothyng, and a crowne of golde, that thou mayest conspyre what is for our profyte, and kepe friendship toward us.

B So in the seventh moneth of the 41. yere, upon the solemn feast day of the tabernacles, Jonathan put the holie rayment upon him. Then gathered he an hoste, and made many weapons. Which when Demetrius heard, he was maruelous forry, & said: Alas, what have we done, that Alexander hath presented us in getting the friendship of the Jewes, for his owne defence? Yet will I write lovingly unto them also, yea & promise them dignities and rewardes, that they may be of my lyde. Whereupon he wrote unto the these words: King Demetrius sendeth greeting unto the people of the Jewes. Where as ye have kept your countaunt toward us, and continued in our friendship, not inclining to our enemies we were glad, when we heard thereof. Wherefore remaine still and be faithful to us: and we shall recompence you for the thinges, that ye have done on your part: we shall releafe you of many charges, & gyve you rewardes. And now I discharge you and all the Jewes from tributes, I forgive you the customes of salt, and lease you of the crowne taxes, of the thirde parte of seide, and halfe of the frute of trees, which is mine own duty. These I leue for you, from this day forth: so that they shall not be taken of the land of Juda, nor of the the cities which are added therunto out of Samaria and Galilee, from this day forth for evermore. Jerusalem also with all thinges belonging thereto, shall be holy and free: yea the tithes and tributes that pertaine unto it. As for the power of the castle which is at Jerusalem, I remit and give unto the hye priest, that ye maye sit in it such men, as he shall chuse to kepe it. I freely deliuer all the Jewes that are prisoners thowowe oute all my realme: so that every one of them shall be free from payinge any tribute, yea even of they: cattell.

All the solemn feastes, Sabothes, newmoones, the dayes appointed, the the dayes

before & after the feast, shall be free for all the Jewes in my realme, so that in them no man shall have power to do any thing, or to move any business against any of them, in any manner of cause. Where shall. xxx. Also of the Jewes be written by in the kynge's host, and have they: wages payde, as all other men of warre of the kynge's hold have, and of them shall be ordeyned certeyn to kepe the kynge's strong holdes: yea and some of them shall be set oute the kynge's business, & they may faith fully dele with the same. The Jewes also shall have princes of their owne, & walke in they: owne lawes, as the kynge hath commanded in the land of Juda.

And the the cities that are fallen unto us from the country of Samaria and Galilee, shall be taken as Jure, and be under our: neither be subiect to any strange lord, but to the hye priest. As for Ptolomais & the land pertainyng thereto, I gyve it unto the Sanctuary at Jerusalem, for the necessary expenses of the holy thinges. Moreover I will gyve every yere. xv. thousande sicles of sylver out of the kynge's cheker, which pertaineth unto me, to the worke of the temple: yea and loke what remaineth (which they that had our matters in hand in tymes past have not payde) that same shall they give unto them also. And besides all this, the fyve thousand sicles which they take yearly of the rentes of the Sanctuary, shall belonge unto the priests & do service.

Item, who so ever they be that fle unto the temple at Jerusalem, or within the liberties thereof, where as they are fallen in to the kinges daunger for any manner of business, they shall be pardoned, and all the goodes that they have in my realme, shall be free. For the buying also and repaying of the worke of the Sanctuary, expenses shall be gyven out of the kynge's cheker: yea and for the making of the walles rounde about Jerusalem, for the brekyng downe of the olde, & for the settinge up of the strong holdes in Jure, shall the colles and charges be gyven oute of the kynge's cheker.

But when Jonathan and the people heard these wordes, they gave no credence unto the, neither discyued them: for they remembered the great wyckednesse that he had done unto Israel, and howe soze he had ben vexed them. Wherefore they agreed unto Alexander, for he was a prince that had deile friendly with them, and so they rode by him allway. When gathered king Alexander a great hoste, and brought his armye agaynst Demetrius. So the two kynge's stroke battayle together, but Demetrius hoste fled, and Alexander followed after and fell upon them. A mighty force seide was it, contrynnyng the sunnethunt downe, and Demetrius was slayne the same daye.

And Alexander sente embassadours unto Ptolomy the kynge of Egypt with these wordes, saying: for so much as I am come again to my realme, and am sette in the throne of my progenytours, and have gotten the dominion

minion over comed Demetrius, conquered the lande, & styken a seide with hym, so that we have discomfeted both him and his host, and set in the throne of his kyngdom: Let us now make frendshipp together, gyve me thy daughter to wyfe: so shall I be thy sonne in lawe, and gyve thee the rewardes, and her grate bigytte. Ptolomy the kynge gave aunswere, saying: I happye be the daye wherein thou art come agayne to the land of thy progenytours, and set in the throne of thy kyngdome. And now will I fulfill thy wyrtynge: but mete me at Ptolomais, that we maye se one another, and I may marry my daughter unto the accordyng to thy desire. So Ptolomy went out of Egypt with his daughter Cleopatra, and came unto Ptolomais in the 41. yere, where king Alexander met hym, and he gave Alexander his daughter Cleopatra, and married them at Ptolomais in great merrynge, lyke as the manner of kynge's is to be. Then wrote king Alexander unto Jonathan, that he shoulde come and mete hym. So he went honourably unto Ptolomais, and there he met the two kynge's, and gaue them great presentes of golde and sylver, & found favour in their sight. And there came together agaynst Jonathan certeyn wycked men, and ungracious persons of Israel, makinge complaintes of him, but the king regarded them not. As for Jonathan the kynge commanded to take of his garments, and to clothe hym in purple: and so they dyd. Then the kynge appointed him to sit by hym, and sayd unto his princes: Go with hym in to the myddest of the cite, and make a proclamation, that no man complayne agaynst him of any matter, and that no man trouble him, for any manner of cause.

So it happened that when his accusers sawe the worship which was proclaimed of hym, and that he was clothed in purple, they fled everychone. And the king made moche of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his dominion. Thus Jonathan went agayne to Jerusalem, with peace and gladnesse. In the 41. yere came Demetrius the son of Demetrius from Syria in to his fathers lande, wherof when Alexander heard tell, he was ryght forry, and returned unto Antioche. And Demetrius chose Apollonius, which had the gouernance of Cilicia, to be his captayn.

So he gathered a great hoste, and came vnto Jamnia, and sende worde unto Jonathan the hye priest, saying: Darest thou with stande vs thy selfe alone? As for me, I am but laughed to scoone and shamed, because thou proudest thy strength agaynst vs in the mountaynes. Nowe therefore if thou trustest in thyne owne strength, come downe to vs in to the playne felde, and there let vs proue our strength together: thou shalt fynd, that I have valeaunt men of warre with me, and shalt knowe whome I am, and the other that stande by me.

Which saye that your force is not hable to stande before our face, for thy fathers haue

ben twice chased in to their owne land. And now, howe wilt thou be hable to abyde so great an host of horsmen and fotemen in the felde, where as is neither rock, stone ne place to fle vnto?

When Jonathan heard the wordes of Apollonius, he was moued in his mynde, wherfore he chose. x. thousand men, and went out of Jerusalem, and Symon his brother mette hym, for to help him: and they pitched their tentes at Joppa, but the city kept hym forth, for Joppa was an hold of Apollonius. The Jonathan layde siege to it, and they were in the cite for very feare let hym in: and so Jonathan wan Joppa. Apollonius hearing of this, toke the the thousande horsmen, with a great hoste of fote, and went as though he wolde goo to Azotus, and came immediatly in to the playne felde: because he had so many horsmen, and put his truste in them. So Jonathan followed upon hym to Azotus, and there they stroke the battayle. Now had Apollonius left a thousande horsmen behynde the priuily in the tentes. And when Jonathan knewe that such wayte was layde behynde them, they went rounde about the runnyng host, and shot darters at the people from the morning to the euenyng. As for Jonathan's people, they kepte they: ordres as he had commanded them, and the enemy's horses were euer labouryng.

Then brought Symon forth his host, and set them agaynst the fotemen. For the horsmen were very alrebye. So he discomfeted them, and they fled. And they that were scattered in the felde, gat them to Azotus, and came in to the temple of Dagon they: ydol, & they myght there saue they: liues. But Jonathan set fyre vpon Azotus, and all the cities round about it, and toke their goddes, and bent up the temple of Dagon with all them that were fled in to it.

Thus were slayne and bent wel nye eight thousande men. So Jonathan removed the hoste from thence, and brought them to Ascalon, where the men of the cite came forth, and met him with great worship. After this went Jonathan and his hoste agayne to Jerusalem, with greute substance of good. And when king Alexander heard these thinges, he thought to doo Jonathan more worship, and sent hym a coler of gold, as the vse is to be gyven unto suche as are of the kynge's nexte bloude. He gaue hym also the cite of Accaron, with the landes belongyng thereto, in possession.

The 42. yere upon betwixt Ptolomys and Alexander his sonne in lawe. The death of Alexander. Demetrius rageth after the death of Ptolomys. Symon is besieged of Jonathan. Demetrius seinge that no man relished hym, sende his armye agayne. Cyphon mouth Antiochus agayne Demetrius. Demetrius is deliuered by the succour of Jonathan. After his deliuerance he breakeh his countaunt that he had made.

Joseph. 2. 8.
bu. 1. 67. xiii.

And the kynge of Egypt gathered an host (lyke the land that lyeth upon the see shore) and many thyppes: and went about thowm dyscrete to obeyne the kyngdome of Alexander, and to ioyne it vnto his owne realme. Upon this he toke his iourney in to Siria, and was letten in to the cytyes, and men came forth to mete him: for kynge Alexander had commaunded them so to do, bycause he was his father in lawe. Nowe when Ptolomy entred in to any city, he left men of warre to kepe it, and this he dyd thowt out all the cytyes. And when he came to Azotus, they shewed hym the temple of Dagon and Azotus that was byent vp, with the other thinges which were destroyed, the dead bodies cast abrode, and the graues that they had made by the way syde, for suche as were slayne in the felde: And tolde the kynge that Jonathas had doone all these thynges, to the intent they myghte get him cupill wyll. But the kynge sayde not a worde thereto. And Jonathas met the kynge with greete honour at Joppa, where they saluted one an other, and toke their rest. So when Jonathas had gone with the kynge, vnto the water that is called Eleutherus, he turned agayne to Jerusalem. Now Ptolomy had gotten the dominion of the cytyes vnto Seleucia vpon the see coste, ymagynynge wyched counsels agaynst Alexander, and sente embassadours vnto Demetrius, sayinge: Come, lette vs make a bonde bitwixte vs, so shall I gyue the my doughter that Alexander hath, & thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to slaye me. And thus he sleaundred Alexander, bycause he wolde haue hadde his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander so that his malice was openly knowne. And Ptolomy came to Antioch, where he set two crownes vpon his own heed: the crowne of Egypt and of Asia. In the mean season was kynge Alexander in Cilicia, for they þ dwelt in those places, had rebelled agaynst him. But when Alexander herd of this, he came to war agaynst him. So kynge Ptolomy broughte forth his hoste, and met him with a myghtye power, and chased him away. Then fled Alexander into Araby, there to be defended, & kynge Ptolomys honour increased. And Zabdai the Arabian smote of Alexanders heed, & sent it vnto Ptolomy. At the third day after dyed kynge Ptolomy hym selfe, and they whom he had set in the stronge holdes, were slayne of those that were within the cytyes. And Demetrius reigned in þ hundred. lxxij. yere.

Alexander
is slayne.

At the same tyme gathered Jonathas them that were in Jemey to lay siege vnto the castell whiche was of Jerusalem, and so they made many wylmurmes of warre agaynst it. Then went there out a benigodly pershe whiche whate the name of the people vnto kynge Demetrius, and tolde hym that Jonathas had sent hym the keye of the castell, and that he was

angry, & immediatly came vnto Ptolomais, and wrote vnto Jonathas that he sholde not laye siege to the castell, but come and speake with hym in all the haste. Neurethelesse whē Jonathas herde this, he commaunded to be siege it. He chose also certeyn of the elders & prestes of Israel, and put hym selfe in the peryll: and toke with hym golde, syluer, clothyng, and dyuers presentis: and wente to Ptolomais vnto the kynge, and founde hym gracious.

And though certayne benigodly men of his own people made complayntes vnto him, yet the kynge intreated him, lyke as his prestesfours had done before, and promoted him in the sight of al his frendes, confirmed him in the hye presthod, with al þ wo:thipp þ he had afore, & made him his chief frend. Jonathas also desired the kynge that he wolde make Jurefre, with the thre head cytyes in Samaria and the landes petynginge therto: vpon this dyd Jonathas promyse him thre. Calentes. Wher vnto the kynge consented and gaue Jonathas wryting of the same, cōteyning these wordes: I synge Demetrius sendeth greeting vnto his brother Jonathas, and to the people of the Jewes. We sende you here a copy of the lettre whiche we dyd wyte vnto our elder Lashenus, concernynge you, that ye sholde knowe it.

Kynge Demetrius sendeth greeting vnto Lashenus his elder. For the faythfulness of our frendes the people of the Jewes arpe vnto vs, and for the louynge kyndnesse whiche they beare towarde vs: we are determyned to do them good. Wherfore we ordeyne all the costes of Jewrye with thre cytyes, Lyda and Ramatha, whiche are added vnto Jurefre from Samaria, and all þ landes petynginge therto, to be freely separated for suche as do sacrifice in Jerusalem: bothe concerning the paymentes whiche the kynge toke yertly afore tyme, and the frutes also of the carthe and trees. As for other tythes and trybutes þ belonged vnto vs, we discharge them therto of from this tyme forth. In lyke maner we graunt vnto them all the customes of salt & crowne farcs which were brought vnto vs. And this freedom shall they haue firme and Redfast, from this tyme forth for euermore. Therfore se that ye make a copy of these our letters, and deliuer it vnto Jonathas: that it may be kept vpon the holy mount in a cōmument place.

After this, when Demetrius the kynge sawe that his lande was in resse, and that no resistance was made hym: he sent away all his hoste euerye man to his owne place, excepte an armye of straungers, whome he brought from the ryes of the heathen, wherfore al his fathers hoste had euill wil at him. Nowe was there one Tryphon, that had ben of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynst Demetrius, he wet to Emalcuel the Arabian (that broughte vnto Antiochus the sonne of Alexander) and layd forth vnto him to deliuer hym this yonge Antiochus: that he myghte raygne

in his fathers stede. He tolde him also what greete cupill Demetrius had done, and his men of warre loued him not: and so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dyscuss them out whiche were in the castell at Jerusalem: in the other resygges, for they dyd Israel grea harme. So Demetrius sent word vnto Jonathas, sayinge: I wil not only do these thinges for the and the people, but at tyme conuenient I wil do bothe the and the people grea wo:thipp. But now thou shalt do me a pleasure, if thou wilt sende me men to helpe me: for all myne armie is gone to me. So Jonathas sent him thre. M. lxxij. men vnto Antioche, and they came vnto the kynge, wherfore the kynge was very glad at theyr comynge. But they that were of the cytye (euē an. c. xx. thousande men) gathered them together, and wold haue slayne þ kynge, whiche fled in to his court: and the cytyens kepte the stretes of the cytye, and beganne to fyght.

Then þ kynge called for the Jewes helpe, which came vnto him al together, and went abrode thowm the cytye, and slewe the same daye an. c. xx. men: the cytye dyd the cytye, gat many spoyles in that daye, and deliuered the kynge. So when the cytyens sawe that the Jewes had gotten their wyl of the cytye, and theyr selues dyspoynted of their purpose they made their supplication vnto the kynge, sayinge: Graunte vs peace, and let the Jewes cease from troubyng vs and the cytye, and vnto this they cast away their weapens. Thus they made peace, and the Jewes gat grea wo:thipp in the sight of the kynge, and in the sight of al that were in his realme, and were spoken of thowm out þ kyngdome: and so they came agayne to Jerusalem with grea goodes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Neurethelesse he dyssembled in all that euer bespake, and withdrew him selfe from Jonathas, neither rewarded him accordyng to the benefytes whiche he had done for hym, but troubled him very sore. After this came Tryphon agayne with yonge Antiochus, whiche reigned and was crowned kynge. Then there gathered vnto him all the men of war, whō Demetrius had put away: these fought agaynst Demetrius, whiche fled and turned his back. So Tryphon toke the Elephantes, and ban Antioche. And yonge Antiochus wrote vnto Jonathas, sayinge: I con firme the in the presthod, and make the ruler of foure countreys, that thou mayst be a frend of the kynge.

Upon this he sent hym golden bellis to be reuered in, and gaue him leaue to dyscuss in golde to be clothed in purple, and to weare a coler of golde. He made his brother Symon also captayne, from the costes of Tyrys vnto the borders of Egypt. Then Jonathas toke his iourney, and wente thowm the cytyes beyonde the warre of Jordane, and all the men of warre of Syria gathered the vnto

hym for to help hym. So he came vnto Asralon, and they of the cytye receyued hym honourably: and from thence wente he vnto Gaza, but they wold not let hym in: wherfore he layde siege vnto it burnynge vp and spoylynge þ places that were about the cytye.

And the cytyens of Gaza submytted the selues vnto the Jonathas, whiche made pear with the, but toke of their sonnes to pledge sent them to Jerusalem, and went thowm the countrey vnto Damaſcus. Nowe when Jonathas herde þ Demetrius prynces were come in to Lades (whiche is in Galilee) with a grea host, purposynge to put Demetrius out from medlynge in the realme: he came agaynst them, and left Symon his brother in the lande: whiche came to Bethsura, and layde siege to it a longe season, and dyscomfyed the. So they belyved to haue pear with hym whiche he graunted them and afterward put them out from thence toke the cytye, & set men to kepe it. And Jonathas with his host came to the water of Genesar, & bytymes in the mornynge gat them to the playne felde of Azot.

And beholde, the hostes of the heathen met them in the felde, & layed watch for them in the mountaynes: so that when Jonathas came agaynst them þ other (whiche were layd to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled euerye man: there was not one of them left, excepte Machathias the son of Absalomus, and Judas the sonne of Laphi the captayne of the host. When Jonathas rent his clothes, layd earth vpon his heade, made his prayer, and turned agayne to them in þ felde: where they fought together, and he put them to flyght. Nowe when his owne men that were fled, saw this: they turned agayne vnto him, and helped hym to folowe vpon all theyr enemyes vnto their rētes at Lades. So there were slayne of þ heathen the same daye. an. m. & Jonathas turned agayne to Jerusalem.

Jonathas sendeth embassadours to Rome and to the people of Sparta to renewe their cōuenante of frendshipp. Jonathas putteyth to flyght the prynces of Demetrius. Tryphon taketh Jonathas by dyscrete.

CAP. XII.

Jonathas seinge that the tyme was mete for hym, chose certayne men and sente the vnto Rome for to Rabyſche and to renewe the frendshipp with them. He sent letters also vnto Sparta, and to other places in lyke maner. So they went vnto Rome, and entred into the counsell, and sayde: Jonathas the hygh prest and the people of the Jewes sitte vnto you, for to renewe the olde frendshipp and bond of loue. Upon this the Romaynes gaue them free passortes, that men shuld lede them home into the lād of Iuda peaceably. And this is þ copy of þ letters that Jonathas wrote vnto the Spartians.

Jonathas

1. Mac. vii. 8

Jonathas the hygge prest with the elders, pries, and the other people of the Jews, lende gretyng unto the Spartans thei brethren. There were letters sent long ago unto Onias the hye prest, from Arius, whiche thei raygned among you: that ye are our brethren, as the wyrtynge made thei upon spetrefy. And Onias entreated the embassadeur that was sent honozabyl, and receyued the letters: wherein there was mencyon made of the bonde of lone and frendshipp. But as for us, we nebe no such wyrtynge: for why, we haue the holy booke of scripiture in our handes to our comforte. Nevertheless, we had rather sende unto you, for the renuyng of the brotherhode and frendshipp: lest we shoulde be straunge unto you, for it is longe, sythen the tyme that ye sent wordes unto us. Wherfore in the sacryfices that we offre, and other ceremonies upon the hye solemne dayes and other, we alway remembre you without ceasinge (lyke as reason is, and as it becommeth us to thinke upon oure brethren) yea and are yppgh glad of your prosperous honoure.

And though we haue had greates troubles and warres, so that the hynges aboute us haue foughten agayn us: yet wolde we not be greuous unto you, nor to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are beleueed, and our ennemyes subdued. Wherfore we chose Flumenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them unto the Romaynes, for to renue the olde bonde of frendshipp and lone with them. We commaunded them also to come unto you, to salute you, and to deliuer you oure letters, concernynge the renouocacion of oure brotherhode. And now ye shall deright well, to geue us an answer thereto.

And this is the coppe of the wyrtynge, whiche Arius the hyng of Sparta sent unto Onias: Arius hyng of the Spartans ledech gretyng unto Onias the hye prest. It is soold in wyrtynge, that the Spartans and Jews are brethren, and come out of the generacion of Abraham. And now for so moche as this is come to oure knowledge, ye shall do well, to wyrtynge unto us of your prosperite. As for us, we haue wyrtyn oure mynde unto you: our casell and goodes are yours, and yours ours. These thynges haue we commaunded to be shewed unto you.

When Jonathas herde, that Demetrius prynces were come forth to fyght agaynste him, with a greater host then afore, he went from Jerusalem, and met them in the lande of Bethan, for he gaue thei no space to come in to his owne countrey. And he sent spyers unto thei tentes, whiche came agayne and tolde him, that they were appoynted to come upon him in the nyghte last. Wherfore whiche the sunne was gone downe, Jonathas commaunded his men to watch all the nyght and to be redye with weapons for to fyght: and set watchmen rounde aboute the host. But when the aduersaries herde that Jonathas

was ready with his men to the battayle, they feared, and were a fraye in thei tentes, and bynded theys in thei tentes byke by, and gat them away. Nevertheless Jonathas and his compaignye, knewe it not till the morninge, for they sawe thei tentes burnt.

Then Jonathas foloweth upon them, but he myght not ouertake them, for they were gone ouer the water Eleutherns. So Jonathas departed unto the Arabians (whiche were called Zababai) shew them, and toke thei goodes. He proceeded further also, and came unto Damascus, and went thowme all that countrey. But Simon his brother toke his iourney and came to Afsalon and to the next stronge holdes: he departed unto Joppa, and wan it. For he herde that they wolde stande of Demetrius parte: wherfore he sent men of warre in the citty, to kepe it. After this came Jonathas home agayne, and called the elders of the people together: and benyfyd with them for to buye by the stronge holdes in Jewry, & the walles of Jerusalem, to set by an hye wall betwixt the citty and the citty, for to separte it from the citty, that it myght be alone, and that men shoulde receyue thei no sell in it.

Upon this they came together for to build by the citty: and for as much as the wall by the broke of the wall (called Apphetrah) was fallen downe, they repayred it. And Symon let by Adiabab in Sephelah, & made it stronge setting portes and lockes upon it. Now when Tryphon purposed to raygne in Asia, to be crowned, and to slaye the hyng Antiochus: he was afrayed of Jonathas wolde not suffer him, but fyght agayn him. Wherfore he went about to take Jonathas & to kill him.

So he departed, and came unto Bethsan. Then went Jonathas forth agayn him to the battayle with fourty thousande cholen men and came unto Bethsan also. But when Tryphon sawe that Jonathas came with so greates an host to destroye hym, he was afrayed: and therefore he receyued hym honourably commended hym unto all his frendes, & gaue hym rewardes, and commaunded his men of warre to be as obedyent unto him, as to hym selfe.

And sayde unto Jonathas: why hast thou caused this people to take suche trouble, forynge there is no warre betwixt us? Therfore sende them home agayne and, chose certayne men to wait upon the, and come thou with me to Ptolomais: for I will geue it with the other stronge holdes, men of warre and thei officers.

As for me, I must departe, this is only the cause of my commynge. Jonathas beleued hym, and dyd as he sayde, puttinge awaye his host, whiche went in to the lande of Juda. He kepte but .iiij. by hym, wherof he sent .iiij. in to Sallier, and one thousande went with hym selfe.

Now as soon as Jonathas entered in to Ptolomais, the citty was sparred the gates of the

of the citty, and toke him, and slew all them with the swerde, & came in with hym. Then sent Tryphon an host of footemen and horsemen in to Sallier, and in to the great playne side, to destroye all Jonathas compaignye. But when they knewe that Jonathas was taken, and al they sayne that waited upon him: they toke counsell together, and came forth to the battayle. So when they whiche folowed upon them, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they went in to the lande of Juda peaceably, and benyfyed Jonathas, and thei that were with hym right so. And Israel made greates lamentacioun. Then all the heathen that were round aboute them, thought to destroye them, for they sayde: now haue they no capitayne, nor any man to helpe them. Wherfore let us overcome them, and rote out thei name from amonge men.

After Jonathas was taken, Symon is chosen capitayne, of whom Tryphon takynge his chyldren and money for the redemption of Jonathas, lyfeth him and his chyldren. The graue of Jonathas, Tryphon killith Antiochus, & possedeth the realme. Demetrius taketh trewe with Symon. Symon bynneth Gaza. He possedeth the towne of Sydon. He maketh his sonne Joshi Capitayne.

CAPIT. XII.

Now when Symon herde that Tryphon gathered a great host, to come in to the lande of Juda, and to destroye it: and sawe that the people was in greates fearfullnes and care: he came by to Jerusalem, and gathered the people together, and gaue them exhortacion, sayinge: Ye knowe what greates battayles I and my brethren and my fathers house haue stycken for the lawe and the Sanctuary, and what maner of troubles we haue sene: thowgh occasion therof, al my brethren are sayne for Israels sake, & I am left alone. And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren: but will auenge my people and the Sanctuary, our chyldren and our wyues: for all the heathen are gathered together to destroye us of very malice.

At these wordes, the hartes of the people were kyled together, so that they cryed with a loude voyce, sayinge: Thou walte be oure capitayne in stede of Judas and Jonathas thy brethren, orde thou oure battayle, and whatsoeuer thou commaunded us, we shall do it. So he gathered all the men of warre: he had to synple all the walles of Jerusalem, whiche he made stronge rounde about.

Then sent he Jonathas the sonne of Absolomus with a feeth host unto Joppa, whiche house them out that were in the casell, and remained there hym selfe. Tryphon also remoued from Ptolomais with a great army, to come in to the lande of Juda, & Jonathas with him inwarde. And Symon pyched his tentes at Addus, before the playne side.

But when Tryphon knewe that Simon stode by in stede of his brother Jonathas, & that he wolde warre agayn him: he sente messengers unto hym, sayinge: Where as we haue kepte Jonathas thy brother, it is for money that he is a wyng in the hynges a compe concernynge the buynes that he had in had. Wherfore sende now an .x. talentes of syluer & his two sonnes for suertye, that when he is letten forth he shall not forsake us: & we shall sende him agayne. Nevertheless Symon knewe, that he dyssembled in his wordes yet commaunded he the money and chyldren to be deliuered unto hym: lest he shoulde be the greater ennemye agaynste the people of Israel, and saye: because he sent hym not the money and the chyldren, therfore is Jonathas deyd.

So Symon sent him the chyldren and an hundred talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tryphon in to the lande, to destroye it, & well ende aboute by the waye that ledeth unto Addus. But where so euer they went theyther went Simon and his host also. Now they were in the casell sent messengers unto Tryphon, that he shoulde make hast to come by the wyldernes and to sende the byttayles: And Tryphon made ready al his hostmen to come that same nyght. Nevertheless it was a very greates snowe, so that he came not in Galasadithim. And when he byewe nyghte Balschama, he slewe Jonathas and his sonnes there and then turned for to goo home in to his owne lande.

Then sent Symon for to set his brothers deyd coyle, and buryed it in Modin his fathers citty. So all Israel benyfyed hym with greates lamentacioun, and mourned for hym very longe. And Symon made upon the sepulchre of his father and his brethren a buyldynge hygh to loken unto of the ston behynde and before: and set by seven pylles one agayn an other, for his father, his mother & foure brethren, and set great pylles rounde about, with armes upon them for a perpetuall memozy, and carued wyppes byside the armes: that they myghte be sene of me sayling in the see. This sepulchre whiche he made at Modin standeth yet unto this daye.

Now as Tryphon went forth to walke by the ponne hyng Antiochus, he slewe him treacherously, and raygned in his stede, crowned hym selfe hyng of Asia, and dyd moche euill in the lande. Symon also buylt by the casells in Jewry, makynge them strong with hygge towres, greates walles, portes and lockes, & layd by byttayles in the strong holdes. And Symon chose certayne men and sent them to hyng Demetrius: to desyre hym, that he wolde discharge the land from all bondage, for Tryphon had spoyled it very sore. Wherupon Demetrius the hyng answered hym, and wrote unto hym after this maner.

Demetrius the hyng sendeth gretyngs unto Symon the hygge prest his frend with the elders & people of the Jews. The golde crowne and pycious stone that ye sent unto us,

Jonathas & his sonnes are slayn;

Tryphon, Tosep, capit. lib. 20. xiiij.

us,

us haue we receyued: and are ready to make a steadfast peace with you, yea and to wyte vnto oure officers, for to release you, concerninge the thynges wherewith we made you free: and the appoyntment that we make with you, shall be firme and stable. The stronge holdes which ye haue buyed, shall be your owne. As for any ouer sighte or faulte committed vnto this daye, we forgiue it, and the crowne tax that ye ought vs also. And where as was anye other tribute in Ierusalem, it shall now be no tribute: and loke who are mete amonge you to be in our court, let the be wyitten vp, that there maye be peace betwixte vs.

Thus the yoke of the Heathen was taken fro Israel, in the hundredth thre scoze and xviij. yere. And the people of the Jewes began to wyte in theyr letters and actes on this manner. In the xxiij. yere of Symon the hye priest, and prince of the Jewes.

In those dayes went Symon vnto Gaza, and besieged it round about, where he set up ordinaunce of warre. And won a towne which he toke. So they that gat in to the towne leaped in the citty, whiche was in a greafe feare: In so moche that the people of the citty sente theyr clothes, and climed vp vpon the walles with theyr wyues and chyldren, beseechinge Symon to be at one with them sayinge.

Remember we not after oure wickednesse, but be gracious vnto vs, and we shall do the seruys. Then Symon for very pitty, wolde fyght no more agaynst them, but put them out of the citty, and caused the houses wher in the Images were to be clenid: and so entered the citty with Psalmes of prayse, & vnginge thanks vnto the Lorde. So when he had cast all abhominacions out of the citty, he set such men in it as kept the law of God and made the citty stronge, and buylded a dwellynge place for hym selfe.

Now when they in the castell of Ierusalem were kepte so straitly, that they coulde not come forth ne in to the countrey, & might neither buye ne sell: they were verye hungrye, and many of them famished to deathe: In so moche that they besought Symon to be at one with them, whiche he graunted them. So he put them out from thence, and closed the castell from synchynesse. And vpon the xxiij. day of the seconde moneth in the hundredth. lxxi. yere, they entered into it with thanks & vnginge and bryanches of palme trees, with harpes, crowdes, timbales, and lutes singinge Psalmes, and songes of prayse vnto God, for that the great enemy of Israel was overcome.

And Symon ordeyned that the same daye shoulde be kepte euery yere in gladnesse, and made stronge the hye of the temple that was by the castell, where he dwelte hym selfe with his company. Symon also perceyuinge that John his sonne was a myghty man of armes, made him capitayne of all the hostes, and caused him to dwell at Gaza.

Demetrius is ouer come of Belaces. Symon beinge captayne there is a greafe quietnes in Israel. The countenante of frendship with the Romaynes with the people of Sparta is renewed.

CAPL. XIII.

In the lxxij. yere gathered kynge Demetrius his host, and departed vnto Media to gett hym helpe for to fyght agaynst Ptolemy. Now when Belaces the kynge of Persia & Media herd, that Demetrius was entered within his borders: he sent one of his pryces to take hym alyue, and to brynge hym vnto hym. So he wente and slewe Demetrius hood, toke hym selfe, brought hym to Belaces whiche kepte hym in ward. And all the land of Iuda was in rest, so long as Symon liued: for he sought the welth of his people, therfore were they glad to haue hym for theyr ruler and to do hym worship alwaye.

Symon wan the citty of Joppa also for an haven towne, and made it an inuincible to the fles of the see. He enlarged the borders of his people, and conquered them more lande: he gathered by many of theyr people that were pyloners he had the domynion of Gaza, Bethsurah and the castell, which he desied from synchynesse, and there was no man synchyned hym: So that euery man spild his grounde in pear, the lande of Iuda and the trees gaue theyr fruite and increase. The elders sat all in iudgement, and toke theyr upre for the welthe of the lande: the yonge men put on worship and haerres vpon them. He prouided bytacles for the citty, & made goodly stronge holdes of them: so that the same of his worship was spokt of vnto the ende of the worlde. For he made prethorow oute the lande, and Israel was full of myrrh and loye.

Euery man sat vnder his byne & figtrees and there was no man to fray them awaye. There was none in the land to fight agaynst them, for then the knyges were overcome. He helped those that were in aduersitye amonges his people he was dylygent to se the law kept: as for such as were vngodly & synched he toke the away. He set vp the Sanctuarye and increased the holy vessels of the temple.

Whil the Romaynes and Spartans had gotten word that Jonathas was deyd, they were cgyght loy. But when they heerde that Symon his brother was made hygh pryce in his stede, and howe he had won the lande agayne with the ctyes in it: they wrot vnto hym in tables of latyne, to renew the frendship and bonde of loue, which they had made afore with Judas and Jonathas his brether. Whiche wytynges were red before the congregacion at Ierusalem.

And this is the copie of the letters, that the Spartans sent: The Senatours and ctyens of Sparta sende greetinge vnto Symon & greafe pryce to the elders, pryces, & other people of the Jewes their brether: When your embassadours that were sent vnto our people, certified vs of your worship, honoure

prosperous wealch: we were glad of theyr cheeryng, and haue wyitten the errende which they spake before the counsell of the people: namelye, that Flumentus the sonne of Antiochus, and Antipater & sonne of Jalon, the Jewes embassadours are come vnto vs, for to renew the olde frendship with vs. Vpon this the people consented, that the men shoulde be honorably intreated, and that a copy of theyr errende shoulde be wytten in the spercal booke of the people, for a perpetuall memoire vnto the Spartans: yea and that we shoulde sende a copy of the same vnto Symon & greafe pryce.

After this vnto Symon sende Flumentus vnto Rome, with a golden sylbe of a thousande pounde weight, to confirme the frendship with them: which when the Romaynes receyved, they sayd: what thanks shall we recompence agayne vnto Symon and his chyldren: for he hath stablished his brether, and overcome the enemyes of Israel. Wherefore they graunted hym to be free. And al this wrote the Jewes in tables of latyne, and napled it vnto the pylters vpon the mount Syon. The copie of the wytyng is this.

The xviij. daye of the moneth Elul in the lxxij. yere, in the thyrty yere of Symon the hye priest, in the great congregacion of the pryces, rulers of the people, and elders of a citty at Asaram, were these wordes openly declared.

For so moche as there was moche warre in our lande, therefore Symon the sonne of Mathathias (come of the chyldren of Iacob) and his brether, put them selues in peryll, and resisted the enemyes of their people: & theyr Sanctuarye and lawe myght be manteyned, and vnto theyr people great worship. Jonathas in lyke manner, after that he had gouerned his people and bene their hye pryce: dyed, and lyeth buried belyde his elders.

After that wold theyr enemyes haue troddyn theyr holy thynges vnder fote, destroyed theyr lande, and vnterlye wasted theyr Sanctuarye. Then Symon withstode them, and fought for his people, spelt moche of his owne money, weapened the valeaunte men of his people, gaue them wages, made stronge the ctyes of Iuda, with Bethsurah, that lyeth vpon the borders of Jewrye (where the sibynance of theyr enemyes laye somtyme) and let Jewes there for to kepe it.

He made fall Joppa also, which lyeth vnto the see, and Gaza that boordeth vpon Arotus (where the enemyes dwelte afore) and there he let Jewes to kepe it: & what so euer was mete for the subduynge of the aduersaryes, that layd he therein. Nowe when the people sawe the noble actes of Symon, and what worship he purposed to do for them, his godly behauioure, and saythfulnesse whiche he kepte vnto them, and howe he sought by all wayes the wealthe of his people, bycause he vnto all this, therefore they chose hym to be their pryce and hye pryce. And in his tyme they prospered well by hym, so that the Heathen were taken out of theyr lande and they

also whiche were in the ctye of David at Ierusalem in the castell (where they went oute and despyled all thynges that were aboute the Sanctuarye) and vnto greafe harme vnto ctenlynes, and Symon put men of the Jewes in it for the defence of the lande and the ctye, & set vp the walles of Ierusalem.

And kynge Demetrius confirmed hym in his hye pryce, made hym his frende, and vnto hym greafe worship. For he herde that the Romaynes called the Jewes their fren des louers & brether: howe honorably they receyved Symons embassadours: howe Jewes and pryces consented that he shoulde be their pryce & hygh pryce perpetuall (till God sayd by the true prophet) and that he shoulde be their captayne, to care for the Sanctuarye, and to set officers vpon the workes therof, ouer the land, ouer the weapons, ouer the houses of defence, to make psonion for the holy thynges and to be obeyed of euery man, & all the wytynges of the lande to be made in his name: that he shoulde be clothed in purple and golde, & that it shoulde be lausful for none of the people nor pryces to be anye of these thynges, to withstand his wordes, ne to call any congregacion in the land without hym: that he shoulde be clothed in purple, & weare a colar of gold. And yf there were any whiche disobeyed or brake this ordynance that he shoulde be punished.

So all the people consented to allow Symon, and to do accordyng to these wordes. Symon also hym selfe toke it vpon hym, and was content to be the hye pryce, the captayne and pryce of the Jewes and pryces, and to gouerne them all. And they commaunded to make this wytyng in tables of latyn, and fasten it vnto the compasse of the Sanctuarye in an open place: and to laye vp a copy of the same in the treasury, that Symon and his posteritye myght haue it.

Antiochus maketh a countenante of frendshippe with Symon, and Cephor is persecuted. The Romaynes wyte letters vnto kynge and nations in the defence of the Jewes. Antiochus refusynge the helpe that Symon sente hym, breaketh his countenante.

CAPL. XV.

Moner, kynge Antiochus the sonne of Demetrius sent letters frome the fles of the see, vnto Symon the hye pryce and pryce of the Jewes, and to all the people, conteynyng these wordes: Antiochus the kynge sendeth greetinge vnto Symon the hygh pryce and to the people of the Jewes. For so moche as certayne wicked men haue gotten the kyngdome of our progenytours, I am purposed to chalenge the realme agayne and to restore it to the olde estate.

Wherefore I haue gathered a greafe host and made wyppes of warre: that I maye go thowt the countrey, & be auenged of the whiche haue destroyed oure lande, and wa-

And many cities in my realme. And therefore now I make the free also from all the tributes, wherof all kynges my progenytours haue dyscharged the, and frome theyr customes (wherof they haue released the) what so euer they be: Yea I geue the lene to coyne monney of thynne owne within thy lande. As for Jerusalem, I wyll that it be holpe and free: and all the weapons and houses of defence whiche thou hast buried and kept in thynne handes, shall be thynne. Wher as any charge is or shall be owing vnto the kyng, I forgiue it the, frome this tyme forth for evermore. And when we haue obtained oure kyngdome, we shall do the, thy people, and the temple greates worship, so that your honour shall be knowen thorow out the hole world.

In the xxiii. yere went Antiochus in to his fathers lande, and all the men of warre came to grete vnto hym, so that fewe were left with Tiphon. So the kyng Antiochus folowed vpon hym, but he fled vnto Doza, which lyeth by the see syde: for he sawe that there was myschance commynge vnto hym, and that his hood had forsaken hym. Then came Antiochus vnto Doza with an hundred and twentye thousande men of armes vpon foote, and eight thousande horsemen. So he compassed the city rounde aboute, and the wyppes came by the see. Thus they vexed the city by lande and by water, in so much that they suffered no man to go in nor out.

LXXVI.

In the meane season came Aumenius (and they that had bene with hym) from the city of Rome, haungge letters wyrtten vnto the kynges and prynces, wherein were contented these wordes: Lucius the Maye of Rome sendeth greetynge vnto Ptolome the kyng. The embassadours of the Jewes, our frendes beyng sent from Symon the bygh priest and from the people of the Jewes, came vnto vs, for to renewe the olde frendshipp, and bonde of loue, and brought a wyppre of golde weyngge a thousande ponde, whiche were content to receiue of them. Wherfore we thoughte it good to wyrtte vnto the kynges and prynces, to do them no harme, nor to take parte agaynst them, theyr cities ne countreys neither to maintaine theyr enemyes agaynst them. If there be any wicked persons therfore fled frome theyr countrey vnto you, helpe them vnto Symon the bygh priest, that he may punish them accordyng to their owne lawe.

The same wordes wrote the Romaynes also vnto Pemetrius the kyng, to Attalus, Arata, Antiochus, and to all regions: as Samaria, to them of Sparta, Delo, Rhodo, Sydon, Caria, Sainos, Phamphilia, Aicia, Ait-carnallum, and to the Rhodes, to Iafelis, Eoo, Syda, Arado, Soztina, Gnthum, to Cypre and to Cyren. And of euery lette they sent a copy to Symon the bygh priest and to the people of the Jewes. So Antiochus the kyng broughte his hoste vnto Doza the seconde tyme, to take it: where he made byuers ordinaunce of warre, and kept Tiphon

in, that he shoulde not come forth. Then sent Symon Antiochus two thousand chosen men to helpe hym with gold, syluer and other precious geer: Hecerehele he wolde not receiue them but brake all the countaunte whiche he made with Symon afore, & wyppre hym self from hym.

The kyng Antiochus also a frende of his wrote to Symon, for to reason with hym saying: Ye wyrttholde fro me Joppa & Gaza (with the carkel that is at Jerusalem) whiche are cities of my realme, whose borders ye haue destroyed and done greates euill in the lande, haungge the domynacyon in manye other places of my kyngdome. Wherfore helpe now the cities whiche ye haue taken with theyr byures of the places that ye haue rule vpon withoute the borders of Jewrye: Or elles gyue me v. hundred talentes of syluer, yea and for the harme that ye haue done in the cities and for the tributes of the same, other v. L. talentes. If no, we shall come and fight agaynst you.

So Antiochus the kynges frende came to Jerusalem, and when he sawe the greates worship and honoure of Symon in gold, syluer, and so greates plenty of ornaments: he was maruelled, and tolde Symon as the kyng commaunded hym. Then answered Symon and sayde vnto hym: As for vs, we haue not taken other mens lande, nor withholde them, but onely oure fathers byrthright, whiche our enemyes had vnrightheously in possesse on a receypte tyme.

This byrthright, of our fathers haue we challenged in processe of tyme. And where as we camplaynest concernynge Joppa and Gaza, theyr greates harme to oure people and in our lande yett we gyue an hundred talentes for them.

Hecerehele Antiochus answered hym not one word, but turned agayne wyrttholde vnto the kyng, and tolde hym all these wordes, and the greates bygynnyng of Symon with all that he had done, and the kyng was very angrye. In the meane tyme fled Tiphon by wyppre vnto Dycholatha. Then the kyng made Antiochus capteyne of the sea coste & gaue hym an host of footemen and horsemen commaunding hym to remoue & go towarde Jewrye, and to buyde by the city of Cethu, to make by the portes, and to warre agaynst the people of the Jewes. As for the kyng himself, he folowed vpon Tiphon. So Antiochus came vnto Jamnia, and began to vex the people to treade downe Jewrye, to take the people prisoners, to slay the and to build by Cethon: where he set horsemen & other men of warre, that they myght come forth & go thorow the stretes of Jewrye, like as the kyng had commaunded hym.

Antiochus the capteyne of Antiochus hoste so put to flight the sonnes of Symon Ptolomeus the sonne of Abobus kyllce Simon and his sonnes at a banquet. John kylleth them that theyr wyppes for his lye.

CAP L

CAP L

XVI.

Then came Jhon by from Gaza, & tolde Symon his father what Antiochus had done amonge their people. Vpon this called Symon two of his eldest sonnes, Judas and Jhon, and said vnto them: I & my brethren and my fathers house, haue euer fro our youth byrth this daye, foughten agaynst the enemyes of Israel, and God gaue vs good fortune to deliuer Israel ofte tymes. And now for so moche as I am olde, be ye in my steede and my brother, to go forth and fight for our people, and the help of God be with you. So he chose twenty. W. fightynge men of the countrey, & horsemen also which went forth agaynst Antiochus and rested at Bethan.

In the mornynge they arose and went in to the playn field: and beholde, a mighty great host came agaynst them, both of footemen and horsemen. Now was there a water broke betwixt them, and Jhon remoued the hoste towarde them. And when he sawe that the people was afraid to go ouer the water broke he mett vnto hym self: and the men seinge this folowed hym.

Then Jhon set his horsemen & footemen in order the one by the other, for their enemyes horsemen were verie many. But when they blew up the prestes trumpets, Antiochus fled with his hoste, wherof many were slayn and the remaunte gat them to their stronge hold. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed syl upon the enemyes, till he came to Cethu whiche he builded. The enemyes fled also vnto the towres that was in the felde of Azotus, and there byd Jhon burne vp. Thus there were slayn two thousand men of them, & Jhon turned agayne peaceably to Jery.

And in the felde of Jericho was Ptolomey & son of Abobus made capteyne, which because he had abundance of syluer and golde for he had maryed the daughter of Symon the bygh priest, was proude in his mynde, & thought to conqueere the land, ymagining falsched a-

gainst Symon and his sonnes, to destroy the. Now as Symon was going about thorow the cities that were in the countrey of Jery, and caring for the, he came down to Jericho with Machabiah & Judas his sonnes, in the xlviii. yere, in the xi. moneth called Sabat. Then Ptolomey the son of Abobus receyved the (but with disceit) in to a strong house of his called Doch, which he had builded, wher he made them a banquet.

So when Symon & his sonnes were merry and had dronken well, Ptolomey stode vp to his men (whom he had byd there) & toke their weapons, entred in to the banquet house, & slew Symon & his two sonnes, and certeyn of his seruantes. Suche great vnfaythfulness byd Ptolomey in Israel, & recompensed euill for good. The wrote this Ptolomey the same by to king Antiochus, requyryng him that he shold send him an host to helpe him, and so shold he deliuer him the land, with the cities and tributes of the same. He sent other men also vnto Gaza, for to take Jhon: and wrote vnto the capitanes to come to hym, and he shold gyue them syluer, golde, and rewades. And to Jerusalem he sent other to take it and the Sanctuary.

Then ran there one before, & told Jhon in Gaza, & his father & his brethren were slayn, and how that Ptolomey had sent to sle him also. When Jhon herde this, he was sore abashed, & layde handes of them that were come to destroy him, and slew them: for he knewe that they went about to kil him.

As for other thinges concerning Jhon: of his warres, of his noble actes wherin he behaued him selfe manfully of the buyding of walles which he made, and other of his dedes: they are wyrtten in the cronicles of his byrthhode, fro the tyme forth that he was made bygh priest after his father.

The ende of the fyrst booke of the Machabees.

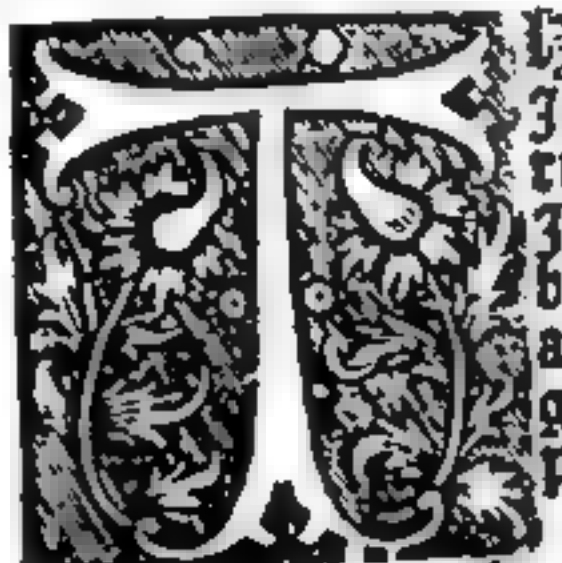
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THE II. BOOKE OF THE
MACHABEES.

In Epistle of the Jewes that dwelt at Jerusalem sent unto them which dwelt at Egypt, wherein they exhorte them to give thanks for the death of Antiochus. Of the fyre that was hyd in the pye. The prayer of Nehemias.

CAPL.

I.



He brethren of the Jewes which be at Jerusalem, & in the land of Jure, with unto those brethren of the Jewes that are thowout Egypt: good fortune helth and peace.

God & Lord be gracious unto you, & thynke upon his covenant that he made wth Abraham, Isaac & Jacob his faithfull servants, and give you all such an heret, that ye may love & serve him: yea & performe his wil which an hole here & a willing minde: he open your hertes in his law, and in his commandmentes, sende you pear: heare your prayers, be at one with you, & never forsake you i time of trouble. This is here our prayer for you.

What time as Demetrius reigned in the Cix. yere, we Jewes wrote unto you in the trouble and violence that came unto vs. In those yeres after that Jason departed oute of the holy lande and kyngdome, they bent up the pyres, & shed innocent bloude. Then made we our prayer unto the Lord, and were heard: we offered and lighted the candels, setting forth cakes and bread, and now come we unto the feast of tabernacles in the moneth Cullen.

In the Cixxviij. yere the people that was at Jerusalem and in Jure, the counsell and Judas him selfe, sent this holisome salutaciō unto Aristobolus kyng: Ptolomys master, which came of the generaciō of the annoiued prestes, and to the Jewes that were in Egypt: In so moche as God hath deliuered vs frome greete perils, we thanke hym highly, in that we resisted so myghty a kyng. And wher he brought men out of Persia by heapes to fight agaynst vs and the holy cytye. For as he was in Persia, namely the capitayne with the great hoste, he perished in the temple of Raneas, being disceyued thowto the deuice of Raneas prestes. For as he was purposed to haue dwelle, there Antiochus and his frendes came thither to receyue moche moneye for a dowrye. So when Raneas prestes hadde layde forth the money, he entred with a small companye in to the compasse of the temple, and so they shut the temple.

Now when Antiochus entred by opening of the temple, the prestes floode oute in to the temple, and he was in peeces: and he was out in all thynges, God be

prayed, which hath deliuered the wicked in to our handes.

Where as we now are purposed to kepe the purification of the temple upon the xxv. daye of the moneth Cullen, we thought necessarye to certify you therof, & ye also might kepe the tabernacles feast day, and the day of the fyre which was giuen vs when Nehemiah offered after he had set up the temple and the altar. For what tyme as our fathers were led away unto Persia, & prestes which the louge the honour of God, toke the fyre pynely fro the altar, & hyd it in a valse, where as was a depe dyre pye, and therein they kepte it, because the place was unknowne to eury ma. Now after many yeres wher it pleased God that Nehemiah wolde be sent from the kyng of Persia, he sente the chylders chyldren of those prestes which had hyd the fyre to seke it. And as they tolde vs they founde no fyre, but theye water. Then commaunded he them to drinke it up, and to byrge it hym, & the offerunges with all. Nowe when the sacrifices were layde on and ordred, the prest Nehemiah commaunded to sprynkle them and the wod with the water. Wher this was done, and & tyme come that the sunne shone whiche afore was hyd in the cloude: there was a great fyre kyndled. In so moche that eury man merueyled. Nowe all the prestes prayed whyle the sacrifice was a makinge. Jonathan prayed fyre, and the other gaue answer.

And Nehemias prayer was after this manner: O Lord God, maker of all thynges, & fearful and strong, thou righteous and mercifull, thou that art only a gracious kyng, only lyberal, only iust, almighty and curialyng, thou that deliuerest Israel from all trouble, thou that hast chose the fathers and halowed them: receyving the offerunge for the hole people of Israel, preserve thyn owne porciō, and halow it. Gather those together that are scattered abroad from vs: deliuer the that are vnder the heathens bondage, lōke vpon them which are despised and abhorred that the heathen may know and se, how that thou art our God: Punish the that oppress, and proude put vs to dishonoure. Let thy people agayne in thy holy place, like as Moses hath spoken.

And the prestes song Psalmes of thanksgivinge, so longe as the sacrifice endurde.

Now when the sacrifice was bynt, Nehemiah commaunded the great stones to be sprinkled with the residue of the water. Whiche wher it was done, there was kyndled a flame of them also: but it was consumed thowto the lighte that byned frome the altar. So when this mater was knowen, it was tolde the kyng of Persia, that in the place wher the prestes which were led away, had hyd the fyre, there appered water in stead of fyre, and that Nehemias & his company had purified the sacrifices withall. Then the kyng commaunded

syderunge and ponderunge the mater diligently, made him a temple to proue the thing was done. And when he found it so in dede, he gaue the prestes many gyftes, and dyuers rewards, yea he toke the with his own hand and gaue them. And Nehemias called the same place Nephtar, which is as moch is say, as a cleansing: but many men cal it Nepht.

Nowe Jeremie hyd the tabernacle, the Arche, and the altar in the hyl. Of the fyre boke of Jason continued in one.

CAPL.

II.

It is found also in the writings of Jeremie the prophet, that he commaunded the which were carryed away to take fyre, as it is sayd afore. He commaunded them also, that they sholde not forget the law and commandmentes of the Lord, and that they shold not erre in their myndes, when they saw images of syluer and golde with their ornaments. These and suche other thynges commaunded he them, and exhorted them, & they shold not let the law of God go out of their hertes.

It is written also, how the prophet (at the commaundement of God) charged them to take the tabernacle and the arke with them: and he went forth unto a mountayne, where Moses chymed by, and sawe the heritage of God. And when Jeremie came there, he founde an open caue, wherin he layd the tabernacle, the arke, and the altar of incense, & so stoped the hole. There came certayne men together also to praye hym, to marcke the place, but they coulde not fynde it. Whiche when Jeremie perceyued, he rejoyced them saying: As for that place it shall be unknowne, vntill the time that God gather his people together agayne, and receyue them vnto mercy. Then shal God shew them these thynges, and the maiestic of the Lord shal appere and the cloude also, lyke as it was shewed vnto Moses, and lyke as when Salomon bespoken that the place might be sanctified, and it was shewed hym.

For he bring a wyse man, handled honourably and wysely offerung vnto God in the hallowing of the temple when it was finished. And like as wher Moses prayed vnto the Lord the fyre came downe from heuen and consumed the burnt offering: Euen so prayed Salomon also, and the fyre came downe frome heuen, and consumed the burnt offering. And Moses said: because the synoffring was not eaten, therefore it is consumed. In like manner Salomon kept the dedication, & hallowing, eight dayes.

In the annotations and writings of Jeremie were these thynges put also: how he made a lybrary, and how he gathered out of all countreys the boke of the prophetes, of David, the epistles of the kinges, & of the prestes. Euen so Judas also, loke what he leered by experience of war, & suche thynges as

hath hapened vnto vs, he gathered the al together, and so we haue the by vs. If ye now besyde to haue the same, sende some bodye to seeke them vnto you. Where as ye then are about to celebrate the purification, we haue written vnto you. Therefore ye shal do well if ye kepe the same dayes. We hope also that the God which deliuered his people, & gaue them al the heritage, kyngdome presthode & Sanctuary that he promised the in the law) shal shortly haue mercy vnto vs, & gather vs together fro vnder the heuen in to his holy place: for he hath saued vs fro greete perils, and hath cleansed the place.

As concerning Judas Machabeus and his brethren, the purification of the great temple, the dedicaciō of the altar: yea & of the warres & concerne noble Antiochus and Eupator his son, of the thynges that came downe from heuen vpon those, which manfully defended the Jewes. For though they were but few, yet defended they the hole land, drove away the enemies hoste, recovered agayne the temple & was spoken of thowout ouer all the world, deliuered the city, doing their best & the law of the Lord which was put downe might in all tranquillitie be restored agayne vnto the Lord that was so mercifull vnto them. As touching Jason also of Cyren, we haue vnderaken compendiously to byrge in to one boke, the thynges that were comprehended of him in fyre. For we considerunge the multitude of the boke, & how hard it sholde be for them that wolde medle with stories & actes (and that because of so dyuers maters) haue vnderaken so to comprehend the stories that such as are disposed to rede, might haue pleasure and pastyme therein: and that they which are diligent in such thynges, might the better thynke vpon them: yea & that who so euer rede them, might haue profit thereby.

Nevertheless, we our selues & haue medled with this matter for the shortynge of it, haue taken no small labour, but great diligence, watchinges & trauayle. Lyke as they that make a feast wolde saye do other men pleasure: Euen so we also, for many mens takes, are very well content to take the labour, wher as we may shortly comprehend the thynges that other men haue truly written.

For he that buyldeth an house anew, must proude for many thynges to the hole buylding: but he & paynteth it afterward, sekereth but only what is comely, mete, and conuenient to garnish it withall. Euen so do we also in lyke manner. And wher he that begynneth to write a story for the fyre, must with his vnderstandunge gather the mater together, set his wordes in ordre, and diligently seke out of eury parte: But he that afterward wil shorten it, beseth some wordes, and toucheth not the mater at the largest. Let this be sufficient for a prologe, now we will begyn to shew the mater: for it is but a folysh thyng to make a long prologe, and to be thowto in the storye it selfe.

Amm. q.

Cot

Of the honour done vnto the temple by the kyn-
ges of the Gentyles. Symon betteth what treasure
is in the temple. Heliodorus is sent to take them a-
way. He is stricken of God, and healed at the pray-
er of Onias.

CAPL.

III.

What tyme as the holy city was inhabi-
ted in al prax and welth, and when the
lawes were yet verie well kepte. (for
so was it ordeyned by Onias the hye prest, &
other godly men that were enemies to wy-
chednesse.) It came therto that euen the kyn-
ges and prynces theym selues byd the place
great wo:thyp, and garnished the temple w
great gyftes: In so moche þ Seleucus kyng
of Asia, of his own reuites bare all the costes
belongynge to the seruyce of the offerynges.
Then Symon of the trybe of Beniamin, a
ruler of the temple, laboured to worke some
myschiefe in the cite: but the hye prest re-
sisted hym.

U. Mach. III.

Neuerthelesse whē he might not overcome
Onias, he gat him to Appolonius the son of
Cherisa, which then was chiefe lord in Ce-
losyria and Phenices) and told him that the
treasury in Jerusalem was ful of innumera-
ble money, & how that the commons goodes,
which beloged not vnto the offerynges, were
exceedynge great also: yea, and how it were
possible that all these myght come vnder the
kynges power.

Now when Appolonius hadde shewed the
kyng of the money, as it was tolde him: the
king called for Heliodorus his steward, and
sent hym with a commaundement, to brynge
hym the same money. Immediatly Heliodo-
rus toke his iourney, but vnder a colour, as
though he wolde goo thowm Celosyria and
Phenices to visite the cities, but his purpose
was to fulfill the kynges pleasure. So whē
he came to Jerusalem, and was ioungly re-
ceyued of the hye prest in to the city, he tolde
what was determyned concerninge the mo-
ney, and shewed the cause of his commynge:
he asked also if it were so in dede. Then the
hye prest tolde hym that there was such mo-
ney layd vp for the vpholdynge of wyndowes
and fatherlesse chyldren, and how that a cer-
tayne of it beloged vnto Hyrcanus. Onias
a noble man: and that of al the money (whi-
che that wyched Symon hadde betwayered)
there were foure hundred talentes of syluer,
and two hundred of golde: yea, and that it
were impossible for those mens meaninge to
be disceyued, that had layde by their money
in the place and temple, which is had in wo:
thyp thowme the hole wo:thide, for the mayn-
tenaunce and honour of the same. Where-
vnto Heliodorus answered, that þ king had
commaunded him in any wyse to bryng hym
the money.

So at the daye appoynted, Heliodorus en-
tered in to the tple to ordey this matter. But
there was no small feare thowout the hole
cite. The prestes set downe before the au-
ster in their vestimentes, and called vnto he-

nen vpon hym, whiche had made a lathe con-
cernyng stufte gyuen to kepte, that they shold
be safelye preserved for: suche as commyt the
vnto keepynge. Then who so had looked the
hye prest in the face, it wold haue greued his
herte: for his countenaunce and the cham-
gyng of his coloure, declared the inward
torow of his mynde. The man was al in he-
yennesse, and his body in feare: wherby they
that looked vpon him, might perceyue þ greef
of his herte. The other people also came out
of their houses by heapes vnto the common
prayer, by cause the place was lyke to come
in to confusion. The women came togyther
thowm the stretes with heery clothes about
their byddes.

The virgyns also that were kepte in, ran
to Onias, some to the wallis, other some
looked oute of the wyndowes: yea, they all
helde by their handes toward heuen, and
prayed. A myserable thyng was it to loke
vpon the common people, and the hye prest
beinge in suche trouble. But they besoughte
almighty God, that the goodes which were
commytted vnto them, myghte be kepte hole
for those that had deliuered them vnto their
keepynge. Neuerthelesse the thyng that Heli-
odorus was determyned to do, that persou-
med he in the same place, he hym self perso-
nally beinge aboute the treasury with his
men of warre. But the spirite of almighty
God shewed hym self openly, so that al they
whiche presumed to obeye Heliodorus, fell
thowm the power of God in to a great fear
fulnesse and dyede. For there appeared vnto
them an hoyle, with a terrible man sytynge
vpon him, dect in goodly aray, and the hoyle
smote at Heliodorus with his toxe scie. Now
he that satte vpon the hoyle hadde harnesse of
golde vpon hym.

Aftercouer there appered two saye: & beau-
tyful yong men in goodly aray, which rode
by him, scourged hym of bothe the sydes, and
gaue hym many stripes wout ceasing. With
that fel Heliodorus sobornly vnto þ ground.
So they toke him vp, being compassed about
with great darkness, and bare him out vpo a
beate. Thus he þ came with to many runers
and men of warre in to the sayde treasury
was borne out, where as no man myght help
hym: and so the power of God was many-
fest and known. He laye still domme also
by the power of God, destitute of all hope &
lyfe. And they prayed the Lo:de that he had
shewed his power vpon his place and temple
whiche a lytle afore was full of feare & trou-
ble: and that thowme the reuelacion of the
almighty Lo:de, it was fylled with ioy and
gladnesse.

The certeyn of Heliodorus frendes prayed
Onias, that in all haste he wolde call vpon
God, to graunte hym his lyfe, which was gy-
uynge vp the gho:st. So the hye prest con-
sidered the matter, and lest the kyng shold su-
specte that the Jewes had doone Heliodorus
some euill, he offered an healtre offeryng for
hym. Now when the hye prest had offered
his petition, the same yonge men in the same
clothyng

clothyng appeared and rode betwye Helio-
dorus, saying: Thanke Onias the hye prest,
for: for his sake hath the Lo:de graunted the
thy life: therefore seing that God hath scou-
red the, giue him prayse and thanks, & shew
every man his myght and power. And when
they had spoken these wordes, they appeared
no more.

So Heliodorus offered vnto God, made
great bowes vnto him which had graunted
him his lyfe, thanked Onias, toke his host, &
went agayne to the kyng. Then testified he
vnto every man of the great workes of God
that he had sene with his eyes. And when the
kyng asked Heliodorus who were mete to be
sent yet once agayne to Jerusalem, he said: yf
you haue any enemy or aduersarye vnto thy
realme, send him thither, and thou shalt haue
him punished, yf he escape with his lyfe: for
in that place, no doubt, there is a special po-
wer and working of God. For he þ dwelleth
in heuen, visiteth and defendeth that place: &
al that come to it w harme, he punisheth and
plageth the. This is now the matter con-
cernyng Heliodorus, and the keepynge of the
treasury at Jerusalem.

U. Mach. III. Symon reporteth euill of Onias. Jason despy-
nyng the offer of the hye prest, corrupteth the kyng
with rewards. The wyched intent of Jason.

CAPL.

IIII.

This Symon now, of whom we spake a-
fore, being a betwayer of the money, &
of his owne naturall countrey, repor-
ted the wo:th of Onias, as though he had mo-
red Heliodorus vnto this, and as though he
had ben a brynger vp of euill. Thus was he
at a shame to cal him an enemy of þ realme
wherwas so faythful an ouerser and defen-
der of the cite and of his people: yea, and
to seruent in the lawe of God. But when the
malice of Symon increased to far, that tho-
w his frendes there were certeyn mallaugh-
tres commytte: Onias considered the pe-
ril þ might come thowm this strife, and how
that Appolonius (namely the chiefe lord in
Celosyria and Phenices) was al set vpon ty-
ranny, & Simons malice increased the same:
he gat him to the kyng, not as an accuser of
the citeyns, but as one that by him self inte-
ded the commō welth of the hole multitude.
For he saw it was not possible to liue i pray-
er, wither Simon to leaue of frō his solishnesse
except the kyng did loke therto. But after þ
deceit of Seleucus, when Antiochus (which is
called the noble) toke the kyngdome: Jason
þ brother of Onias laboured to be hye prest:
for he came vnto the kyng, and promysed
hym the hundred and .lx. talentes of syluer,
and of the other reuites .lxxx. talentes. Weli-
ch this, he promysed hym yet an .c. and .l. if
he myght haue the scole of the chyldren, and
that he myght call them of Jerusalem Antio-
chians. Which when the kyng had graunted
and he had gotten the superiortie, he began
immediatly to draw his kynsmen to the custome

of the heathen, put downe the thynges that
the Jewes had set vp of loue, by John the fa-
ther of Eupolemius, which was sent embas-
sador vnto Rome, for to make the bonde of
frendshyp & loue. He put downe al the Jewes
and Lybertyes of the Jewes, and set vp the
wyched statutes. He durste make a sygh-
tyng scole vnder the castel, & set saye yong
men to learne the maners of heathens and he-
telles.

This was now the begynnyng of the hea-
thenish and straunge conuersacion, brought
in thowm the vngacious and vnderd wy-
chednes of Jason, which shold not be called a
prest but an vngodly person. In so moche þ
the prestes were now no more occupied a-
bout the seruice of þ auter, but despised the
temple, regarded not the offerynges: yea gaue
their diligence to lerne to fighte, to wastle
to leape, to daunce, and to put at the ston-
not setting by the honour of the fathers, but
liked the gloze of the Gyckes best of all: for
the which they stroue veriously, & were gre-
dy to folow their statuts: yea their lust was
in all thynges to be lyke them, whiche afore
were their enemies and destroyers. How be it
to do wickedly against the lawe of God, that
not escape unpunished: but of this we shal
speke hereafter.

What tyme as the Olympiades sportes
were played at Tyrys (the kyng him self be-
ing present) this vngacious Jason sent twi-
ked men, bearynge from them of Jerusalem,
which now were called Antiochians, chie. &
drachmes of syluer for an offering to hercu-
les. These had they that carryed them desired
vnder suche a facion, as though they shoulde
not haue be offered, but bestowed to other o-
fices. Neuerthelesse he that sent them, sent the
to the intent that they shoulde be offered vnto
hercules. But because of those that were pre-
sent, they were gyuen as to the maynage of
thyppes. And Appolonius the son of Hecleus
was sent in to Egypte, by cause of the noble
men of kyng Ptolome Philometor. Nowe
when Antiochus perceyued that he was put
out from medlynge in the realme, he soughte
his own profyt, departed from thence, came
to Joppa, and then to Jerusalem: where he
was honourably receyued of Jason, and the
cite, and was brought in with toxe light &
with great prayse, and so he turned his hoste
vnto Phenices.

After thre yere Jason sent Menelaus, the
foresaid Simons brother, to beare the money
vnto the kyng, and to brynge hym aunswere
of other necessarye matters. But he (when he
was prayled of the kyng for magnifying of
his power) turned the presthode vnto hym
selfe, laying by thre hundred talentes of syl-
uer for Jason. So when he had gotten com-
maundementes frō the kyng, he came haueyn
nothing that becommeth a prest, but bearing
the stomache of a cruel tyrant, & the wrath
of a wyld brute best. Then Jason, whiche
had disceyued his owne brother, seinge that
he hym selfe was begyled also, was sayne
to flice in to the lande of the Ammonites, and

U. Mach. III. Menelaus

Menelaus gat the dominion. But as for the money that he had promised vnto the kyng, he dyd nothing therein, when Sostratus & ruler of the castell required it of him. For Sostratus was the man that gathered the customs: wherfore they were both called before the kyng: Thus was Menelaus put out of the p[re]sid[en]cy, & Lysimachus his brother came in his steede. Sostratus also was made lord of the Cyprians.

It happened in the meane season, that the Chalcians and Malloians made insurrection, because they were gyuen for a present vnto kyng Antiochus concubine. Then came the kyng in all the haste to sylle them agayne, and to pacifye the matter, leauynge Andronicus ther to be his dep[ut]ie as one mete therfore. Now Menelaus supposing that he had gotten a ryght convenient tyme, stole certayne vessels of golde out of the temple, and gaue them to Andronicus for a present: and some he sold at Tyre, and in the cities therby.

Which when Onias knewe of a surety, he exp[re]ssed hym, but he kepte him in a Sanctuary beside Daphnis that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed him he wolde see Onias. So when he came to Onias, he counseyled him craftely to come out of the Sanctuary, gyuyng him his hande with an othe (how he if he suspecte hym) and then he s[aw]e Onias, without any regarde of rightousnesse. For the whiche cause not onely the Jewes, but o[ther] nations also toke indignaciō, and were displeased for the vnyghtous deathe of so godly a man.

And when the kyng was come again from Cilicia, the Jewes and certein of the Grekes went vnto him, complayning for the vnyghtous deathe of Onias. Yea Antiochus him self was sorry in his mynde for Onias, so that it p[er]suaded him, and he wept, remembryng his sobrenesse & manerly behauiour. Wherfore he was so kyndled in his mynde, that he commaunded Andronicus to be stripped out of his p[re]s[en]t clothyng, and so to be led thowout all the city: yea and the vngacious man to be slain in the same place where he committed his wickednesse vnto Onias. Thus the Lord rewarde him his punishment, as he had deserued. Now when Lysimachus had done many wicked dedes in the temple, thowout the counsell of Menelaus, and the voyce came abroad: the multitude gathered the together agaynst Lysimachus, for he hadde caried oute now moche golde.

So when the people arose and were full of displeasure, Lysimachus armed thre. M. vnt[er]lyftes to defend hym, a certeyn t[ro]up of heinge their capitayne, whiche was grown both in age and wodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good strong clubbes, & some castelikes vpon Lysimachus. Thus there were many of the wounded, some being slayne, and al the other chaased away. But as for the wicked church robber him self, they

kylled hym besyde the treasury. Of these matters therfore there was kept a court agaynst Menelaus. Now when the kyng came to Tyre, they made a complaint vnto him of Menelaus concernynge this busynesse, and the enuilladours were there. But Menelaus went & promised Ptolomy to giue him moche money, yf he wolde perswade the kyng. So Ptolomy wet to the kyng in to a court, wher as he was set to coole hym: & brought him oute of that mynde. In so moche that he discharged Menelaus fro the accusations, that not withstanding was cause of al mischief: and those poore men, which if they had told theyr cause: yea before the Scythians they shoulde haue ben iudged innocent, them he condemned to deeth.

Thus were they some punished, which followed vnto the matter for the city, for the people, and for the holy vessel. Wherfore they of Tyre toke indignacion, and buried the honourably. And so thowout the countreys of them & were in power, Menelaus remained still in auctoritie, increasynge in malice to the hurt of the citizens.

Of the signes and tokens sene in Jerusalem Of the ende and offence of Iason. The picture of Antiochus agaynst the Jewes. The spoyle of the temple.

CAPL. V.

At the same time Antiochus made him a redye to goo agayne in to Egypte. Then were there sene at Jerusalem forty dayes long, horsemen runnyng to and fro in the ayre, which had rayment of golde and spere. There were sene also hole hostes of men, weaponed, and horsemen runnyng in an order, how they came together, how they held forth theyr shields, how they harnessed men betwixt out their swordes and the their darts.

The shine of the golde weapons was sene, and of al maner of armure. Wherfore euery man prayed that those tokens myght tourne to good. Now when there was gone forth a false rumour, as though Antiochus had ben deede: Iason toke a M. men, and came suddenly vpon the city. The citizens ran vnto the walles, at the last was the city taken, & Menelaus fled in to the castell.

As for Iason he spared not his owne citizens in the slaughter, withre considered he what great euill it were to destroye the p[er]son of his own kynsmen, but did as one that had gotten the victory of his enemies, and not of his frendes. For all this gate he not the superstitious, but at the last receyved confusion for his malice, and fled agayne lyke a vacabounde, in to the land of the Ammonites.

Finally, for a reward of their wickednesse he was accused before Artaxerxes the kyng of the Arabians: In so moche that he was fayne to fle from city to city, beyng despised of euery

euery man as a forsaker of the lawes, and an abominable persone. And at the last (as an open enemye of his owne naturall countre and of the citizens) he was dyscuss in to Egypt.

Thus he that afore put many out of theyr owne natyue land, perished from home him self. He went to Achermon, thynkyng there to haue gotten succoure by reason of kynred. And he that afore had casten many one oute vnto deeth, was thowout him self, no man mournynge for hym, ne p[re]s[en]tynge hym in his graue: so that he neither enioyed the burial of a deafer, neither was he partaker of his fathers sepulchre.

Now when this was done, the kyng suspected that the Jewes wolde haue fallen from hym: wherfore he came in a great displeasure out of Egypt, and toke the cyte by violence. He commaunded his men of warre also, that they shoulde kyle & not spare, but slaye to wone such as withstode them, or clymed vp vnto the walles.

Thus was there a great slaughter of pong men, olde men, women, chyldren and byrgens. In thre dayes were there slayne. lxxx. M. for thre thousand put in prison, and no lesse folke. Yet was he not content with this, but burst in to the most holy temple (Menelaus that captiue to the lawes and to his owne naturall countre, beyng his gyde) and with his wycked handes toke the vessel, which other kynges and cyties had gyuen together for the garnysynge and honour of the place: them toke he in his handes vnto his help, and despoiled them.

So mad was Antiochus, that he considered not, howe that God was a spelle word for the synners of them that dwelt in the cite, for the which, such confusion came vnto that place. And why? yf it had not happened the to haue bene lapped in many synnes (this Antiochus as soone as he had come had sodenly bene punished, and shot oute for his presumption, lyke as Heliodorus was, whom Heliclus the kyng sent to robbe the treasury. Hence, thele, God hath not chosen the people for the place sake, but the place for the peoples sake: and therefore is the place become partaker of the peoples trouble, but afterwarde shall it enioy the wealth of them. And lyke as it is now forsaken in the wrath of almighty God, so when the greates God is reconcyled, it shall be set vp in byghe worship agayne.

So when Antiochus had taken a M. and vii. C. talentes out of the temple, he gat him to Antioche in all the haste, thynkyng in his mynde, that he myght make me sayle vpon the byre land, and to go vpon the see, such an he mynde had he. He left dep[ut]ies there to breke the people: At Jerusalem left he Philip a byrgen, in maners more cruel then him self that set him there: At Garsum he left Andronicus and Menelaus, which were more geuous to the citizens the other. Now as he was thus set in malice agaynst the Jewes, he sent Apollonius an hated prynce, with xlii. M. commaunders him to slaye al those that were of per-

fect age, and to sel the women, maidens, and chyldren. When he came now to Jerusalem, he sayned pear, and kepte hym syl vnto the Sabbath daye. And then he commaunded his men to take them to their weapons (for the Jewes kepte holy daye) and so he s[aw]e all them that were gone forth to the open play, runnyng here and there thowout the cyte with his men weaponed, and murderers a great nomb[er]. But Judas Machabeus whiche was the tenth, fled into the wyldernes, led his lyfe there with his compaigne among the wyld beasts and vpon the mountaynes dwelling there, and eatynge grasse, lech theyr wold be partakers of the sylchynes.

The Jewes are compelled to leaue the lawe of God. The temple is despoiled. The readers are monyshed that they shall not abhorre the aduersitye wherwith the Lord afflicth them. The greuous payne of Eleazarus.

CAPL. VI.

Not longe after this, sente the kyng a messenger of Antioche, for to compel the Jewes to alter the ordinaunces of the fathers and the lawe of God, to despoyle the temple that was at Jerusalem, and to call it the temple of Jupiter Olympius: and that ther shoulde be in Garsum, as those whiche dwell at the place of Jupiter the herberous. This wycked sedition of the vngodly was bruy vpon all the people: for the temple was full of voluptuousnes, bibbyng and bawling of the heathen, of rybaudes and harlots together. The women went in to the holpe place, and bare in that was not laudful. The altar also was full of vnlaful thinges, whiche the lawe forbiddeth to laye vpon it. The Sabbathes were not kept, the other solene feastes of the land were not regarded. To be playne, there durst no man be acknowyn he was a Jewe. In the daye of the kynges byrth they were compelled perforce to offere: & when the feaste of Bacchus was kept, they were constrained to wree garlandes of pype and to go about for the honoure of Bacchus.

Wherfore thowout the counsel of Ptolomy, there went out a commaundement in thre cyties of the heathen & they shoulde intreat the Jewes in lyke maner: namely to cōpel them for to do sacrefyce after the lawes of the Gentiles & who so wold not, to put the to deeth. A pitous thig was it to se. There were. ii. women accused to haue stealed their sonnes, whome when they had led round about the city (the babes hāging at their byrestes) they cast them downe heilynge ouer the walles. Some were crept in to the denys had kept the Sabbath, were accused vnto Philip, & bid in the fyre: because for the feare of God they kept the commaundment so sylly & wold not wend the felues. Now I beseech al those that hād rede this boke & they refuse it not for these salies of aduersitye: a iudge & thinges (as are happened) for no destruction, but for a chastryng of our

of our people. And wherfore the God suffereth not sinners long to soile their owne minds, but shortly punyssheth them, it is a token of his grete louynge kyndnesse. For this grace haue we of God more then other people, that he suffereth not so longe to syne unpunished lyke other nacjons, that when the daye of iudgement cometh, he maye punyssh them in the fulnesse of thys synne. If we syn, he correcteth vs, but he neuer withdroweth his mercy from vs: and though he punyssheth with aduersitee, yett he neuer forsake his people. But let this that we haue spoken now be a warninge and exhortation of the Deathe. Nowe wyl we come to the declaringe of the matter. Eleazar one of the principall Scribes, an aged man and of a wellsaured countenance, was charynged to gape w open mouth, and to carye swynes fleshe. But he despyng rather to dye glorious then to lyue with shame, offered hym selfe wyllynglye to the martyrdome. Some when he sawe that he must nedes go to it, he toke it payntly: for he was at a poppe with hym selfe, that he wold consent to no vnlawfull thing for any pleasure of lyfe. They that rode by being moued with ppye (but not a ryght) for the olde frendshipp of the man, toke hym aspyr pryncely, and prayed hym that he wold let such fleshe be brought hym as were lawfull to eate, and then to make a countenance as though he had eaten of the fleshe of the sacrifice lyke as the kynge commaunded, for so he might be deliuered from death: and so for the olde frendshipp of the man, they shewed hym this kyndnesse. But he beganne to confyde his discrete and honorable age, his noble and worshipfull stocke, and howe that from his youth he had bene of an honest and good conuersacion: yea and howe constantly he had kept the ordinaunces and lawes comaunded by God, wherfore he gaue the this answer, and sayde: Yett had I rather sye de layed in my graue, for it becometh not myne age (said he) in any wyse to dissemble, wherby manye ponge persons myghte thynke, that Eleazar be ing. lxxx. yere olde, were gone to a strange lyfe: and so theowt myne ppyrty (for a lytle tyme of a thousand lyfe) they myghte be dysceyued: by this meanes also woulde I despye myne age, and make it abhominable. For though I were now deliuered from the commaundes of men, yett woulde I not scape the hand of almyghty God, neither aliue ned. Wherfore I wyl dye manfully, and do as it becometh myne age: wherby I maye peraduenture leaue an example of stedfastnesse for suche as be yong, yf I with a redy mynde and manfullye dye an honest deathe, for the most worthy and holy lawes.

When he had sayd these wordes, immediately he was drawn to the torment. Nowe they that led hym and were wyte a litle afore began to take displeasure because of the wordes that he sayd: for they thought he had spoken them of an hys mynde. But wher he was in his martyrdome, he mourned and sayd: Thou O Lorde, whiche hast the holy knowledge,

knowest openly: that where as I myghte be deliuered from death, I suffer these paynes of my body: but in my mynde I am well content to suffer them, because I feare the. Thus this man dyed, leauynge the memo- ryall of his deathe for an example not onelye vnto yong men, but vnto all the people, to be stedfast and manly.

The punishment of the VII. brethren & of their mother.

CAP. VII.

It happened also that there were seven brethren (with their mother) taken & compelled by the kynge agaynst the law to eate swynes fleshe: namely with scourges & lecherous whippes. And one of them which was the chiefe, sayde: What seest thou, and what requyest thou of vs? As for vs, we are ready rather to suffer death, then to offende the lawes of God & the fathers. Then was the kynge angry, and had heate cauldrons & brasen pottes. Whiche when they were made hote, immediately he commaunded the tong of hym that spake fyrst to be cut out, to pull the sayn ouer his heade to pare of the edges of his habes and sette yea & that in the sight of his mother and the other of his brethren. Now when he was cleane mard, he comaunded a fyre to be made, & so whyle there was any breath in hym to be seyd in the cauldron. In the which when he had bene longe payned, the other brethren with their mother exhorted hym to dye manfullye, sayynge: Lorde Lorde God wail regardeth the truth, and comfort vs, lyke as Moses testyfied and declared in his song, sayynge: and he wyl haue compassion on his seruantes.

So when the fyrst was deed after this manner, they brought the seconde to haue hym in derision, pulled the sayne with the beere ouer his heade, and asked hym, yf he wold eate swynes fleshe, or he wold payne in the other members also theowt out his bodye. But he answered boldly, and sayde: I wyl not do it. And so was he tormentyd lyke as the fyrst. When he was euen at the grynge by the ghast he sayde: Thou most vngacious person puttest de to death, but the kynge of the worldes shall saye to by (which dye for his lawes) in the resurrection of euerydaye lyfe.

After hym, was the thyrde had in dyspyson: and when he was requyred, he put oute his tonge, and th at yghre soone, holdynge forth his handes manfullye, and spake with a stedfast sayth: These haue I of beuyn, but now for the lawe of God I despye them, for my trust is, that I shall receyue them agayn. In to much the kinge & they whiche were w hym, marvelled at yf yong man bold was, that he nothyng regarded the paynes.

Now when he was deed also, they brought the fourth with tormetes in lyke manner. So when he was come at his deathe, he sayd: It is better that we beynge put to death of me haue our hope and trust in God, for he shall

saye to by agayne. As for I, thou shalt haue no resurrection to lyfe.

And when they had spoken to the fyrst, they tormentyd him. Then loked he vnto the kynge, and sayd: thou hast power among men, for thou arte a most tall man also thy selfe, to do what thou wilt, but thynk not, that God hath forsake our generacion. Abyde the, tary till a whyle, and thou shalt se the great power of God, how he wyl punyssh the and thy fr. After him they brought the fyrth, which dying at the poppe of death, sayd: We not dyspyed (O kynge) for this we suffer for our owne lawes, because we haue offended our God, and therfore meruelous thynges are the done vpon vs. But thynke not thou, whiche takest in hande to dyspye agaynst God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) sawe her seven sonnes dye in one daye, and suffered it payntly, because of the hope that she had in God: yea she exhorted euery one of them in chyrpal, and that boldly and stedfastly with paynted wysdome, wakyng by her wyppes thought with a manlye stomache, and sayde vnto them: I can not tell how ye came to my wofle, for I neither gaue you death ne soule, no nor lyfe. It is not I that toynded the members of your bodyes together, but the maker of the world, whiche fastyned the byrth of man, and began all thynges. Euen he also of his owne mercy shall graue you death and lyfe agayne, lyke as ye now regarde not yourt shewelnes for his sake.

Now thought Antiochus that she had de- lyed hym, therefore he let her go with her re- pones, and began to exhorte the panged son (which yet was left) not only with wordes, but with vnto hym with an othe, that he should make hym a ryche and welthyte man yf he wold forsake the lawes of his fathers: yea and that he wold graue hym: what soeuer was necessary for him. But when the ponge man wold not be moued for al these thynges, he called his mother, and collected her to laue her sonnes lyfe. And wher he had exhorted her with many wordes, she promised hym that she wold speake vnto her son. So she turned her vnto hym, laughynge the cruel straite to scoone: and spake to a bold voyce: O my sonne, haue ppye vpon me that bare the. ix. monethes in my wombe, that gaue the sucke, nortyshed the and brought the vnto this age.

I beseeche the (my sonne) loke vpon heauen and earth and all that is therein, and cōspyre, that God made them and mans generacion of thought: so shalt thou not feare this hang- man, but suffer deathe stedfastlye, lyke as thy brethren haue done: that I maye receyue the agayne in the same mercy with thy brethren.

Whyle she was yet speaking these wordes the ponge man sayd: Whom toke ye for? Wherfore do ye tary? I wyl not obeye the kynge's commaundment, but the law that God gaue by Moyses. As for the that ymagyneth all myscheit agaynst the Jewes, thou shalt not scape the hande of God, for we suffer

these thynges, because of our synnes.

And though God be angry with vs a lytle whyle (for our chastyng and reformation) yett shall he be at one agayne with his seruantes. But thou, O wainful and most abhominable person. Wyde not thy selfe theowt hope, in beynge so malycious vpon the seruantes of God: for thou hast not yett escaped the iudgemente of the God whiche is almyghty and seeth all thynges. My brethren that haue suffered a lytle payne are now vnder the couenant of euerydaye lyfe: but theowt the iudgemente of God, thou shalt be punysshed epyghtously for thy pyde.

As for me, lyke as my brethren haue done, I offer my soule and my body for the lawes of our fathers, callynge vpon God, that he wyl soone be mercifull vnto our people yea and with payne and punysshment to make the graunt, that he only is God. In me now and in my brethren the wryth of almyghty God is at an ende, whiche epyghtously is fallen vpon all our people.

Then the kynge beynge kyndled in angre was more cruel vpon hym then vpon all the other, and toke indignation, that he was so lyghtly regarded. So this yonge man dyed vndeified, and put his trust vpon the Lorde. Late of al after the sonnes, was the mother put to death also. Let this now be proung spoken concernynge the offrynges, and extreme cruelnes.

Judas gathereth together his host. Sycanor is sente agaynst Judas. Judas exhorteth his souldy- ers to constanmes. Sycanor is overcome. The Jewes graue thankes after they haue put their enemies to flight, buryng the spoyles vnto the sa- therles and vnto the wydowes. Sycanor tyeth to Antiochus.

CAP. VIII.

Then Judas Machabeus and they that were w hym, went ppyrlye in to the towne called their kynsfolkes and sed des together, toke vnto them al such as con- tyued yett in the fayth and law of Jewes & brought forth. xl. thousande men.

So they called vpon the Lorde, that he wold haue an eye vnto his people: whiche was troden downe of euery man: to be gra- cyous vnto the temple, that was despyed of the vngodlye to haue compassyon vpon the destruction of the cpye whiche was worthy lyke to be layde waiste to heare the voyce of the bloude that cryed vnto hym: to remem- bre the moste vngodlye deathes of yonge innocent chylde the blasphemers also done vnto his name, and to punyssh them.

Nowe when Machabeus hadde gathered this myltitude together, he was to myghty for the heathen, for the wryth of the Lorde was turned into meercy, he fell vpon the tow- nes and ctytes at vntowares, byente them toke the moste commodious places, and slawe many of the enemies. But specially he made such chases by nyght in so moche that

his manlynesse was spoken of every where. So when Philip saw that the man increased by strength and skill, and that the matter prospered with him for the most parte: he wrote unto Ptolemy (which was a captain in Cilicia and Phenicia) to helpe him in the kynge's business. Then sent he Ptolemy Patrocle (a speciall friende of his) in all the haste, and gave him the common sort of the heathen no lesse then xx. M. armed men, to rote out the hole generacy of the Jewes, hoping to helpe him one Gorgias a man of warre, whiche in matters concerninge battayles had greates experience. Ptolemy also beynd also the tribute (which the Romaynes shuld have had) to be gyven unto Philip, out of the captivitye of the Jewes, namely, ij. M. talles. And immediately he sent to the cyties of the see coast, requyryng them for to bye Jewes to be theyr seruantes and bondmen, promysing to sell them. lxxx. for one talente, but he considered not the wrath of almighty God, that was come vpon him.

When Judas knew of this, he tolde the Jewes that were with him of Ptolemy's charyng. Some were there some of them fearefull, not trustyng vnto the rightousnesse of God and led theyr waye.

But the other that remayned, came together and besought the Lord, to deliuer them from that wicked Ptolemy, which had solde them or curre he come npe them: and thought he wolde not do it for theyr sakes, yet for the covenante that he made with theyr fathers, and because they called vpon his helpe and glorious name. And so Machabeus called his men together, namely aboute fye thousande, exhortyng them not to agree vnto their enemyes, neither to be afrayed for the multitude of their aduersaries commyng agaynst them vnto the holy place without cause, how they had despyed and oppressed the cyte, yea and destroyed the lawes of the fathers. For theyr sake he, truly in theyr weapons and boldnesse, but more confidence is in the almighty Lord, which in the twinklyng of an eye maye bothe destroye them that come agaynst vs, and all the world.

He exhorted them also to call to remembrance, the helpe that God shewed vnto theyr fathers: as when they perished an hundred foure score and fye thousande of Sennacherib's people: And of a battayle that they had in Babylon agaynst the Calacians: how that all the Macedonians that came to helpe them, were in feare: and how they being but only fye. M. slew an hundred and twenty thousand, thow the helpe that was gyven them from heauen, whereby they also had receyued many benefytes.

Thow the Jewes, the men took good herces vnto them, ready to dye for the lawe and the countrey. So he set vpon every company a captain, one of his owne brethren: Symon, Joseph and Jonathan: groupng eche fye hundred men. He caused Judas also

to reade the holy booke vnto them, & to geue them a token of the helpe of God.

Then he hym self being captayne to fye. front of the battayle, buckled with Pincor. And God was their helpe, in so moche that they slew aboute. x. M. men, & compelled the more part of Ptolemy's host to flee, they were so wounded and feble. Thus they took the money from those that came to bye them, & solowed vpon them on every syde. But whē the tyme came vpon them they returned, for it was the Sabbath, and therefore they solowed none vpon them. So they took their weapons and spoiles and kept the Sabbath groupng thanks vnto the Lord which had deliuered them that daye, and shewed them his mercye. After the Sabbath they besought the Lord to the synners, to the fatherlesse and to widowes, and the selfe had theyr selues with theyr. When this was done and they all had made a general prayer: they besought the mercifull Lord to be at one with his seruantes.

Of those also that were with Antiochus and Bacthes, which fought agaynst them they slew. x. M. manne bygh and strong holdes, and drayded moos spoiles: euer groupng an equal portion vnto fye. & fye fatherlesse to widowes and to aged persons. And whē they had bypiently gathered their weapons together, they layde them all in convenient places & the remnant of fye spoiles brought they to Jerusalem. They slew Pnyarches that wicked personer, which was with Antiochus, and had vexed many Jewes. And when they helde the thankesguyng at Jerusalem for the victory, they bent those that had set fyre on fye portes of fye temple: namely Calisthenes, whiche was fled in to an house and so they gat a waye towarde for their wickednes. As for that moode ungracious Pincor, whiche had broughte a thousande marchantes, to by the Jewes, he was the same the helpe of the Lord brought downe euen of them whom he regarded not: in so moche that he put of his glorious rayment fled by see and came alone to Antioch, with greates shame and dishonoure, whiche he gat thow the destruction of his host. Thus he that promysed the Romaynes to pay them their tribute, when he took Jerusalem: began now to say playnely, that God was the defender of the Jewes, and therefore not possible to wounde them because they folowed the lawes whiche God had made.

Antiochus willing to spoyle Persopolis is dyed to flight. As he per'eueth the Jewes, he is cryken of the Lord. The sayned repentaunce of Antiochus. lxxv.

CAPL.

IX.

At the same tyme came Antiochus agayne with byhonour out of Persia. For when he came to Persopolis, and undertoke to rob the temple & to subdue the

city, the people ran together and defended them selues, in so moche that he and his were fayne to flye with shame. And so after fye. dayes, it happened, that Antiochus came agayne by byhonour. But whē he came to Egbathana, he gat knowlege what was happened vnto Pincor and Antiochus. As he as he was mauntyng hym self in his wrath, he thought he was hable to avenge the iniury that was done to them vpon the Jewes: and therefore commaunded to make ready his charret, hatching on his iourney without ceasinge, the iudgement of God promysing hym, by cause he had spoken so proudly, that he wolde come to Jerusalem, and make it a graue of the Jewes. But fye. Lord God of Israel, that seith al thynges, smote him in an inspyable plage, whiche no man coulde heale.

For as soone as he had spoken these wordes, there came vpon hym an horrible payne of his bowels, & a fye grete of the charmes. And that was but syght: for he had martyred other mens bowels with byuers and strange countes, home he it, he wolde in no wyse take from his malice. Yea he was yet the prouder and more malicious agaynst the Jewes: But whē he was commaundyng to make haste in the matter, it happened that he fell downe violentlye from the charret, so that it bysoiled his body, and dyd him greates payne.

And so he that thought he myght commaunde the foudes of the see (so proude was he beyonde the condycion of man) and to wey the hygh mountaynes in a paye of scales, was now brought downe to the ground, and layd vpon an horribletter, knowledgyng the manifest power of God vpon hym: so that the wyched body of his was full of wormes, whiche in his payne fell quych out of his syde. In so moche that his host was greued with the smell and synke of hym. Thus he that a lytle afore thoughte he myght reache to the starres of heauen, hym myght no man nowe abyde ne beare, for the vehemence of synke.

Therefore he beyng brought fro his greates payne, began for to come to the knowledge of hym self: for the punishment of God warned hym, and his payne increased euer more and more. And when he hym self myght not abyde his owne synke, he said these wordes: It is treason to be obedyent vnto God, and that a man desyre not to be lyke vnto hym. This wyched person prayed also vnto the Lord, of whome he shoulde have obtayned no mercy. And as for the cyte that he came vnto to haue, to byng it downe to the grounde, and to make it a graue for deed men: now he desired to deliuer it free.

And as touchyng the Jewes whom he had wyged not to wyche to be buried, but wolde haue caste theym oute to be deuoured of the foules and wild beastes, saying: that he wolde haue destroyed but he olde and yonge: Now he promysed, to make them lyke the cytizens of Athens. And where as he had spoiled the holy temple afore, now he maketh promise to gemysh it with greates gyfes, to increate

the holy ornamentes, and of his owne rentes to beate the colles, and charges belonging to the offpynges: yea and that he wolde also become a Jewe hym self, to go thow to every place of the world and to preach the power of God.

But when his paynes wolde not cease, (for the rightous iudgement of God was come vpon hym) out of a verie despayre he wrote vnto the Jewes a letre of intercession conteynyng these wordes: The kynge and pynce Antiochus wyslyeth vnto fye. vertuous cytizens of the Jewes, moche health & good prosperyte.

If ye and youre chyldren fare well, and yf all thynges go after your mynde: we giue greates thanks. In my lichenesse also do I remember you louyngly: for as I came oute of Persia, and was taken with fye byfalle: I thought it necessary to care for the comen wealth. Neither despayre I in my selfe, but haue a good hope to escape this sickness.

But consyderyng that my father led an honeste somerme in the hygher places, and we two shoulde saygne after hym, that yf there happened any cotrouerisy, or any hard thyng were declared: they in the lād myght knowe theyr chiefe lord, that there shoulde be no insurrection: Agayne, when I ponde by my selfe, how that all the myghty men and myghty houses rounde aboute, are sayng waile and lobe but for opozuntye to do harme: I haue bypnyed that my sonne Antiochus shal saygne after me whom I oft chomended to many of you, when I was in the hygher kyngdomes, and haue wyspiten vnto hym as it foloweth hereafter. Thow I praye you and requyre you, to remember the benefytes that I haue done vnto you generally and in especyall. For I hope that he shal be of sobrie and louyng deuaupour, and if he folow my deuce, he shal be indyfferent vnto you.

Thus that murderer and blasphemour of God was loze mynter: and like as he had increased other men, so he dyed a myserable death in a strange countrey vpon a mountayne. And his bodye dyd bypny (that wene with hym) care awaye: which reauynge the sonne of Antiochus, wente in to Egypte to Ptolemy Philometor.

Daniel. lxxv.

Judas Machabeus taketh the city and the temple. He becometh to shewe the actes of Eupator. The Jewes fight agaynst the Ptolemyans, Eupatorius inuadeth Jewrye, with whome Judas formerly battayle fye men appeare in the armye to the helpe of the Jewes. Eupatorius is slayne.

CAPL.

X.

Machabeus now and his company (thow some the helpe of the Lord) wente to the temple and the city agayne, destroyed the altars and chapelles that the heathen hadde builded thow the destruction of the temple, made an other altar of bypny stone & after y. yeres they offered sacryfices.

set forth the incense, the lyghtes and thewe-
bren. When that was done, they fell downe
flat vnder the grounde, and besought the Lord
that they might come nomore in to such trou-
ble: but if they synned any more agaynst hym,
he hym selfe to chasten them with mercy, and
not to come in the handes of those straungers
and blasphemous men.

1. Mach. iii. 18
Now upon the same daye that the stran-
gers polluted the temple, it happened that on
the deepe same daye it was cleansed agayne:
namely, the two and twenty daye of the mo-
neth called Caslew. They kepte eight dayes
in gladnesse, lyke as in the feast of the taber-
nacles: remembryng that not longe afoze,
they helde the feaste of the tabernacles vpon
the mountaynes and in dennes lyke beades.
And to the same taken they bare gerne bo-
wes, branches and palmes before hym that
had gyuen them good fortune to cleanse his
place. They agreed also togyther, and made
a statute, that every yere those dayes shoulde
be solemnly kepte of all the people of the Je-
wes.

Now Antiochus then (that was called the
noble) dyed, it is suspected to saye. Now wyll
we speake of Antiochus the son of that wicked
Antiochus, how it happened with hym: and
so with some wordes to comprehend the ad-
uersitie that chaunced in the warres. When
he had taken in the kyngdome, he made one
Lysias (which had bene capitayne of the host
in Phenices and Siria) ruler ouer the mat-
ters of the realm. For Ptolomey that was cal-
led Ptolemy, being a ruler for the Jewes, and
specially, to sit in iudgement for such wrong
as was done vnto them, undertooke to deale
peaceably with them. For the which cause he
was accused of the scribes before Eupator:
and when he was suspecte to be a traytoure
(because he had lefte Egypte, that Ptolome-
y had committed vnto hym: and because
he departed from noble Antiochus, that he
was come vnto (he paysoned hym selfe, and
dyed).

1. Mach. v. 1
Nowe when Gorgias was gouernour of
the same places, he toke straungers and vnder
toke othe to warre with the Jewes.
Whereouer the Idumeans that helde strong
holdes, receyued those that were dyspyl from
Jerusalem, and toke in hande to warre also.
But they that were with Machabeus, be-
sought and prayed vnto the Lord, that he
woulde be their helper: and so they fell in to a
stronge hoide of the Idumeans, and wanne
many places by strengthe: Suche as came a-
gaynst them they slew, and kylled no lesse (of
all togyther) then twenty thousande. Certe-
chelesse some, no lesse then nyne thousande,
were fled in to two stronge towres, haung
all maner of ordynance to withstande them.

1. Mach. v. 18
Then Machabeus leaung Symon, Zo-
sephus, Zacharias and those that were with
them (which were very many) wnt to besiege
them, and to fyghe where nede was. Nowe
they that were with Symon being led with
counselles, were increased for money, tho-
row certayne of those that lay in the towres:

take. *1. Mach. v. 20* Darchmas, and let some of the
escape. But when it was tolde Machabeus
what had happened, he called the captaynes
of the people togyther, accusyng those per-
sones, that they had solde the brethren for
money, and let their enemies go. So he slew
those traytours, and immediatly went in
hys with the Idumeans. And when they had
slewed them selues manly with theyr wea-
pons & handes, they stode in the two castles
more then twenty dayes.

1. Mach. v. 21
Now Symon then whom the Jewes had
ouercome afoze, gathered a multitude of
straunge people, broughte an hoste also of
housemen of the Idumeans, to wyne Jewes by
strengthe. But when he durste nought, Macha-
beus & they that were with hym fel to theyr
prayer, sprynkled ashes vpon their heades,
beinge gyrded with deere cloth aboute theyr
loynes, fel downe before the altar and be-
sought the Lord that he woulde be mercifull
to them, but an enemye vnto theyr enemies,
and to take parte agaynst theyr aduersaries
accordyng as it is promysed in the lawe. So
after the prayer they went on further from
the city: and when they came nyste the enemyes
they prepared them selues agaynst them.

And by tymes in the morning at praye
of the day, both the hostes buckled togyther.
The one parte hadde the Lord for their
refuge which is gyner of prosperite, strength
and victorie. The other had a manly Romane
which is a captayne of war.

The battayle now beyng greake there ap-
peared vnto the enemyes from heauen. A
men vpon bowbackes with byrds of golde
ledyng the Jewes, & two of them haung
Machabeus betwixte them that kepte him
safe on every syde with theyr weapons but
shot barres and lyghtenynge vpon the en-
emyes: where thorow they were consumed
with blyndnes and so fozeyd, that they
fell downe. There were slayne of footmen
twenty thousande and nyne hundred, and vi.
hundred horsemen. As for Symon hym
selfe, he fled vnto Gayer a depe stronge hoide
wherein Ezeras was captayne. But Macha-
beus and his company layd sieg to it chear-
fully. *1. Mach. v. 25* dayes.

Now they that were within stronge to
the strength of the place, wnted and banded
credyngly, and made greake creakyng with
wyched wordes. Reuerthyles vpon the fifth
day in the morning, xx. yong men of Macha-
beus company being set on fyre in theyr tow-
res because of the blasphemy: came in fully
vnto the wall, & with bolde stomakes they
and their companions clymed vp vpon the
towres, undertakynge to set fyre vpon the
poyses & to burne those blasphemous persons
quik. Two dayes were they destroyng & ca-
rell whiche tyme they founde Amadris
(that was crepte in to a corner) they kylled
him, & slew Ezeras his brother in lyke ma-
ner with Apollonides. When this was
done they songe Psalmes, with prayes and
thankesgyuynge vnto the Lord: whiche
had done so greake thynges for Israel, and
grace

from the victorye.

1. Mach. vi. 1
Lysias goeth about to ouercome the Jewes. Suc-
cess is sent from heauen vnto the Jewes. The let-
ter of Lysias to the Jewes. The letter of Lysias to
Antiochus. A letter of the same vnto the
Jewes. A letter of the Romaynes to the Jewes

CAP.

XI.

1. Mach. vi. 2
Not long after this Lysias the kynge
ward and a kynsman of his, which
had the gouernance of his matters, toke
for displeasure, for the thynges that had hap-
pened: & when he had gathered, lxxx. men
of sote with all the hoste of the housemen, he
came agaynst the Jewes thynking to wyne
the city to make it an habitation for the Ihe-
rusalem, and the temple woulde he haue to be an
house of lucre, lyke as the other goddes hou-
ses of the heathen are, and to sell the prayes
offere every yere: Not consyderyng the po-
wer of God, but was wyde in his mynde,
trudynge in the multitude of footmen, in
thousandes of horsemen, and in his four score
Elephants.

So he came in to Iury and then to Bethsu-
ra a castell of defence lying in a narrow place
furlonges from Jerusalem) and wan it.
Nowe when Machabeus and his companye
hurd the stronge holdes were taken, they
fell to their prayers with wepyng and tea-
res before the Lord, and all the people in lyke
maner besought hym, & he woulde send a good
angel to deliuer Israel. Machabeus hym
selfe was the fyrst that made hym redy to the
battell, exhortyng the other that were with
hym, to leoparde them selues, & to helpe their
brethren. And whē they were goyng forth of
Jerusalem togither with a redy and willing
mynde, there appeared before them vpon ho-
backe a man in whyte clothynge, with har-
mant of golde, shakynge his speere. When they
prayed the Lord all togyther, whiche had
shewed them merce, and were comforted in
theyr myndes, in so moche that they were re-
dy, not only to fyghe with men, but with the
most cruel beastes: yea, and to run thorow
walles of yron.

Thus they went on willingly haung an
esper from heuen, and the Lord mercifull
vnto them. They fel mightily vpon their en-
emyes like Lyons, brought down. xi. of the
Romaynes. & horsemen put all the other to
flight, many of them being wounded, & some
gaw away naked. Yea Lysias hym selfe was
slayne to sle shamefully, and so to escape. He
wretcheleste the man was not without under-
standing, but considered by him self that his
power was minished, and pondered how the
Jewes, being defended by the help of almighty
God were not habile to be ouercom: where-
fore he sent them word, & promysed that
he woulde consent to all thynges which were
reasonable, and to make the kynge their frend.
to the whiche prayer of Lysias, Machabeus

agreed, & theynge in all thynges the common
welch: and what so euer Machabeus wote
vnto Lysias concerning the Jewes, the king
graunted it. For there were letters wyttten
vnto the Jewes from Lysias conteynyng
these wordes.

Lysias sendeth greetynge to the people of
the Jewes. Jhon and Abialon whiche were
sent from you, deliuered me wytynges, and
requyred me to fulfyll the thynges, & con-
teynge theyr errande. Therefore Ioke what
myght be graunted, I certifyed the kynge
therof: and what so euer was conuenient, I
agreed thereto: If ye now wyll be saydful in
the matters, I shall endeuor my selfe hereaf-
ter also to do you good. As concernyng o-
ther thynges by every artycle therof: I haue
commytted them to your messengers, and to
those whom I sent vnto you, to comen with
you of the same, fare ye well: In the hundred
and. xlviii. yere, the. xliiii. daye of the mo-
neth Dioscorinthius.

Nowe the kynge letter conteyned these
wordes: kynge Antiochus sendeth greetynge
vnto his brother Lysias. For so much as our
father is now dead, our wyll is, that they
whiche are in our realme, lyue without any
insurrection, and every man to be diligent
in his owne matters. We vnderstande also,
that the Jewes wolde not consent to our fa-
ther, for to be brought vnto the custome of
Gentyles, but styly to kepe theyr owne sta-
tutes: for the whiche cause they requyre of vs
also, to let them remayne still by their owne
lawes.

Wherefore our mynde is, that this people
shalbe in rest: we haue concluded and deter-
mined also, to restore them theyr temple a-
gayne: that they maye lyue accordyng to the
use and custome of theyr forefathers: & thou
shalt do vs a pleasure therfore, if thou sende
vnto them and agree with them: that when
they are certified of our mynde, they may be
of good chere, and loke to their owne welch.

And this was the letter that Lysias wote
vnto the Jewes: kynge Antiochus sendeth
greetynge vnto the counsell and the other peo-
ple of the Jewes. If ye fare wel, we haue our
blessyng: as for vs, we are in good health: Pe-
nelaus came and tolde vs, how that your be-
syer was to come downe to your people,
whiche are with vs.

Wherefore those that wyll come, we gyue
them free libertie, vnto the thyrtye daye of
the moneth of Apryll, that they maye vse the
meates of the Jewes and theyr owne la-
wes, lyke as afoze: and none of them by any
maner of wayes to haue harme. For thynges
done in ignorance. Penelaus whome we
haue sent vnto you, shall comen with you
at large, fare ye well. In the hundred and
fourtye and eight yere, the fiftene daye of the mo-
neth of Apryll.

The Romaynes also set a letter, contey-
nyng these wordes: Quintus Metellus & Ti-
tus Manilius embassadours of the Romaynes,
send greetynge vnto the people of the Jewes.
Loke what Lysias & kynge Antiochus haue
granted

granted you, we graunt you the same also. But as concerning the thinges which he referred vnto the king, send hyther some with speede: a ponde the matter diligently among your selues, that we may cast þ best to your profite, for we must depart now vnto Antioche, and therefore wyte shortly agayne, þ we may knowe your mynde: Farewell. In the hundred. xliiii. yere, the xxiij. daye of the moneth of Apryl.

Timotheus troubleth the Jewes. The wicked dede of the Iephtes agaynst the Jewes. Judas is avenged of them. He setteth fyre on the gate of Jerusalem. The pursute of the Jewes agaynst Timotheus. Timotheus is taken and let go unhurt. Judas pursueth Gorgias. Judas offering sacrifice for the deed. Jeweth the hope of the resurrection.

CAPL

XII.

When these councounes were made, Lyfias went vnto the king, and the Jewes tyllid they ground. But Timotheus Appolonius the sonne of Semel, Jerome and Demophon the proud, Aicanor the capitaine of Tyers, and they that laye in those places wold not let the lyue in rest & pear. They of Joppa also did euil such a shameful dede: they prayed the Jewes that dwelt amonges them to go with their wiues and child: in to the thyppes which they had prepared, and did w them, as though they had ought them no euil wyll. For so moche then as there was goone forth a generall proclamacion thowme the city by cause of pear, they consented thereto, & suspect nothinge: but when they were gone forth in to the dyce, they dyed wout no lesse the two. L. of them.

When Judas knew of this cruelty shewed vnto his people, he commaunded thole þ were with him to make them redy, exhortyng the to call vpon God the righteous iudge: went for the agaynst those murderers of his brethren, set fyre in the haue by night, bynt by þ thyppes, and thole that escaped from þ fyre, he slew in the sword. And when he had done this, he departed as though he wold come agayne, and rote out all them of Joppa. But when he had gotten worde that the Jamnites were minded to do in lyke maner vnto þ Jewes which dwelt among them, he came vnto the Jamnites by night, & set fyre in the haue with the thyppes, so that the light of the fyre was sene at Jerusalem vpon a two. L. and xl. furlonges.

Now when they were gone fro thence, ix. furlonges in their iourney toward Timotheus fyre. M. men of fote, and fine. C. horsemen of the Arabians fought w him. So w he the battayle was earnest, and prospered with Judas thowme the helpe of God: the residue of the Arabians being ouercome, besoughte Judas to be at one with them, and promysed to geue hym certeyn pastures, and to do him good in other thynges. Judas thynkyng that they wold be in debte be profitable concerning

many thynges, promysed them pear: w he, vpon they shoke handes, and so they departed to their tentes. Judas went also into a cite, which was very fast kepte with bygges fenced round about with walles and dyuers kyndes of people dwellinge therein, called Capin.

They that were within, put such trust in the strength of the walles, and in their hope of vitayles, that they were the sacker & their doinges, cursing and reuylng Judas w blasphemies, and speking such wordes as it becometh not. But Machabeus calling vpon the great prince of the world (which withoute any batellrammes or ordinance of war, did cast downe the walles of Jericho in the tyme of Josue) fel manfully vpon the walles, toke the city, and thowme the helpe of the Lord made an exceeding grete slaughter: in so moche that a lake of two furlonges byde, which laye thereby, seemed to flowe with the bloude of the slayne.

Then departed they from thence. iiij. L. fifty furlonges, and came to Caraca vnto þ Jewes that are called Tubiani. But as for Timotheus, they coulde not get him therr: for (not one matter dispatched) he was dyed from thence, and had left certayn men in a very strong hold. But Dosithus & Dosipater, which were capitaynes with Machabeus, slew thole that Timotheus had left in the house of defence, euen. x. M. And Machabeus prepared him with the fyre. M. men that were about him, set them in order by companies, and went for the agaynst Timotheus, which had with hym an hundred and. xx. M. men of fote, two thousande and fyve. L. horsemen.

Whē Timotheus had knowledge of Judas commyng, he sent the women, child: & the other baggage vnto a castell called Capin. (for it coulde not be won, and was hard to come vnto, the wayes of þ same places were so narrow) and when Judas companye came first in sight, the enemies were smitte w fear thowme the presence of God, whicherth al thynges: in so moche that they fled out here, an other ther, were rather discomfited of their own people, and wounded with the strokes of their owne swordes. Judas also was very earnest in following vpon them, pursuyng those vngodly, and slawe. xxx. M. men of them. Timotheus also him self fell in to the handes of Dosithus and Dosipater whom he besought with many prayers, to let hym go with his lyfe: because he had wote of the Jewes fathers and brethren in prison which, yf they put hym to death, might be appointed. So when he had promysed fully to deliuer them agayne accordyng to þ condicion made, they let him go wout harme for the helth of the brethren. And when Judas had slayne. xxx. thousande, he went fro Caracion.

Now after þ he had chased away þ slayne his enemies, he remoued the hoste toward Ephron a stronge city, wher dwelt many dyuers people of the heathen, and the strong

strong men kepte the walles, defendyng them mightily. In this city was moche ordinance and prouision of barres. But when Judas & his company had called vnto almighty God, which with his power breaketh the strength of the enemies, they won the city and slawe. x. M. of them þ were within. From thence went they to the city of the Scythias, which lieth fift hundred furlonges from Jerusalem. But when the Jewes which were in the city cedyed, that the city was deale longynge with them: yea and intreated the kyndly in the tyme of their aduersitie, Judas & his company gaue them thanks, & beyng them to be friendly wyl vnto them: and so they came to Jerusalem the hye fest of the weekes being at hande. And after the feast they went forth agaynst Gorgias the gouernour of Idumea, with thre thousand men of fote, and four. C. horsemen. Whiche when they met together, it chaunced a fete of the Jewes to be slayne. And Dosithus one of þ Machabees, a myghty horseman toke holde of Gorgias, & wold haue taken hym quicke. But an horseman of Chacia fell vpon hym, & smote of his arme so þ Gorgias escaped and fled in to Idumea. When they wote that were of Gorgias fyde, had soughten longe and were werye, Judas called vpon the Lord that he wold be there byer, and capitayne of the felde: and with that he began with a manly voice to take v a longe of prayre, and a crye: In so moche that he made the enemies afraide, and Gorgias men of warre toke they flight. So Judas gathered his hoste, and came in to the cite of Idolla. And w he the tenth day came vpon them, they clensed them selues (as the custome was) and kepte the Sabbath in the same place. And vpon the daye folowynge Judas and his company came to take v the bodies of them that were slayne, and to burye them in the fathers graues. Nowe vnder the rootes of certayne Iewes which were by the temple & frome the Idolles of the Jamnites, whicherthynge is forbydden the Jewes by the lawe. Then euery man saw that this was the cause wherfore they were slayne.

And so euery man gaue thanks vnto the Lord for his ryghtous iudgement, whicher had opened the thyng that was byd. They fell downe also vnto they prayers, and besought God, that the faute which was made might be put out of remembrance. Besides that, Judas exhorted the people earnestly to let them selues fro such fyre: for so moche as they saw before their eyes, that these men were slayne for the same offence. So he gathered of euery one a certen. in so much that he broughte together two. M. M. achmas of wheat, which he sent vnto Jerusalem, þ there might a sacrifice be offered for the myddede. In the which place he dyd well and right, for he had some consideration and poudyng of the lyfe that is after this tyme. For yf he had not thought that they which were slayne did yet lyue, it had ben superfluous and vayne,

to make any vnto sacrifice for them that were dead. But for so moche as he saw that they which dye in the fauoure and disple of God, are in good rest and loye, he thought it to be good and honourable for a reconcylynge, to do the same for those which were slayne: that the offence myght be forgiven.

The commyng of Eupator in to Jewrye. The death of Menelaus. Machabeus goyng to fight agaynst Eupator, moueth his soull lars vnto prayer. He killeth. xiiii. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Eunochus retayneth fiedship with þ Jewes.

CAPL

XIII.

In the. xliij. yere gat Judas knowledge, that Antiochus Eupator was commyng with a great power in to Jery, and Lyfias the steward & ruler of his matters with hym, haunge an hundred and ten thousande men of fote, fyue thousande horsemen. xxiij. Elephantes, and thre hundred charrettes. Menelaus also ioyned hym selfe with them, (but with great discreete) and spake saye to the kyng, not for anye good of the cuntry but by cause he thoughte to haue bene made some grete man of auctorite. But the king of kynges moued Antiochus mynde agaynst this vngodlye person, and Lyfias insoumed the kyng, that this Menelaus was the cause of all myscheyfe: so that the kyng commaunded to take hym, and (as the maner of them is) to put hym vnto death in the same place.

There was also in the same place a towre of fyfetye cubytes hyghe, heaped with alshes: but about it was so made, that men myghte loke downe on euery fyde. Where in to the kyng commaunded that shameful persone to be cast among the alshes, as one that was cause of all vngodlye doynge. And reason it was that the vntyffke shoulde dye suche a death, and not to be buryed: for he had done moche myscheyfe vnto þ aulter of God (whose fyre and alshes were holye) therefore was it right, that he him self also shoulde be destroyed with alshes.

But the kyng was wot in his minde, and came to shewe him self moze cruell vnto the Jewes then his father was: which when Judas perceyued, he commaunded the people to cal vpon the Lord night & day, that he wold now helpe them also, lyke as he had done alwaye: for they were afraide to be put from their law, from their naturall cuntry, and from the holye temple: and not to suffer the people (which a lytle while agoe began to recouer) to be subdued agayn of the blasphemous nations.

So when they had done this together, & he sought the Lord for mercy w prayng and fasting the. x. dayes long, flat vpon þ ground: Judas exhorted them to make them selues

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redy. But he and the elders together deuised to go forth first with their people, afore the kynge brought his host in to Iurpe, and afore he belleged the city, and so to commit the matter vnto God.

Wherfore he ascribed þ power of al thynges vnto God the maker of the world, exhortyng his people to fyght manfully (yea euen vnto deeth) for the lawes, the temple, the city, their owne natyue countrey, and to defende the cities, and let his hoste before God. He gaue them also þ were with him a toke of the victory of God, chosing out the maynest yong men, went by nyght in to the kinges pavilion, slew of the host. xiiii. M. men, and the greatest elephants, with those that sat vpon them.

Thus when they hadde broughte a greatescare and rumour amonge the tentes of their enemyes, and all thynges went prosperously with them, they departed in the byake of the daye, God byyng theyr helper and defender. Now when the kynge perceyued the manlynesse of the Jewes, he wente aboute to take the stronge places by craft, and remoued his host vnto Bethsura, whiche was a well kepte house of defence of the Jewes: but they were chased awaye, hurte and discomforted.

And Judas sente vnto them that were in it, suche thynges as were necessarye. In the Jewes house also there was one Ithodocus, whiche tolde the enemyes their secretes: but they sought him out, and when they had gotten him, they put hym in pryson. After this did the kynge comye with them that were in Bethsura, toke treuce with them, departed, & stroke a battayle with Judas, whiche ouercame hym.

But when he vnderstode, that Phillip (whome he hadde left to be ouerser of his busynesses at Antioche) began to rebel agaynst him, he was aghoyed in his minde, so that he yelde him self to the Jewes, & made them an oth to do what so euer was thoughte wyght.

Now when he was reconciled with them, he offered, made morch of the temple, gaue great giftes vnto it, embraced Machabeus making him capiteyn & gouernour from Ptolomais vnto the Gerrenes.

Neuerthelesse, when he came to Ptolomais, the people of the cite were not content with that bonde of frendshipp: for they were afraide that he wolde breke the couenaunt. Then wente Pylas by in to the seat and enformed the people, shewed them the cause why, and pacified theym. So he came agayne to Antioche. This is now the matter concernyng the kynges iourneys, and his returne.

¶ By the morrow of the Lorde, Demetrius sendeth Ricanoz to kyll the Jewes. Ricanoz maketh a compact with the Jewes, which he yet breakech thorow þ morrow of the kyng. Ricanoz commaundeth Razia to be taken. The boldnesse of Razia.

After thes yeres was Judas informed how that Demetrius the sonne of Seleucus was come by with a great power and thynges, thorow the haven of Tripolis, to take certayne commodious places and countreys, agaynst Antiochus and his capiteyne Pylas. Nowe Alcimus (whiche had ben hye prest, and wilfully despyed him selfe in the tyme of the myrryng) sepyng that by no meanes he coulde be helped, nor haue any moze intradie to the aulter: he came to kynge Demetrius in the hundred and one & fiftye yere, presentyng vnto hym a crowne of golde, a palme and an olyue tree: whiche, as men thought, belonged to the temple, and that daye he helde his tongue. But when he had gotten oportunitie for his machaue, Demetrius called hym to counsell, and asked hym what thynges or counselles the Jewes leane vnto? he answered: the Jewes that he called Alcimus, whose capiteyne is Judas Machabeus, maynteyne warres, make murrections, and will not lette the realme be in pear.

For I, byyng depryued of my fathers honour (I meane the hye presthode) am come hyther, partly because I was saythfull vnto the kynge, and partly because I soughte the profyte of the ctyzens. And why? all our people thowme the wyckednesse of them are not a lytle troubled. Wherfore I beseeche the kynge consydre all these thynges diligentlye, and then make some prouysson for the lande and the people, accordyng to the kynnesse that thou haste offered vnto them. For as longe as Judas hath the upper hande, it is not possible that men can lyue in pear.

When he had spoken these wordes, other frendes also haupng euyl will at Judas, sette the kynge Demetrius on fyre agaynst him, whiche immediatly sent Ricanoz (ruler of the elephantes & capiteyne, in to Iurpe: commaundyng him to take Judas him selfe alyue, but to see theym that were with hym, and to make Alcimus hye prest of the temple.

¶ Then the Heathen which fled out of Iurpe frome Judas, came to Ricanoz by flocks, thynkyng the harme and decaye of the Jewes to be their welfare. Now whē the Jewes herde of Ricanoz's commyng, and the gathering together of the Heathen, they spyned them selues with earthe, and brought him whiche made them his people, and cur defended his owne porcion with euident tokens that he wolde preserve theym. So at the commaundement of the capiteyn, they remoued from thence, and came to a towne called Debassan. And Simon Judas bothe fell in hande with Ricanoz: but thowme the sodayne commyng of the enemyes, he was afraide.

Neuerthelesse Ricanoz hearyng the manlynesse of them that were with Judas, and þ holde Romarches that they had to fyghte for

theyr naturall countrey, durst not proue the matter with bloodsheddyng. Wherfore he sent Polistionus, Theodorius and Mathias before, to geue and take peace. So when they had taken longe aduysment thereupon, and the capiteyne shewed it vnto the multitude: they were agreed in one mynde to haue pear. And they appoynted a daye to fyt vpon these matters quyetly among them selues, the soldiers also were brought and set forth. Neuerthelesse Judas commaunded certayne men of armes to waite in conueniente places, lest there shoulde sodenly aryse any euyl tydings to the enemyes. And so they comoned reasonably together.

¶ Ricanoz, whyle he abode at Jerusalem, dyd hym selfe not vnreasonably, but sent away þ people that were gathered together. He leued Judas euer with his herte, and favoured him. He prayed him also to take a wife and to byngge forth chyldren. So he married, lyued in rest, and they led a comen lyfe. But Alcimus perceyvinge the loue that was betwixt them, and how they were agreed together, came to Demetrius, and tolde hym that Ricanoz had taken straunge matters in hande, and ordeyned Judas (an enemye of the realme) to be the kynges succellour. The kynge was soze displeased, and thowme the wycked scrupulous whiche Alcimus made of Ricanoz, he was so prouoked, that he wrote vnto Ricanoz, sayng: that he was very angry for the frendshipp and agreemēt, whiche he had made with Machabeus. Neuerthelesse he commaunded him in al the haste, that he shoulde take Machabeus prisoner, and sende hym to Anioche.

¶ Which letters when Ricanoz had sene, he was at his wyettes ende, and soze geured that he shoulde breake the thynges wherein they had agreed: speciallye, sayng Machabeus was the man that neuer dyd him harme. But because he myght not withstande the kynge, he sought oportunitie to fulfyl his commaundement. Now withstandyng when Machabeus saw that Ricanoz began to be churlysh vnto hym, and that he intreated him moze roughly then he was wont, he perceyued that suche unkyndnesse came not of good, and therefore he gathered a few of his men, and withdyew him self fro Ricanoz. Whiche when he knewe that Machabeus had manfullye pvented hym, he came in to the greates and moost holy temple: and commaunded the prestes (whiche were doyng theyr vsuall offerynges) to deliuer him the man. And when they sawe that they coulde not tell where the man was whome they sought, he stretched out his hande, and made an othe, sayng: If ye will not deliuer me Judas captyue, I shall remoue this temple of God in to þ playne feld, I shall breake downe the aultere, and consecrate this temple vnto Bacchus. After these wordes he departed.

¶ Then the prestes lyfte vp theyr hands to heaue beauen, and besought hym that was the defender of their people, sayng: Thou Lorde of all, which hast neede of no thyng, woldest that þ temple of thy habytacō shoulde

be amonges vs. Therfore now O most holy Lorde, kepe this house euer vnderpied whilatelye was clenched. Nowe was there accused vnto Ricanoz, one Kallis an Alderman of Jerusalem, a louer of the hole ctyte, and a man of good repute: whiche for the kynde hert that he bare vnto the people, was called a father of the Jewes. This man oft tymes when the Jewes were mynded to kepe them selues vnderpied, defended & deliuered them beyng content leschally to spende his body and his lyfe for his people.

¶ So Ricanoz wyllyng to declare the hate that he bare to the Jewes sent fyue hundred men to take hym: for he thought, if he gat hym, he shoulde byngge the Jewes in great decaye. Now when the people began to rushe in at his house, to bytake the doores, and to set fyre on it: he beyng now taken wold haue defended hym self with his sword: chosing rather to dye manfully, then to yeld hym self to those wycked doers: because of his noble flock, he had rather haue ben put to extreme crueltye. Notwithstandinge what tyme as he mysted of his stroke for haste, & the multitude fel in vpolitly betwixt þ doers: he ran boldly to the wall, & cast hym self down manfully amonge the braye of the, whiche gaue soone place to his fall, so that he fel vpon his bely. Neuertheles whyle ther was yet breath within him, he was kynbled in his mynde: and whyle his bloude gushid out exceedinglye: for he was very soze wounded (he ranne thowme the myddell of the people, and gat him vp to the toppe of a rocke. So when his bloude was now gone he toke out his owne bowels with both his handes & chym them vpon the people callyng vpon the Lorde of lyfe and spyryte, to rewarde him this agayne and so he dyed.

¶ Ricanoz goeth aboute to come vpon Judas on the Sabbath daye. The blasphemye of Ricanoz. Machabeus expoungyng vnto the Jewes the byssion, holdeneth their heretics. The prayer of Machabeus. After the host of Ricanoz is ouercome. Machabeus commaundeth his heade and his handes to be cut of, & his conge to be gyuen vnto some les.

Nowe when Ricanoz knewe that Judas was in the countrey of Samaria, he thought with al his power to styke a felde with hym vpon a Sabbath day. Neuerthelesse the Jewes that were compelled to goe with hym, sayde: O doo not so cruellie and unkyndelye, but halowe the Sabbath daye, and worshyppe hym that seeth all thynges. For all this, yet sayde the vngenerous, personne: Is there a myghtye one in heuen, that commaunded the Sabbath daye to be kepte. And when they sayde: yea, the lyuyng God, the myghtye Lorde in heauen commaunded the seventh daye to be kept. He sayde: And I am myghty vpon eith to commaunde them for to arme them selues

and to persoune the bynges busynesse. But
withstandyng he myght not haue his purpose.
Nicanor had coupled with grete pryde to
ouercome Judas, and to byng awaye the
byrges. But Machabeus had euer a fast con-
fidence and a perfecte hope in God that he
wold helpe him, and exhorted his people, not
to be asfayed at the comyng of the heathen:
but alwaye to remembre the helpe that had
bene shewed vnto them from heauen, yea &
to be sure now also, that almyghty God wold
gyue them the victorye. He spake vnto them
out of the same and prophetes, putting them
in remembrance of the battayles, that they
had styghen afoze, and made them to be of a
good courage.

Judas
became

So when they herdes were plucke by, he
shewed them also the deceptfulnesse of the
heathen, and how they wold kepe no con-
fidence nor othe. Thus he weaponed the not
with the armour of spyle & feare, but with
holysome wordes and exhortacions. He shewed
them a dreame also, wherby he made
them all glad, whiche was this: he thought
that he sawe Onias (which had ben bye p[re]st
a vertuous and longyng man, sad and of vo-
nell conuersacion, well spoken, and one that
had bene exalted in godlynesse from a childe)
holdyng vp his handes toward heauen, and
prayyng for his helpe. After this there appea-
red vnto him an other man, which was aged,
honorable and glorious. And Onias sayde:
This is a louer of the byrth, and of the peo-
ple of Israel. This is he that prayeth moche
for the people, and for all the holy cytie: Je-
remy the prophete of God. He thought also
Jeremy helde out his ryght hande, and gaue
him (namely vnto Judas) a swerde of golde,
sayyng: Take this holy swerde, a gyfte from
God, wherewith thou shalt smyte wone the
enemyes of the people of Israel.

And so they were well comforted choosyng
the wordes of Judas, and take courage vnto
them, so that the fong men were determined
in theyr mynde to fight, and bye byrth at it:
In so moche that in the charynges whiche they
toke in hande, their boldnesse shewed & same,
because the holy cytie and the temple were in
peryll: for the which they toke moze care the
for theyr wyues, chyldren, byerthen, and kyn-
folkes. Agayne, they that were in the cytie,
were moost carefull for those which were to
fight. Now whē they were all in a hope & the
iudgement of the matter was at hande, and
the enemyes drew nye, the host beynge set in
a rase, the Elephantes and horsemen euer
one stadyng in his place: Machabeus cōspire-
red the comyng of the multitude, the

dynaunce of dyuerse weapōs, the cruelnesse
of the bestes, and held vp his handes toward
heauen callyng vpon the Lord that hath
wonder whiche gyueth not the victorye
after the multitude of weapōs and power
of the host (but to them that please hym) ac-
cordyng to his owne will. Therefore in his
prayer he sayde these wordes.

O Lord, thou that dydest sende thyne
Angel in the tyme of Sarchad kynge of Ju-
da, and the host of Senacherib shewed an
E. lxxxv. sende now also thy good angel
before vs, O Lord of heuens, in the fearful-
nes and dyde of thy myghty arme, that they
whiche come agaynst thy holy people to blas-
pheme them may be asfayed. And so he made
an ende of his wordes. Then Nicanor & they
that were with hym, drew nye to Watmōs
and songes: but Judas & his company with
prayer and callyng vpon God. With theyr
hādes they smote, but with theyr herdes they
prayed vnto the Lord & shew no lesse thē xxx.
men: for thow the p[er]fect help of God
they were gloriously comforted.

Now when they left of, and were turning
agayne with ioye, they vnderstode that Nica-
nor hym selfe was slayne with the other.

Then they gaue a grete shoute and a cry
praisyng the almyghty Lord with a loud
voys. And Judas (which was euer ready to
spende his body and lyfe for his cytyens) cō-
maunded to smyte of Nicanors heade, with
his arme and hande, & to be brought to Je-
rusale. When he came there, he called al the
people, & the p[re]stes at the altar with those
that were in the castell, and shewed them Ni-
canors heade, & his myched hād, which he had
presumptuously holden vp agaynst the tem-
ple of God. He caused the tonge also of that
vngodly Nicanor to be cut in lytle peces, & to
be cast to the foules, & the cruel mans hande
to be hanged by before the temple.

So euerie man gaue thanks vnto the Lord
sayyng: blessed be he, that hath kept his place
vnderpiled. And Nicanors heade, he hanged
vpon the hyghe castell for a playn token of
the help of God. And so they agreed togyther
to kepe that daye holy, namely the xii. daye
of the moneth Adar, whiche in the Syri-
ans language is called the next daye
before Martochus day, thus was
Nicanors name, and from that
tyme forth & Jewes had
the cytie in possesse.

And here I wyl
now make
an ende.

13 20 20 21

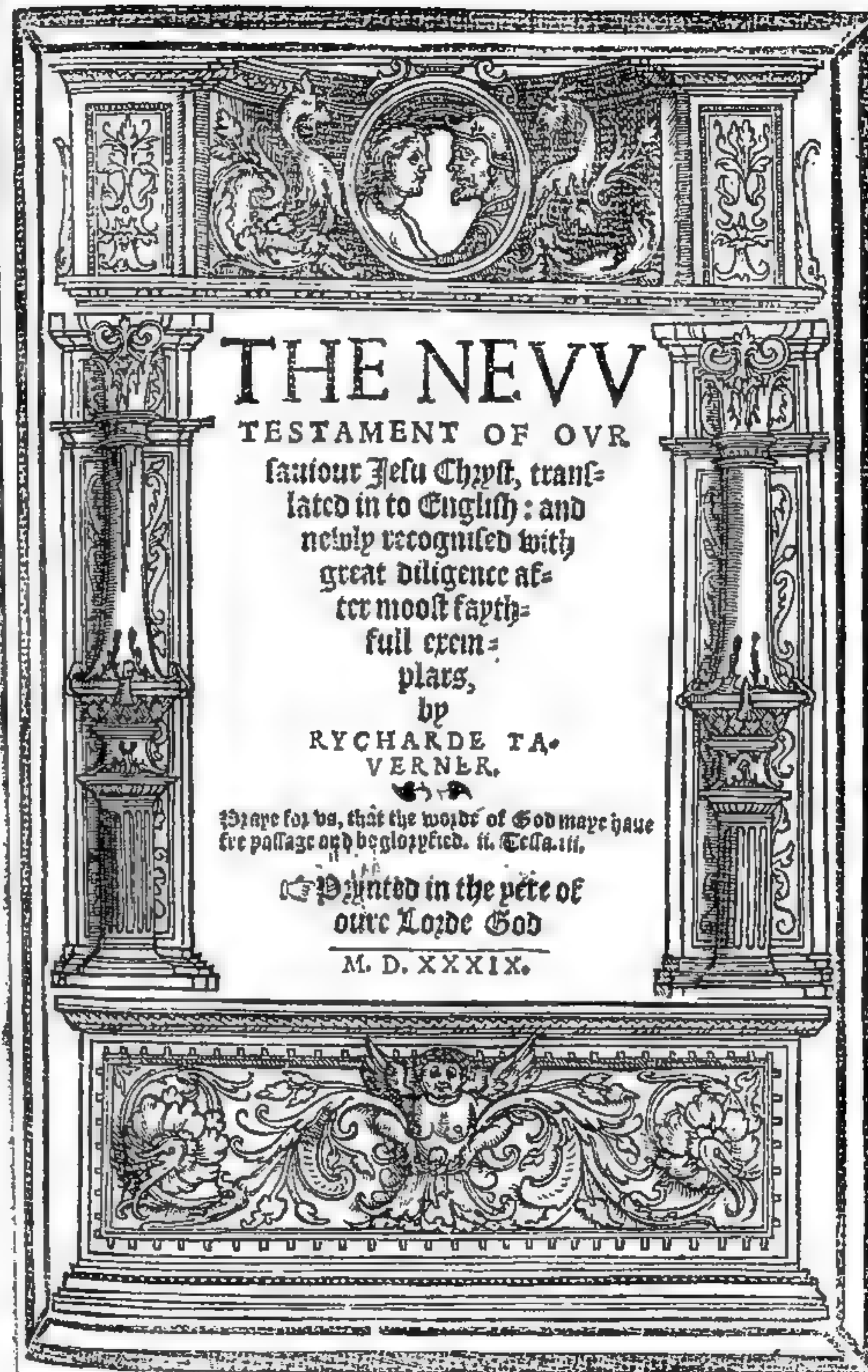
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Rehens Willem Nicolaas E.

Th Thomas Toby John Richard Henry
Simon Michale

William. Sumner.

ALNO 17



The * gospel after Mathewe.

The genealogie of Chyffe, and maryage of his mother Marye. The aungell saith Iosephs mynde.

CAP. I.

I. *

The booke of the generation of Iesu Chyffe sonne of Dauid sonne of Abraham. Abraham begate Isaac: Isaac begate Jacob: Jacob begate Judas and his byethen: Judas begate Phares & Zarah of Thamar: Phares begate Helom: Helom begate Aram: Aram begate Aminadab: Aminadab begate Raalon: Raalon begate Salomon: Salomon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jesse: Jesse begate Dauid the kynge:

Dauid the kynge begate Salomon, of her that was the wyfe of Aher: Salomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joiam: Joiam begate Othas: Othas begate Joatham: Joatham begate Achas: Achas begate Ezechias: Ezechias begate Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jeronias and his byethen & house the tyme they were carped awaye to Babylon.

And after they were brought to Babylon, Jeronias & begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sador: Sador begate Achin: Achin begate Eliud: Eliud begate Eleasar: Eleasar begate Matthan: Matthan begate Jacob: Jacob begate Ioseph the husbunde of Marye, of whome was borne that Iesus, that is calld Chyffe. *

All the generations from Abraham to Dauid are. xiiij. generations. And from Dauid unto the captiuite of Babylon, are. xiiij. generations. And from the captiuite of Babylon to Chyffe, are also. xiiij. generations.

* The byrth of Iesu Chyffe was on this wyse. When his mother Marye was espoused to Ioseph, before they companyed together he was founde with chyld by the holy ghost. Then Ioseph her husbunde beyng a pfecte man, and loth to make an example of her, was mynded to put her away secretly. Whyle he thus thought: beholde the aungell of the

Lorde appeared vnto hym in a dreame / sayenge: Ioseph the sonne of Dauid / feare not to take vnto the Mary thy wyfe. For that which is conceived in her is of the holy ghost. She shall byrre forth a sonne, and thou shalt call his name Iesus. For he shall saue his people from theyr synnes.

All this was doone to fulfill that which was spoken of the Lorde by the prophete, sayenge: Beholde a mayde shall be with chyld, and shall byrre forth a sonne / and they shall call his name Emanuel, which is by interpretation, God with vs. *

And Ioseph as sone as he awoke out of slepe dyd as the aungell of the Lorde had hym / and toke his wyfe vnto him / and knew her not tyll at last she brought forth a sonne, and called his name Iesus.

The tyme and place of Chyffes byrthe. The wyse men offre theyr presentes. Chyffe deeth in Egypte. The yonge chyldren are slayne. Chyffe turneth in to Galile.

CAP. II.

II.

When Iesus was borne at Bethleem in Iude, in the tyme of Herode the kynge. Behold there came a wyse men from the East to Jerusalem, sayenge: Where is he that is borne kynge of Jewes? We haue sene his sterre in the East, and are come to worshyp hym.

When Herode the kynge had herde this, he was troubled & all Jerusalem with hym / and he gathered all the chiefe pcedes and scribes of the people / and asked of them where Chyffe sholde be borne. And they sayd vnto hym: at Bethleem in Iude. For thus it is wyrtten by the prophete: And thou Bethleem in the lande of Iude / arte not the least amonges the principces of Iuda. For out of the wall come vnto me the captayne that shall gouerne my people Israel.

Then Herode pryncely called the wyse men and diligently lerned of them the tyme of the sterre that appeared / and sente them to Bethleem sayenge: Go and searche narrowly for the chyld. And when ye haue founde hym, byrre me worde, that I may come and worshyp hym also.

* When they had herd the kynge / they departed: and lo, the sterre which they sawe in the East went before them, tyll it came and stode ouer the place where the chyld was. When they sawe the sterre, they were exceedingly glad: and went in to the house, and found the chyld with Marye his mother / and knelled before him and worshipped hym, and opened their treasures / and offered vnto hym gyftes / golde frankensence and myrr. And after they were warned of God in a dreame that they wolde not go agayne to Herode, they returned in to theyr owne countrey an other waye. *

When they were departed: beholde the aungell of the Lorde appeared to Ioseph in a dreame sayenge: arise and take the chyld and his mother & fle in to Egypte, and abyde there tyll I byrre the worde. For Herode wyll seke the chyld to destroye hym. Then he arose and toke the chyld and his mother by nyght and departed.

¶ These were the wyse men from the East. ¶ These were the pcedes of the Hebrewes.

¶ Her syster sonne. not he cause she had ony after but bycause she had none before.

¶ These were the pcedes of the Hebrewes.

¶ John. vi. 4.

¶ To gouerne ne is to order and rule the people by lawe.

¶ Gal. i. 19.

Disc. xlii.

departed in to Egypte, and was there tyll the death of Herode, to fulfill that was spoken of the Worde by the prophete, which sayth / out of Egypte have I called my sonne.

Then Herode perceyving that he was mocked of the wyse men was verye wrothe and sent forth and slewe all the chyldren that were in Bethleem / and in all the coastes therof / as many as were two yere olde and under, according to the tyme whiche he had diligently searched out of the wyse men.

Jer. xxxi.

Then was fulfilled that which was spoken by the prophete Jeremie sayenge : * On the hylls was a voyce herde, mourning / weeping and greave lamentation : Rachel bewaylynge her chyldren / and wolde not be comforted, because they were not. †

† That is because they were all put to death & re-ayned not to be comforted.

† When Herode was deed : beholde, an angell of the Worde appeared in a dreame to Joseph in Egypte sayenge : Arise and take the chyld and his mother, and go in to the lande of Israel / for they are deed whiche sought the chyldes lyfe. Then he arose up, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reygne in Jewry, in the roome of his father Herode, he was afraid to go thither. Not withstanding after he was warned of god in a dreame he turned asyde in to the parties of Galile, and went and dwelt in a city called Nazareth, to fulfill that which was spoken by the prophetes : he shall be called a Nazarene.

Nazareth in Galilee signifieth holy & consecrate.

† The baptysme / preachinge and cōfession of John / and how Christ was baptysed of hym in Jordane.

CAP. III.

Mat. i. a.

Luke. i. a.

In those dayes John the Baptyst came and preached in the wyldernes of Jewry, sayenge : Repent, for the kyngdome of heven is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayth : A voyce of a cryer in wyldernes / prepare the wayes of the Lord, and make his pathes straight. This John had his garment of camels hewe / and a girdell of skynne aboute his loynes. His meate was * locustes and wilde honey. Then went out to hym Ierusalem and all Iury, and all the countrey rounde aboute Jordane / and were baptysed of hym in Jordane / confessynge theyr synnes. †

† When he sawe many of the pharisees and the Sadducees come unto his baptysme / he sayd unto them : O progenye of vipers, who harbe taught you to flee from the vengeance to come? Do therefore frutes worthy repentance. And thynke not to saye in your selues, we have Abraham to our fathers. For I tell you, God is habile of these stones to callyp chyldren unto Abraham. Nowe is the are put to the toxe of the terees : every tree therefore which byngeth not forth good frute is hewen downe and cast in to the fyre.

I baptysse you in water in token of repentance : but he that cometh after me is myghtyer than I, whose shoes I am not worthy to beare. He shall baptysse you with the holy ghost and with fyre, whose fan is in his hande,

and he shall swepe his floure / and gather the wheat in to his garner but the chaffe he shall burne with unquenchable fyre. †

† Then came Jesus from Galile to Jordane unto John to be baptysed of hym. But John forbade hym, sayenge : I oughte to be baptysed of thee : and comest thou to me? Jesus answered and sayde to hym. Let be nowe. For thus it becometh us to fulfill all rightousnes. Then he suffered hym. And Jesus as sone as he was baptysed came straight out of the water. And lo, heven was open over hym : and John sawe the spyrte of God descende lyke a dove and light upon hym. And lo there came a voyce from heven sayenge : This is that my beloved sonne in whome is my delste. †

† Christ fasteth and is tempted : he calleth Peter, Andrew, James, & John, and healeth all the synners.

CAP. III.

Then was Jesus ledde abayse of the spyrte in to wyldernes, to be tempted of the deuyll. And when he had fasted fourty dayes and fourty nyghtes / he was at last an hungred. Then came to hym the tempter, and sayd : If thou be the sonne of God speake that these stones be made bread. He answered and sayd : It is written, * man shall not lyve by bread onely, but by every worde that cometh out of the mouth of God.

Then the deuyll toke hym up in to the holy cite, & set him on the pinnacle of the temple, and sayd unto him : If thou be son of god, cast thy selfe downe. For it is written : * he shall geve his angelles charge over the, and they shall hold the by the hande, that thou darste not thy fote agaynst a stone. And Jesus sayd to hym : Agayne it is written, * Thou shalt not tempte thy Lord God.

Agayne the deuyll toke hym up, and led him in to a very hygh mountayne, and shewed him all the kyngdomes of the world, & all the glory of them / and sayd to hym : All these will I geve the, if thou wilt fall downe and worship me. Then sayth Jesus unto hym. Awayde Satan. For it is written, * thou shalt worship the Lord thy god, and hym onely shalt thou serve.

Then the deuyll left hym / and beholde, the angells came and served hym. †

† When Jesus had herde that John was taken, he departed in to Galile and leavynge Nazareth, went and dwelt in Capernaum, a cite by the see syde, in the coastes of Zabulon and Nephtalim / to fulfill that was spoken by Esaye the prophete, sayenge : * The lande of Zabulon and Nephtalim, the way of the see beyonde Jordane, Galile of the Gentyles, the people which sat in darknes, sawe great light, and to them which sat in the countrey and shadowe of death, light is begon to shyne.

From that tyme Jesus began to teach, and saye : Repente, for the kyngdom of heven is at hande. †

† As Jesus walked by the see of Galile he sawe two brethren : Symon, called Peter, and Andrew his brother, casting a nette in to the see, for they were fyshers, and sayd unto them,

them, folow me, & I will make you fyshers of men. And they forsook theyr nettes, and folowed hym.

And he went forth from thence, and sawe other two brethren, James the sonne of Zebedee, and John his brother, in the shyp with Zebedee their father, mendinge their nettes, & called them. And they incontynently leavynge the shyp and their father folowed hym. †

† And Jesus went aboute all Galile, teachinge in their assemblies, and preachinge the Gospell of the kyngdome, and healed all synners, and al dyseases amonge the people. And his fame spred abrode throughte out all Syria. And they brought unto hym all synke people that were taken with dyvers dyseases & greivynge, and theym that were taken with devyls, and lunaryke persons, and those that had the palsey : and he healed them. And they folowed him a greates nombre of people, from Galile, & from Decapolis and from Ierusalem, and from Jewry, and from beyonde Jordane.

† Of the viii. beatitudes of blessings / of manlyng / of joy and anger : of aduourtyng, of weeping, of fastynge, of praynge, & of love even to our enemyes.

CAP. V.

When he sawe the people, he went up in to a mountayne, and when he was set, his disciples came to him, and he opened his mouth, and taught them, sayenge : blessed are the poore in spiryt, for theirs is the kyngdome of heauen. Blessed are they that moorne : for they shall be comforted. Blessed are they that kepe his sayings, that they may have the right to the tree of life, which hongeth & thursteth for righte wyse : for they shall be filled. Blessed are the mercifull : for they shall receyve mercy. Blessed are the pure in heart : for they shall see God.

Blessed are the peacemakers : for they shall be called the chyldren of God. Blessed are they which be persecuted for righte wyse : for theirs is the kyngdome of heauen. Blessed are ye which men reuple you, and pursue you, and falslye speake all euyl saynges agaynst you for his sake. Reioyce and be glad : for great is your reward in heven. † For so persecuted they the prophetes before you.

† Ye are the salt of the earth : but if the salt be insauour, wherewith shall it be sauoured? It is good for nothing now, but to be cast out, and troden under foot of men. Ye are the light of the world. A cite set on an hyll, can not be hid, neither do they lycht a candle, & put it under a bushell, but on a candlestyk, & it lychteth all that are in the house. So let your lycht shyne before men, that they may se your good woyses, and gloryfyre your father in heauen. †

† Thinke not I am come to destroye the lawe, or the prophetes : I am not come to destroye, but to fulfill. For truly I tell you, ty heauen and earth passe, one tittle or one tytle of the lawe shall not passe, tyll all be fulfilled. Who so euer breaketh one of these lycht commandmentes, and teacheth men so, shall be called the least in the kyngdome of heauen.

But who so euer dothe and teacheth, he shall be called great in the kyngdome of heuen. † For I tell you, onelys your righte wyse nes exceede the righte wyse of the scribes and pharisees, ye can not entre into the kyngdome of heauen.

Ye have herde how it was sayde to them of olde tyme : Thou shalt not kyll. For who so euer killeth, shall be in daunger of iudgement. But I tell you, who so euer is angry with his brother, shall be in daunger of iudgement. Who so euer sayth to his brother, * Racha, shall be in daunger of a counsell. But who so euer sayeth, folo, shall be in daunger of hell fyre.

Therefore when thou offerest thy gyfte at the altare, and there rememberest that thy brother hath ought agaynst thee : leave there thyne offeringe before the altare, and go, be fyrst made at one with thy brother, and then come and offer thy gyfte. †

† Be agreeable to thyne aduersary quychely, whyle thou arte in the waye with him, lest the aduersary wyne thee to the iuge, and the iuge wyne thee to the mynistre, and thou be caste into prysoun. Truly I tell the, thou comest not out thence, tyll thou have payed the uttermost farthinge.

Ye have herde it sayde to them of olde tyme Thou shalt not do aduourtyng. But I tell you, who so euer looketh on a wyfe, lustynge after her, hath done aduourtyng with her already in his heart.

What if thy right eye hurte the, & plucke it out, and cast it from the. For better it is for thee, that one of thy members be lost, then thy holt bodye be cast into hell. Also if thy right hande hurte the, cut it of, and cast it from the. For better it is for thee that one of thy members perishe, then all thy bodye shal be cast into hell. †

† It is sayd, who so euer put away his wyfe let hym geue her letters of the deuocement. But I saye unto you : who so euer put away his wyfe (excepte it be for whoredome) causeth her to playe the whoore. And who so euer marryeth her that is deuoced, is an whoore-monger.

Agayne ye have herde howe it was sayde to them of olde tyme, thou shalt not forswere thy self, but shalt performe thyne othe to god. But I saye unto you, sweare not at all : neyther by heauen, for it is Godes seate : nor by the earth, for it is his fote stole : neyther by Ierusalem : for it is the cite of that great kynge neyther shalt thou sweare by thy heed, because thou canst not make one wyfte heare or blacke. But your talke shalbe, yea, yea, nay, ay. And what so euer is more then that, cometh of euyl.

Ye have herde howe it is sayde, eye for eye : and tath for tath. But I saye to you, resist not wronge. But who lo euer geue the a blow on the right cheke, turne to hym the other. And if any man will sue the at the lawe, and take awaye thy coate, let hym haue thy cloke also. And who so euer will compele the to go a myle, go with hym twayne. Geue to hym that asketh, and come hym that wold borrowe.

decentes ed-
gained in the
se b. vi. a. vii.
Chappiers
are but coun-
cellors / in as
much as
Chappiers
themselves
callen them
themselves
Ed. b. vi. a.
Deute. v. b.

† Chylo-
som sayth / it
is a worde of
the Scribes
preache / by
which is shew-
ed that the
mide is mo-
ued to angrer
But under
this worde
the / do S.
Justice and
Chylo. under-
stande all man-
ner of injury
and fyre
full wordes.
Ed. b. vi. a.

† To plucke
out the eye is
to mortifye
the concupiscence
of the fleshe.

Deute. xxi. a.

† Ed. b. vi. a.
Ed. b. vi. b.
Deu. v. b.
Sweare.

† Ed. b. vi. a.
Deu. xxi. b.
Deu. xxi. c.
Luce. vi. c.
Righte gyfte.

turne not away.

† Ye haue herde both it is sayd: thou shalt loue thy neyghbour, & hate thine enemy. But I saye vnto you, loue your enemies. Blesse them that curse you. Do good to them that hate you. Haue for them whiche do you wronge, and pursue you, that ye maye be the children of your father that is in heauen: for he makeh his sunne to aryse on the euill, and on the good, and sendeth his raine on the iust and vniuste. For if ye loue them, whiche loue you: what reward shall ye haue? Do not the publicans the same? And if ye imbrace your brethren onely: what synagoge thynge do ye? Do not the publicans synagoge? ye shall therefore be perfecte, as your father whiche is in heauen, is perfecte.

¶ Of almes / prayre and fastynge. Be so byddeth the carfull saynge of wordly thynges.

CAPL. VI.

The keye to your almes, that ye haue is not in the syght of men, to the intent ye wold be sene of them. For if ye get no reward of your father in heauen. When so ye see therefore thou givest thyne almes / thou shalt not make a trumpet to be blown before the, as the hypocrites do, in assemblies and in the streets, for to be prayd of men. Clerke I saye vnto you, they haue their meate. But when thou doest thyne almes / let not thy left hande knowe: what thy right hande dothe, that thyne almes maye be secrete: and thy father whiche seyth in secret, shall reward the openly. I

And when thou prayest, thou shalt not be as the hypocrites are. For they loue to stande and pray in the synagoges, and in the corners of the streets, because they wold be sene of men. Clerke I saye vnto you, they haue their reward. But when thou prayest, come into thy chamber, and shut thy doore to the, and praye thy father whiche is in secret: and thy father whiche seyth in secret, shall reward the openly.

And when ye praye, bable not moche, as the heiden do: for they thynke they shal be heard, for their moche babylng. Be ye not lyke the hypocrites. For your father knoweth wherof ye haue neede, before ye aske of hym. After this maner therefore praye ye.

Our father whiche art in heauen, haloed be thy name. † Let thy kyngdome come. Thy wyl be done, as well in earth as in heauen. Geue vs to daye our dayly bread. And forgyue vs our dettes, euen as we forgyue our detters. And leade vs not into temptation: but deliuer vs from euill. For thine is the kyngdome and the power, and the glory for euer. Amen. For if ye shall forgyue other men their trespasses, your heavenly father shall also forgyue you. But if ye wil not forgyue men their trespasses, no more shall your father forgyue you your trespasses.

† Whosoever when ye faste, † be not sad as the hypocrites are. For they disfigure their faces, that they myghte be sene of men howe

they faste. Clerke I saye vnto you, they haue their reward. But thou, when thou fastest, anoynt thyne heed, and waiche thy face, that it appere not vnto men how that thou fastest: but vnto thy father whiche is in secret: & thy father whiche seyth in secret, shall reward the openly.

¶ Do not by treasures vnto you on the earth where rust and moithes corrupte, and where theues breake through and steale. But hurte ye treasures vp in heauen where neither rust nor moithes corrupte, & where theues breake not vp, nor yet steale. For where your treasure is, there will your heart be also. I

The lyght of the body is the eye. Wherfore if thyne eye be synge, all thy body shal be lichte some. But if thyne eye be wycked, all thy body shal be full of darkenesse. Wherfore if the lyght that is in the, be darkenes: how great is that darkenes.

† No man can serue two masters. For eyther he shall hate the one and loue the other: or els leane to the one and despise the other: ye can not serue God and Mammon. Wherfore I saye vnto you, be not carefull for your lyfe what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worth then meate, and the body more of value then rayment? Wherfore the foules of the ayre: for they sow not, neyther reape, nor carry into the barnes: and yet heavenly father feedeth them. Accye not moche better then they?

Whiche of you (by takinge thought) can put one cubit vnto his stature? And why care ye then for rayment? Consydre the lilies of the felde, howe they growe. They labour not neyther sowne. And yet I tell you, that Salomon in all his royaume was not arrayed lyke vnto one of these. Wherfore if God so clothe the grasse, which is to daye in the felde, and to morowe shalbe cast into the iournayce: shall he not moche more do the same vnto you, O ye of lytle faith?

Wherfore take no thought, sayenge: what shal we eate, or what shal we drinke, or wherewith shal we be clothed? After all these thynges seke the herthen. For your heavenly father knoweth that ye haue neede of all these thynges. But seke ye first the kyngdome of heauen and the righte wysdomes therof, and all these thynges shalbe vnto you. I

¶ Care not the for the morow, but let the morow care for it selfe: for the daye present hath euer prouyde of his owne trasaple.

¶ Be so byddeth soylde iugement: reponeth hypocrytes, whiche saye vnto: praye / warden to beware of false prophetes.

CAPL. VII.

Itege not, & ye be not iuged. For as ye iuge, so shal ye be iuged. And whiche measure ye mete, it shalbe measured to you agayn. Why seyth thou a mote in thy brothers eye, & perceyuest not the beame that is in thine owne eye. Why sayst thou to thy brother: sucke me to plucke out the mote, out of thine eye, & behold a beame in thyn owne eye. Wherfore, first cast out the beame out of thine owne eye, & then thou

shalt be able to plucke out the mote of thy brothers eye.

¶ True not that † is holy to dogges, neither canst ye pour pearles before swyne / lech they erace them vnder their feete, and the other turne agayne and all to rene you.

¶ Aske and it shal be givyn you. Seke and ye shall fynd. Knoch, and it shall be opened vnto you. For who so euer askerh, receyuet / and he that sekerh fyndeth / and to him that knocketh shal be opened. Is there any man among you whiche if his son askerh hym bread, wyl not geue hym a stone? Or if he askerh fyfthe, wyl he geue hym a serpent? Yf ye then whiche are euill can geue your chyldre good gyftes, how moche rather shal your father in heauen geue good thynges vnto aske hym?

¶ Therefore what so euer ye wyl that men sholde do to you, euen so do ye to them. This is the lawe and the prophetes.

Enter in at the strait gate: for wyde is the gate, and wyde is the waye that leadeh to destruction, & many there be whiche go in thereat. For strait is the gate, and narrow is the way whiche leadeh vnto lyfe, and few there be that fynd it. † Beware of false prophetes, which come to you in shepes cloynges, but inwardly are cannyng wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or hygges of bysses? So every good tree byngeth forth good frute. But a bad tree byngeth forth bad frute. A good tree can not byng forth bad frute: nor a bad tree can byng forth good frute. Every tree that byngeth not forth good frute, is hewen downe and caste in to the fyre. Wherfore by their frutes ye shall knowe them.

¶ Not all that saye vnto me, Loye, Loye, shall enter in to the kyngdom of heuen: but he that dothe my fathers wyl whiche is in heuen. I saye vnto you, that whiche daye: Loye, Loye, haue we not in thy name prophesied? And in thy name haue cast out devyls? And in thy name haue done many myracles? And then shall I confesse vnto them, I neuer knewe you. † Departe from me ye workers of wickednes.

¶ Who so euer therefore heareth of me these saynges, and dothe them, I wyl lyken hym vnto a wyse man, whiche bylte his house on a rocke: and the rayne descended, and the floodes came, and the wyndes blew, & yet vpon that house, and it fell not, because it was grounded on the rocke. And who so euer heareth of me these saynges, and dothe them not, shall be likened vnto a folyshe man whiche bylt his house vpon the sande: and the rayne descended, and the floodes came, and the wyndes blew, and yet vpon that house, and it fell: and great was the fall of it.

¶ And it came to passe, when Jesus had ended these saynges, † the people were astonysed at his doctrine. For he taught them as one ha-ving power, and not as the scribes.

¶ Chyrd deneth the leper / healeth the captyne / se- uereth the lame / and many other diseases / helpeh Peters mo- ueth in law / syneth the seer and wynde, and dyspeth the devyle out of the possed in to the swyne.

When he was come downe from the mount, many people folowed hym. And lo / there came a leper and worshipped hym, saying. Master if thou wylt, thou canst make me cleane. And Jesus put forth his hande and touched him saying: I wyl, be thou cleane / and forthwith his leprosy was clenched. And Jesus sayde vnto hym: se thou tell no man / but go, and shewe thy selfe to the priest: and † offer the gyfte that Moyses commaunded in wit- nesses to them.

† When Jesus was entred in to Capernaum, there came to hym a certayne Centurion, and besought hym saying: † Master, my seruauit lyeth synke at home of the palsey, and is greuously payned. And Jesus sayd vnto hym: I wyl come and heale hym. The Centurion answered and sayd: Syr I am not worthy that thou shouldest come vnder my rofe, but speake the worde onely, and my seruauit shall be healed. For I also my selfe am a man vnder the power of an other, and haue souldyers vnder me, and I say to one go, and he goeth / and to an other come, and he cometh / and to my seruauit, do this, & he doth it. When Jesus herde that, he merueyled, and said to them that folowed hym: Clerke I say vnto you, I haue not founde so great faith, no, not in Israel. I say therefore vnto you, that many shall come from the east and west, and shal rest with Abraham, Isaac, and Jacob, in the kyngdome of heauen: but the chylidren of the kyngdome shal be cast out in to vnto darknes: there shal be weeping and gnashynge of teeth. When Jesus sayd vnto the Centurion, go thy way / and as thou byleuest, so be it vnto the. And his seruauit was healed the selfe houre. I

¶ And then Jesus went to Peters house, and sawe his wyues mother lying synke of a feuer, and touched her hande, and the feuer left her / and she arose and ministered vnto them.

¶ When the euen was come, they brought vnto hym many that were possessed with devyls. And he cast out the spyles with a wynde, and healed all that was synke / to fulfill, that was spoken by Esaye the prophete, sayenge: † He toke on hym our infirmities, and bare our synnes.

¶ When Jesus sawe moche people aboute hym / he commaunded to go ouer the water. And there came a synke and sayd vnto hym. † Master, I wyl folowe the whither so euer thou goest. And Jesus sayde vnto hym: thy foxes haue holes / and the byrdes of the ayre haue nestes / but the sonne of man hath no whereon to rest his heed. An other that was of his discipples sayd vnto hym: Master, suffre me first to go and burye my father. But Jesus sayd vnto hym, folowe me, and let the dead burye their dead.

† And he entred in to a synke, and his discipples folowed hym. And beholde there arose a great tempest in the see, in so moche that the synke was covered with waues / but he slepte. And his discipples came to hym, and awoke hym, sayinge: Master saue vs, we perishe.

Mar. I. 23.
Lepers.

Leuit. xiii. 4.
Luc. vii. 2.

Centurion.
Luke vii. 2.
John. iiii. 4.

Luke. xiii. 2.

Witer dark-
nes.
Mar. I. c.
Luce. iiii. 2.

Esay. liii. 4.

Luke. ix. 5.

Chyrd soli-
terh him selfe
the sonne of
man that is
very natural
man dwelge
that his humil-
lye a good-
nes / whiche
humbled him
selfe to lowe
for oure sal-
uacion.

And he sayd to them: Why are ye fearful: O ye of litle faith? Then he arose and rebuked the wyndes and the see: and there folowed a great calme. And the men merueyled and sayd: What man is this that by the wyndes and see obey hym? I.

And when he was come to the other syde in to the countrey of the Sergetes, there met hym two possessed of deuyls, which came out of the graues, and were out of measure feare, so that no man was hable to passe by the waye. And beholde they cryed out saying: What haue we to do with thee, o Jesu son of god? Art thou come hither to torment vs before the tyme? And there was a farrre of from them a greates heerd of wyne, fedynge. Then the deuyls besought hym saying: If thou canst be out, suffre vs to go out wape in to the heerd of wyne. And he sayd vnto them: go your wayes. Then they out, & departed in to the heerd of wyne. And beholde the hole heerd of wyne can beedling in to the see, & dyed in the water. Then the herdmen fledde and went in to the cite, and tolde euery thyng what had befallen vnto the possessed of the deuyls. And beholde all the cite came out to met Jesus; and when they sawe hym, they besought hym to dwelle out of the cite: paryes.

The healeth the palsey. Called Mathew from the custome; and merced to his disciples; healeth the woman of the bloody yse; helpeth Iaymus daughter; giveth two blind men eyes; maketh a dymme man to speake, and dyscuss out a deuyll.

CAPI. IX. *

Then he entred in to a synagoge and passed our and came in to his owne cite. And lo, they brought to hym a man lyke of the palsey lyng in his bed. And when Jesus sawe the faith of them, he sayd to the synners be of good chere, the synnes be forgiven the. And beholde certayne of the scriybes sayd in them selues, this man blasphemeth. And when Jesus sawe they thoughtes, he sayd. Wherfore thinke you euyl in your hertes? Whether is easer to saye, thy synnes be forgiven the, or to saye: arise and walke? But that ye may knowe that the sonne of man hath power to forgive synnes in erth; then said he vnto the synner: arise, take vp thy bed; & go home to thine house. And he arose and departed to his owne house. And when the people sawe it they marueyled and glorified God, which had given suche power to men. I.

And as Jesus passed thence, he sawe a man sitting at the custome house, named Mattheu, and sayd to hym: folowe me. And he arose and folowed hym. And it came to passe as he sat at meate in the house: beholde many publicans and synners came and sat downe also with Jesus and his disciples.

When the pharisees sawe that they sayd to his disciples: Why eateth your master with publicans and synners? When Jesus herde that, he sayd vnto them: The hole nece no pphycyon, but the synne. So and learne what is: I wyll merce and not

facit. For I am not come to call ryghteous, but the synners to repentance. I.

Then came the disciples of John to hym saying: Why do we and the pharisees faste ofte, but thy disciples faste not? And Jesus sayd vnto them: Can the weddinge chyliden moune as longe as the bydegrome is with them? The tyme wyll come when the bydegrome shall be taken from them; and then shall they faste. No man putteth an olde garment with a peece of newe clothe. For then taketh he awaye the peece agayne from the garment; and the rente is made greater. Neither do me put new wyne in to old vessels, for then the vessels breake, and the wyne runneth out, and the vessels perishe. But they putte newe wyne in to newe vessels, and so are bothe saved together. I.

Whe he thus spake vnto them, beholde there came a certeyn ruler a wo:shipped hym saying: my daughter is even now diseased; but come and laye thy hande on her, & she shall lyue. And Jesus arose and folowed hym with his disciples. And beholde a woman which was diseased with an yssue of blood. xij. yeres came behynde hym and touched the hem of his garment. For she sayd in her selfe: If I maye touche but euery his garment onely I shall be safe. Then Jesus turned hym aboute, and beholde her saying: Daughter be of good comforte, thy faith hath made the safe. And she was made hole euen that same houre.

And when Jesus came in to the rulers house, and sawe the mystris & the people in a toze; he said vnto them: get you hce; for the mayde is not dead, but slepeth. And they laughed him to scoone. As sone as the people were put forth he went in and toke her by the hande, and the mayde arose. And this was noyed throughout all that lande.

And as Jesus departed thence, two blinde men folowed hym crying and saying: O thou son of David, haue mercy on vs. And when he was come home, the blinde came to hym. And Jesus said vnto them, by what meane ye saye he can do this? And they sayd vnto hym, we heare of thynges that thou doest. Then he touched their eyes saying: see, for thynges that thou sayest be vnto you. And their eyes were opened. And Jesus charged them, saying: See no man knowe of it. But they as sone as they were departed, they abode his name throughout all the lande.

As they went out, beholde they brought to hym a dymme man possessed of a deuyll. And as sone as the deuyll was caste out, the dymme spake. And the people merueyled saying: It neuer appeared so in Israel. But the pharisees sayd, he casteth out deuyls by the power of the chiefe of deuyls.

And Jesus went about all cyties and townes, teachynge in the synagoges and prayng the glad tydings of the kyngdome and healyng all maner synnes and diseases amonge the people. But when he sawe the people he had compassyon on them, because they were forsaken and scattered abrode, euen as shepe hauyng no shepheard.

Then sayd he to his disciples, the x. hant

is great, but the labourers are fewe. wherfore pray the lord of the harvest to sende forth labourers into his harvest.

Chrysostome sendeth out his xij. apostles to preache in iudee, giveth them charge, teacheth and comforteth them agaynst persecution and trouble.

CAPI.

X.

And he called his xij. disciples vnto hym and gave them power ouer vncieue all synnes and diseases.

The names of the xij. Apostles are these: The first. Symon called Peter, and Andrew his brother. James the sonne of Zebedee, and John his brother. Philip & Bartholomew. Thomas and Mattheu the publican. James the sonne of Alpha, and Lebbeus surnamed Thaddeus. Symon the Cananite and Judas Iscariot which also betrayed hym.

These xij. dyd Jesus send, and commaunded them, saying: Go not in to the wayes that lede to gentyles; and in the cyties of the Samaritans enter ye not. But go rather to the losse shepe of the house of Israel. So and preache, saying: the kyngdome of heuen is at hande. Heale the synke / cense the lepers / rale the deyd / cast out the deuyls. Frely ye haue receyued, frely geue. Possesse not golde ne syluer, nor money in your girdels, nor yet a scap towarde your iourney: neither two cotes, neither shoes, nor yet a staffe. For the workman is worthy of his meate. In to what so euer cite or towne ye shall come enquire who is worthy in it, and there abyde tyll ye departe. And when ye come in to an house, grete it. And if the house be worthy, your peace shall come vpon it. But if it be not worthy, your peace shall retorne to you agayne.

And who so euer shall not receyue you, nor heare your preaching: when ye departe out of that house or that cite, shake of the duille of your feete. Truly I say vnto you: it shall be easier for the lande of Sodom & Gomorre in the daye of iudgement, then for that cite.

Beholde I sende you forth as shepe amonge wolues. Be ye therfore wyle as serpentes, and innocent as doves. Beware of the men, for they shall deliue you up to the councels, and shall scourge you in the synagoges. And ye shall be brought to the rulers and kynges for my sake / in wytnes to to them and to the gentyles.

But when they deliue you up, take no thought how or what ye shall speke, for it shall be given you in that same houre what ye shall saye. For it is not ye that speke, but the spyrte of your father which speaketh in you. The brother shall betraye the brother to deyd, and the father the sonne. And the chyliden shall eue agaynst their fathers and mothers, and shall put them to deyd: and ye shall be hated of all for my name, but he that endureth to the ende, shall be saved.

When they pursue you in one cite, flee in to the other. I tell you for a truthe, ye shall not trespasse all the cyties of Israel tyll the sonne of man be come. The discipple is not above his master: nor the seruaunt above his lord. It is enough for the discipple to be as his master is,

and the seruaunt as his lord is. If they haue called the master of the house Beelzebub, how much more shall they call them of his household so? Feare them not therefore. There is nothing so closte, that shall not be opened, and nothing so hyd, that shall not be knowen.

What I tell you in darkness, that speake ye in lycht. And what ye heare in the eare, that preache ye on the house toppes.

And feare ye not them which kyll the body and be not hable to kyll the soule. But rather feare him which is hable to destroy both soule and body in hell: see not two sparowes soules for a farthyng? And none of them darthe fall on the grounde without your fathers. Yea all the heares of your heed are numbred. Feare ye not therefore ye are of more value then many sparowes.

Who so euer then shall confesse me before men, hym wyll I confesse also before my father which is in heuen. But who so euer shall deny me before men, hym wyll I also deny before my father which is in heuen.

Thynke not I am come to sende peace in to the erth. I came not to sende peace, but a swerde. For I am come to set man at variance agaynst his father, & the daughter agaynst her mother, and the daughter in lawe agaynst her mother in lawe. And a mans foes shall be they of his owne household.

He that loueth his father, or mother above me, is not mete for me. And he that loueth his sonne or daughter above me, is not mete for me. And he that taketh not his crosse and foloweth me, is not mete for me. He that synneth his lyfe, shall lose it: and he that loseth his lyfe for my sake, shall fynde it.

He that receyueu you, receyueu me: and he that receyueu me receyueu him that sent me. He that receyueu a prophete in the name of a prophete, shall receyue a prophetes rewarde. And he that receyueu a ryghteous man in name of a ryghteous man, shall receyue the rewarde of a ryghteous man. * And who so euer shall geue vnto one of these lytle ones to drynke, a cuppe of colde water onely in name of a discipple: truly I tell you he shall not lose his rewarde.

John Baptyst sendeth his disciples to Chrysostome which giveth them charge, rebuketh the unthankful cyties, and loungeyng exhorteth men to take his poken vpon them.

CAPI.

XI.

And it came to passe when Jesus had made an ende of commaunding his xij. disciples / he departed thence to teache and preache in the synagoges.

When John in the prison herde the workes of Chrysostome / he sent two of his disciples and sayd vnto hym. Art thou he that is commaunded, or loke we for an other. Jesus answered and sayd vnto them. So and Mattheu John what ye haue herde and sene. The blinde se, the halfe go, the lepers are censed: the deyd heare / the deyd ryle agayne / and the gospell is preached to the poore. And happy is he that is not greued by me.

And

¶ The crede
is a figure of
the doctryne
that is not of
God: whiche
waureth with
every wynde

¶ Mala. iii. a.

¶ Christ which
humbled him
self to a crose
was lesse.
Luke. xxi.
¶ Mala. iii. b.

¶ Clar. xvi.

¶ Whiche is
fulfilled. &c.
¶ That is they
that are the
chylidren of
God: receyue
his doctryne
& his worde
as true and
wysdome: all
though the
contrary per
se do not rece
scape it.

¶ The wyse
knewe not.

¶ Ye that la
bour as holie
are here sub
ted to labour
¶ knowledg
they synne
and are poore
in pitee.

And as they departed, Jesus began to speke unto the people of Iohā. What went ye out in to the wyldernesse to se? a ptesde waken with the wynde? ether what went ye out to se? a mā clothed in soft rayment? Beholde they that weare soft clothing, are in kynge houses. But what went ye out to se? A prophete? Yea I say to you and more then a pphete. For this is he of whom it is wyrtē. Behold I send my messenger before thy face, whiche shall prepare thy way before the.

¶ Therly I say unto you amonge the chylidren of women arose there not a greater then Iohā the Baptist. For withstandinge he that is lesse in the kyngdome of heuen is greater then he. From the tyme of Iohā Baptyst hether to the kyngdome of heuen is intruded, and intruders plucke it unto them. For all the prophetes and the lawe prophesied unto the tyme of Iohā. And ppe wyll receyue it, this is he whiche shall come. He that hath eares to heare let hym heare.

But wherunto shall I speke this generacion? ¶ It is lyke unto chylidren whiche sit in the market and call vnto theys felowes, and say: We haue pyped vnto you, and ye haue not daunted. We haue mourned vnto you, and ye haue not sorrowed. For Iohā came neyther eatyng nor drynkynge: and they saye he hath a deuyll. The sonne of man came eatyng & drynkynge: & they saye beholde a glutton & dynter of wyne: and a friend vnto publicans & synners. And a wyrdome is iustified of her chylidren.

¶ Then began he to vpryde the cytes, in whiche most of his myracles were done, because they repented not. ¶ Wo be to the Cozassim. Wo be to the Betsaida: for p the myracles whiche were shewed in you had ben done in Tyre and Sydon: they had repented longe agoone in sacke cloth and ashes. I saye vnto you: it shall be easer for Tyre and Sydon at the day of iudgement, then for you. And thou Capernaum, whiche art lyft vp vnto heuen, shalt be brought downe to hell. For p the myracles whiche haue ben done in the, had ben shewed in Sodom they had repented to this daye. ¶ Therly I saye vnto you: it be easer for the lande of Sodom in the day of iudgement, then for the.

¶ At that tyme Jesus answered and sayd: I praye the o father Lorde of heuen and earth: because thou hast hād these thynges from the wyse and prudent: and had opened them vnto babes: euen so father, for so it pleased the. All thynges are gyven vnto me of my father. And no mā knoweth the son but the father: neither knoweth any man the father, save the son, and he to whom the sonne wyll open hym.

¶ Come vnto me all ye that labour & are laden and I wyll ease you. Take my yoke on you & lerne of me: for I am meke and lowly in herte: and ye shall fynd rest vnto your soules. For my yoke is easy, and my burthen is lycht.

¶ The disciples plucke the eares of cozne: he correcteth them: heareth the dyed hande: helpeth the possessed that was blynde & dumb: rebuketh the vntayth full that wold nedre haue tokens: and heareth who is his brother, sister, and mother.

CAPI.

XII. 4

¶ That tyme Jesus wente on the Sabbath dayes through the coyne, and his disciples were an hungered, and began to plucke the eares of cozne: and to eat. When the pharysees sawe that, they sayd vnto hym: Beholde, thy disciples do that whiche is not lawfull to do vpon the Sabbath daye. He sayd vnto them. Haue ye not red what Dauid dyd whē he was an hōgred, & they also whiche were with hym? How he entred in to the house of God, and ate the shewbreads whiche were not lawfull for him to eat, neither for them whiche were with hym, but onely for the ptesdes. ¶ Haue ye not red in the lawe, how the ptesdes in the temple brake the Sabbath daye, and yet are blamelesse? But I say vnto you, that here is one greater then the temple. Wherfore ppe had wyrt what this sayenge meaneth: I wyll mercy and not sacrifice: ye wold not haue con demned the gydes. For the sonne of man is Lorde euen of the Sabbath daye.

And he departed thence, and went in to the synagoge: and beholde there was a mā whiche had his hande dyed vp. And they asked hym sayeng: Is it lawfull to heale on the Sabbath dayes? because they might accuse hym. And he sayd vnto them: whiche of you, p the shall haue a shepe fallen in to a pyt on the Sabbath day wold not take hym and lyfte hym out? And how moche is man better then a shepe? wherfore it is lawfull to do a good dede on the Sabbath daye. Then sayd he to the man: stretch forth the thy hande. And he stretched it forth. And it was made hole agayne lyke vnto the other.

¶ Then the pharysees went out, and helde a counsell agaynste hym, how they myght destroy hym. When Jesus knewe that, he departed thence: & moche people folowed hym: and he healed them all: and charged them they wold not make hym knowne: so fulfill that was spoken by the prophet, whiche sayeth: ¶ Beholde my chylde, whome I haue chosen my beloued, in whome my soule despyeth. I wyll put my spyrte on hym: and he shall shewe iudgement to the gentiles. ¶ He shall not stryue: he shall not crye: neither shall any man heare his voyce in the strettes: a byosed rebe shall he not breake: and the smokynge flaxe he shall quench, tll he sende for the iudgement vnto iacoze, and in his name shall the Gentyles truste.

¶ Then was brought to hym one possessed with a deuyll, whiche was bothe blynde and dumme, and he healed hym. In somoch that he whiche was blynde and dumme, both spake and saw. And all the people were amazed, and sayd: ¶ Is not this that sonne of Dauid? But when the pharysees herde that, they sayd: ¶ This is not he: but he is the deuylls chyld: by the helpe of Belzebub chefe of the deuylls.

¶ But Jesus knewe they thoughtes and sayd to them. Every kyngdome diuided agaynst it selfe, is brought to nought. ¶ Pether shall any city or countrey be dyuided agaynst it selfe? ¶ So p Satan cast out Satan, he is deuyll agaynste hym selfe. ¶ How shall then this kyngdome stande? And it is by the helpe of Belzebub

cast out deuylls: by whose helpe do your chylidren cast them out? ¶ Wherfore they shalbe your wages. ¶ But p I cast out the deuylls by the myght of God: then is the kyngdome of God come on you.

¶ Euer how can a man entre in to a stronge mans house, and bereue hym of his goodes: unless he first bynde the strong man, and the loyle his house? ¶ He that is not with me, is agaynst me. And he that gathereth not with me, scattereth abroad. Wherfore I saye vnto you, all maner of synne and raylynge shall be forgiven vnto men: but the raylynge agaynst the spyrte, shall not be forgiven vnto men. And who so euer speaketh a worde agaynste the sonne of man, it shall be forgiven hym. ¶ But who so euer speaketh agaynst the hoyle god, it shall not be forgiven hym, neither in this worlde, neither in the worlde to come. ¶ Euer make the tre good, and his frute good also: or els make the tre euill, and his frute euill also. For the tre is knowen by his frute. ¶ A generacion of hyppocrites, how can ye say wel, when ye poure selnes are euill? For of the abundance of the herte, the mouth speaketh. ¶ A good man, out of the good treasure of his herte, byngeth forth good thynges. And an euill man out of his euill treasure, byngeth forth euill thynges. ¶ But I saye vnto you, that of euery rebe word that men shall haue spoken: they shall yelde accomptes at the day of iudgement. For by the wordes thou shalt be iustified: and by the wordes thou shalt be condemned.

¶ Then answered certayn of the Scribes and of the pharysees, sayenge: ¶ Master, we wolde fayne se a signe of the. He answered and sayde to them: The euill and aduoutrous generacion seeketh a signe, but there shall no signe be gyven them, save the signe of the prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales bely: so shall the sonne of man be thre dayes and thre nyghtes in the herte of the earth. ¶ The men of Ninue shall crye at the day of iudgement with this nacyon, and condemne them: for they amended at the preachynge of Jonas. ¶ Beholde, a greater then Jonas is here.

¶ The queene of the southe shall crye at the daye of iudgement with this generacion, and shall condemne them: for she came from the furthest parties of the worlde, to heare the wysdome of Salomon. And beholde a greater then Salomon is here.

¶ When the vnclane spyrte is gone out of a man, he walkech throughout the places, sayng rest and fyndeth none. Then he sayth: I wyll retourne agayne into my house, from whence I came out. And when he is come, he fyndeth the house entred and sweped, and garnished. ¶ Then he goeth his waye, and taketh vnto hym seven of his synners worse then hym selfe, and so entre they and dwyll there. And the ende of that man is worse then the begynnyng. ¶ Euen so shall it be with this euill nacyon.

¶ Whyle he yet talked to the people: ¶ he beloe, his mother and his brether stood with

out, despyng to speake with hym. Then one sayde vnto hym: beholde thy mother and thy brether stande without, despyng to speake with the.

¶ He answered and sayde to hym that tolde hym: ¶ Who is my mother? or who are my brether? And he stretched forth his hand & ouer his disciples and sayde: beholde my mother and my brether. For whosoever doth my fathers wyll whiche is in heuen, the same is my brother, sister and mother.

¶ The parable of the seed, of the saxes, of the mustard seed, of the leuen, of the treasure hyd in the felde, of the the perles, and of the net.

CAPI.

XIII.

¶ The same day went Jesus oute of the house, and sat by the see syde, and moche people resorted vnto hym, so greatlye that he went, and sat in a shyp, & all the people stode on the woze. And he spake many thynges to them in parables, sayeng: Behold the sower went forth to sowe. And as he soweth, some fell by the wayes syde, & the foules came and deuoured them vp. Some fell vpon stony ground where they had not moche erth, and anon they sprong vp, because they had no depth of erth: and when the sunne was vp, they caught heate, and for lacke of rotyng, withered away. Some fell among thornes, and the thornes sprong vp and choked the. ¶ Parte fell in good ground, & brought forth good frute: some an hundred fold, some sixty fold, some thirty fold. ¶ Whosoever hath eares to heare let hym heare.

¶ And the disciples came and sayde to hym: ¶ Why speakest thou to them in parables? He answered and sayde vnto them, vnto you is it gyven to knowe the secretes of the kyngdome of heauen, but to them it is not gyven. For whosoever hath, to hym shall be gyven: and he shall haue abundance. But whoso euer hath not: from him shall be taken away euen that he hath. ¶ Therefore speake I to the in parables: for though they se, they se not, and hearynge they heare not: neither vnderstande. And in them is fulfilled the prophete of Esay, whiche sayth: with the eares ye shall heare and shall not vnderstande, and with the eyes ye shall se, & shall not perceyue. For this peoples hertes are waxed grosse, & they eares are dull of hearyng, & they eyes haue they closed, lest they shuld se with they eyes, and heare with they eares, and shuld vnderstande with they hertes, & shuld turne that I myght heale them.

¶ But blessed are your eyes, for they se: and your eares, for they heare. ¶ Therly I saye vnto you, that many p: ophetes, and perfect mē haue despyed to se those thynges whiche ye se, & haue not sene the: & to heare those thynges whiche ye heare, & haue not herd them. ¶ Heare ye therfore the parable of the sower. ¶ Whoso euer heareth the worde of the kyngdome & vnderstandeth it not, there cometh the wicked & catcheth away p which was sown in his herte. And this is he whiche was sown by the way syde. But he that was sown in

the good ground, is he which heareth the word of God, and anon it bringeth forth fruit, yet hath he no root in him selfe, and therefore dureth but a season: for as soone as tribulation or persecution cometh upon him, because of the word, forthwith he is offended. He that was sown among thornes, is he that heareth the word of God: but the care of this world, and the deceitfulness of riches choke the word, and so is he made unfruitfull. He which is sown in the good ground, is he that heareth the word, and understandeth it: which also beareth fruit and bringeth forth, some an hundred fold, some sixty fold, and some thirty fold.

D In other parable he propounded unto the, saying: The kingdom of heaven is like unto a man which sowed good seed in his field. But while the men slept, there came his enemy, and sowed tares among the wheat, and went his way. When the blade was sprung up, and had brought forth the fruit, then appeared the tares also. Then came the servants to the householder, and sayde unto him: Sir, lo, treadst thou good seed in thy ground, how whence then hath it tares? He sayd to them: The enemy hath done this. The servants sayde unto him: Wilt thou then that we go and weede them out? But he sayd: Nay, lest while ye go about to weede out the tares, ye plucke up also with them the wheat by the roots: let both growe together till harvest come, and in tyme of harvest, I will say to the reapers, gather ye first the tares, and binde them in sheaves to be burnt: but gather the wheat in to my barn.

March. 12. In other parable he put forth unto them saying: The kingdom of heaven is like unto a mustard seed that a man taketh and soweth in his field, which is the least of all seeds. But when it is grown, it is greater than all herbs, and it is a tree: so that the birds of the ayre come and build in the boughes of it.

C In other similitude sayd he to them. The kingdom of heaven is like unto leaven which a woman taketh and hideth in three peckes of meal, till all be leavened.

March. 13. All these thynges spake Jesus unto the people by similitudes, and without similitudes spake he not unto them, to fulfill that was spoken by the Prophet, saying: I will open my mouth in parables, and will speake forth thynges which have bene kepte secret, from the begynnyng of the world.

March. 14. Then sent Jesus the people away, and came home. And his disciples came unto him, saying: Declare unto us the parable of the tares of the feld. Then answered he, and sayd unto them: He that soweth the good seed is the sonne of man. And the feld is the world. And the chyldren of the kingdom, they are the good seed. And the tares are the chyldren of the wyche. And the enemy that soweth them, is the devyll. The harvest is the ende of the world. And the reapers be the Angels. For as much as the tares are gathered and burnt in the fyre: so shall it be in the ende of this

world. The sonne of man shall send forth his Angels, and they shall gather out of his kingdom all gretes, and them which do wickednes, and shall cast them in to a furnace of fyre. There shall be weeping and gnashing of teeth. Then shall the righteous men shine as bright as the sonne in the kingdom of their father. Whosoever hath eares to heare, let hym heare.

† Agayne the kingdom of heaven is like unto treasure hidde in the feld, which a man findeth and hideth: and for love thereof goeth and selleth all that he hath, and buyeth that feld.

Agayne the kingdom of heaven is like to a merchant that seeketh faire perles, which when he had founde one peryous perle, sitt and soide all that he had, and bought it.

Agayne the kingdom of heaven is like unto a net cast in to the see, that gathereth of all kyndes of fyshes: which when it is full, men draw to land, and sit & gather the good in to vessels, and cast the bad away. So shall it be at the ende of the world. The Angels shall come out and seuer the bad from the good, & shall cast them in to a furnace of fyre: there shall be weeping and gnashing of teeth.

Jesus sayd unto them. Understand ye all these thynges? They sayd: yea. Lo, he. Then sayd he unto them. Therefore every scribe which is taught unto the kingdom of heaven is like an householder, which bringeth forth of his treasure, thynges both newe and olde.

† And it came to passe when Jesus had ended these similitudes, he departed thence and came into his own countrey, and taught them in their synagoges: in so much that they were adomyed and sayd: whence cometh all this wysdome and power unto hym? Is not this the Carpenteres sonne? Is not his mother called Marye? and his brethren be called James & Ioseph and Symon and Judas? And are not his sisters all here with us? Where hath he all these thynges. And they were offended by hym. Then Jesus sayd to them, a Prophet is not without honour, sent in his owne countrey, and among his owne kyn. And he did not many myracles there, because of their unbeliefe.

† John is taken and beheaded. Christ sendeth his twelve apostles forth with power and authority, and they preach by might unto his disciples upon the sea.

CAPL. XIII.

At that tyme Herode the Tetrarcha heard of the fame of Jesus and sayde unto his servants: this is John the Baptist. He is risen agayne from death and therefore are such myracles wrought by hym. For Herode had taken John, and bound him, and put him in prison for Herodias sake, his brother Philipes wyfe. For John sayd unto hym it is not lawful for thee to have her. And when he wolde have put hym to death, he feared the people because they held him as a Prophet.

But when Herodes byrth daye was come, the daughter of Herodias danceth before them, and pleased Herode. Wherefore he promised with an othe, that he wolde geve her what so ever she wolde aske. And she beyng informed of her mother before, sayde: geve me here John Baptistes heed in a platter. And the kynge was for. Nevertheless because of his othes, and them also which sate at the table, he commaunded it to be gyven her, and sent and beheaded John in the prison, and his heed was brought in a platter, and gyven to the damsell, and she brought it to her mother. And his disciples came and toke up his bodye and buried it, and went and tolde Jesus.

When Jesus herde that, he departed thence by ship in to a wilderness place out of the waye. And when the people had herde thereof, they followed hym a fowre out of the cityes. And Jesus went forth and sawe moche people, and his heart was mette upon them, and he healed of them those that were sycke. Now when even was come, his disciples came to hym saying: this is a deserte place, and the daye is spent, let the people departe, that they maye go in to the townes and bye them bytapes. But Jesus sayd to them: They have no need to go away. Geve ye them to eate. Then sayd they unto hym: we have here but five loaves and two fyshes. And he sayde: bynge them hyther. And he commaunded the people to sit downe on the grasse, and toke the loaves and the two fyshes, & looked up to heaven and blessed, and brake and gave the loaves to his disciples, and the disciples gave them to the people. And they did all eate and were sufficed. And they gathered up of the gobites that remayned, xij. baskets full. And they that ate, were in number aboute fyve thousande men, besyde women and chyldren.

† And the next daye Jesus made his disciples entre in to a ship, and to go over before hym, while he sent the people away. And as soon as he had sent the people away, he went up in to a mountayne alone to pray. And when nyght was come, he was there him self alone. And the shippe was now in the myddes of the see, and was told with waves, for it was a contrary wynde. And in the fourth watche of the nyghte Jesus came unto them walkinge on the see. And when his disciples sawe hym walkinge on the see, they were troubled, saying: it is some spycie, and cried out for feare. And forthwith Jesus spake unto them saying: be of good cheere, it is I, be not afrayde.

Peter answered hym, and sayd: master, if thou be he, byd me come unto the on the water. And he sayd, come. And when Peter was come downe out of the shippe, he walked on the water to go to Jesus. But when he sawe a myghty wynde, he was afrayde. And as he beganne to syncke, he cryed saying: Master save me. And forthwith Jesus stretched forth his hande and caught hym, and sayd to hym: O thou fawfull, wherefore didst thou doubt? And as soon as they were come in to the ship, the wynde ceased. So they in the ship, came

and worshipped hym, saying: Certainly thou arte the sonne of God. And when they were come over, they wente in to the lande of Genazareth. And the men of that place haunge knowledge of hym, sente out in to all that countrey rounde about, and brought unto hym all that were sycke, and besought hym that they myght but touche the hemme of his garmente. And as many as touched, were made safe.

† Christe exhorteth his disciples, and rebuketh the scribes and pharisees. The thynges that goeth in to the mouth defyleth not, he defyleth the woman of Cananes daughter, healeth the multitude, and with .viij. loaves and a fewe fyshes feedeth six. thousand.

CAPL. XV. †

Then came to Jesus Scribes and Pharisees frome Jerusalem saying: Why do thy disciples breake the tradition of the elders, for they wash not theyr handes when they eate bread? He answered and sayd unto them: Why do ye also breake the commaundement of God thowow your tradition? For God commaunded, saying: Honour thy father and mother, and he that curseth father or mother shall suffer death. But ye saye, every man shall saye to his father or mother: that which thou desirest of me to helpe the with: is good God: and so shal he not honour his father or his mother. And thus have ye defaced the commaundement of God thowow your tradition. Hypocrites, well prophesied of you Esai saying: This people draweth unto me with theyr mouthes, and honoureth me with theyr lippes, but theyr hartes are farre frome me: in vayne they worshippe me, teachyng doctrine, the preceptes of men.

And he called the people unto him and sayd to them: heare and understande. That which goeth in to the mouth defyleth not the man, but that which cometh out of the mouth defyleth the man.

Then came his disciples and sayde unto hym: Perceyvest thou not howe the pharisees are offended in hearyng this saying? He answered and sayd: all plantyng whiche my heavenly father hath not planted, shall be plucked up by the rootes. Let them alone, they be the blynde leaders of the blynde. If the blynde leade the blynde, bothe shall fall in to the dyche.

Then answered Peter and sayd to hym, declare unto us this parable. Then sayd Jesus: are ye yet without understandyng? perceyve ye not, that what so ever goeth in to the mouth descendeth downe in to the bely, and is cast out in to the draught? But those thynges which come forth of the mouth, come from the herte, and they defyle the man. For out of the herte come evyll thoughtes, murders, adoutryes, fornication, thefte, false wytnesse, envye, phemy: these are the thynges which defyle a man. But to eate with unwashen handes, defyleth not a man.

† And

* And Jesus went thence, and departed in to the cootes of Tyre and Sydon. And behold, a woman of Canaan came out of the same cootes, and cryed vnto hym, saying: Haue mercy on me Lord, thou sonne of Dauid, my daughter is sore vexed with a deuill. And he gaue her neuer a worde to answer. Then came to hym his disciples and besought hym saying: Sende her awaye for she followeth vs crying. He answered and sayde, I am not sent, but vnto the losse shepe of the house of Israel. Then she came and worshipped hym, saying: master helpe me. He answered & sayde: it is not good to take the chyldrens bread and cast it to a dogges. She answered and sayde: trouth Lord, neuertheless the dogges eat of the cromaues whiche fall from theyr masters table. Then Jesus answered & sayd vnto her. O woman great is thy faythe, be it to the as thou desyrest. And her doughter was made hole at that same houre. Mat. xxi. 21. Luke. x. 42.

The Jewes cal the Herth and gentiles dogges / because of their ydolatrie.

Then Jesus went away from thence, and came vnto the see of Galilee, and went vp in to a mountayne, and sat downe there. And moche people came vnto hym, haupnge with them, halt, blinde, dumme, mapmed, and other many, and cald them downe at Jesus fete. And he healed them, in so moche that the people wondered to se the dumme speke, the mapmed hole, the halt go, and the blinde se. And they glorified the god of Israel.

Then Jesus called his disciples to hym, and said: I haue compassion on the people because they haue continued with me now. iij. dayes, and haue nought to eate, and I wyl not let them go fasting, lest they preythe in the way. And his disciples sai vnto hym: wher shal we get so moche bread in the wilderness to fill so great a multitude? And Jesus sayde vnto them: how many loaves haue ye? They sayde seuen, & a fewe lytle fishes. And he commaunded the people to sit downe on the grounde, and takinge the seuen loaves, and the fishes, gaue thanks, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were fylled. And they toke vp of the fragimettes that were lesse seuen baskets full. And yet they that ate were foure. x. men, besyde women & children. And he sent awaye the people, and toke shyp and came in to the parties of Magdala.

The Pharisees requyre a token. Jesus warneth his disciples of Pharisees doctrine. The contention of Peter. The heres of heauen. The sayth. i. i. must beate the croile after Chyrt.

CAP. XVI.

Then came the Pharisees and Sadducees temptynge hym, and desyred hym to shewe them some sygne from heuen. He answered and sayde vnto them. * At euen ye saye, we shall haue saye we wedder, for the thye is redde. And in the morninge ye saye, to daye shall be foule wedder, for the skye is cloude and redde. O ye hypocrites, ye can discerne the countenance of the skye: and can ye not discerne the sygnes of seasons? The trouwe

nacion and aduontrous seeketh a sygne, & there shall none other sygne be given them, but the sygne of the * Propete Jonas. So lette be them and departed. Mat. xxi. 21. Luke. x. 42.

And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Sadducees. But they thoughte in them selues sayinge: we haue brought no bread with vs. When Jesus vnderstode that, he sayde vnto them. O ye of lytle fayth, why are your myndes cumbered because ye haue brought no bread? Do ye not yet perceyue neyther remembre those. v. loaves when there were true thousande men, and how many baskets toke ye vp? Neyther the vii. loaves when there were. iij. thousande, and how many baskets toke ye vp? Why perceyue ye not then, that I spake not vnto you of bread, whel I sayd, beware of the leuen of the Pharisees and of the Sadducees? Then vnderstode they that he hade not them beware of the leuen of bread, but of the wayne of the Pharisees, and of the Sadducees.

* When Jesus came in to the cootes of the tyne whiche is called Cesarea philippi, he asked his disciples sayinge: to whom do men saye that I the sonne of man am? They sayd some saye thou arte Joha Baptyst, some Heras, some Jeremias, or one of the prophetes. He sayd vnto them: but to whom saye ye that I am? Symon Peter answered and sayde: * Thou arte Chyrt the sonne of the lyvinge God. And Jesus answered and sayde to hym: Wappy art thou Symon the sonne of Jonas, for thou and bloude hath not opened vnto the that, but my father which is in heuen. And I saye also vnto the, that thou art Peter, and * vpon this rocke I wyl builde my congregacion, and the gates of hell shal not preuaile against it. And I wyl grue vnto the, the keyes of the kyngdom of heuen: what so euer thou byndest vpon erthe, shall be bounde in heuen: and what so euer thou loosed on erth, shall be loosed in heuen. Mat. xxi. 21. Luke. x. 42.

Then he charged his disciples, that they shoulde tell no man that he was Jesus Chyrt. From that tyme forth Jesus began to shewe vnto his disciples that he muste go vnto Jerusalem, and suffre many thynges of the elders, and of the hygge prestes, and Scribes, and must be kyled, and ryle agayne the thyrde daye. But Peter toke hym a syde, and began to rebuke hym sayinge: Master sauoure thy selfe, this shall not come vnto the. Then turned he aboute, and sayd vnto Peter: come after me Sarhan, thou offendest me, because thou sauourest not thynges of God, but thynges of men.

Jesus then said to his disciples. If any man wyl folow me, let hym deny hym selfe, and take vp his croile, and folow me. For who so euer wyl saue his lyfe shal lose it. And who so euer shal lose his lyfe for my sake, shal fynde it. What shall it proffite a man, though he shoulde wyne all the wold wold, if he lose his owne soule? Or els what shall a man grue to redeeme his soule

soule agayne withall? For the sonne of man shall come in the glory of his father, with his angels: and then shall he reward euery man accordynge to his dedes. Verily I saye vnto you, some there be among them that here stonde which shal not taste of death, till they shall se the sonne of man come in his kyngdome.

The transfiguration of Chyrt vpon the mount of Tabor. He healeth the lunatyke and payeth tribute.

CAP. XVII.

After sixe dayes Jesus toke Peter and James and Joha his brother, and brought them vp in to an hygh mountayne out of the waye, and was transfigured before them: & his face did shyne as the sunne, and his clothes were as whyte as the lyght. And beholde there appeared vnto them Moyses and Hely, talkinge with hym. Then answered Peter, and sayd to Jesus: master here is good being for vs. If thou wilt, let vs make here. iij. tabernacles, one for the, & one for Moyses, and one for Hely. Whyle he yet spake, behold a bryght cloud shadowed them. And behold there came a voyce out of that cloude sayinge: this is my dere sonne, in whom I delite, heare hym. And when the disciples here that they tell on theyr faces and were sore atayde. And Jesus came and touched them, and sayd: aryle and be not atayde. And when they looked vp, they sawe no man laue Jesus onely.

And as they came downe from the mountayne, Jesus charged them sayinge: Se ye weme the byson to no man, vntill the sonne of man be ryle agayne from dede. * And his disciples asked hym sayinge: * Why then lart the Scribes that theyr muste first come? Jesus answered and sayde vnto them: Hely shall first come, and redde: all thynges. And I say vnto you that Hely is come already, and they knowe him not, but haue done vnto him what souere they lusted. In lyke wyse shal also the sonne of man suffre of them. When the disciples perceyued that he spake vnto them of Joha Baptyst. And when they were come to the people, they came to hym a certayne man and knelled downe to hym, and sayde. After haue mercy on my sonne, for he is lunatyke, and is sore vexed. And oft tymes he falleth in to the fyre, and ofte in to the water. * And I brought hym to thy disciples, and they coult not heale hym. Jesus answered and sayd: O faithles nacyon and croked: how longe shall I be with you? how longe shall I suffre you? bringe hym hether to me. And Jesus rebuked the wyrt, & he came out of hym. And the chyrt was healed euen that same houre. Mat. xxi. 21. Luke. x. 42.

Then came the disciples to Jesus secretly, and sayde: Why coult not we cast hym out? Jesus sayd vnto them: Because of your vnbellye. For I saye verily vnto you: * If ye had faith as a mulled seed, ye shoulde say vnto this mountayne, remove hence to yonder place, and he shoulde remove: neither shoulde any thyng be impossible for you to do. Now be it this hynde goth not out but by prayre and fasting. As they went about in Galilee, Jesus

said vnto them: * the sonne of man shal be deliuered in to the handes of men, and they shal kyll him, & the thyrde daye shal he ryle agayne. And they sayd greatly.

* And when they were come to Capernaum, they that were wont to gather tribute monny, came to Peter and sayd: Dost thou master paye tribute? He sayd yea. And when he was come in to the house, Jesus preuented hym, sayinge: what thyngest thou Symon? of whome do the kynges of the erth take tribute? of tax money? of theyr chyldren, or of straungers? Peter sayd vnto hym: of straungers. Then sayde Jesus vnto hym: Then are the chyldren free. Neuertheless, lest we shoulde offende them: go to the see, and cast in thyne angle, and take the fyfthe that fyrt cometh vp: and when thou hast opened his mouth, thou shalt fynde a pice of twente pence, that take and paye for me and the. Mat. xxi. 21. Luke. x. 42.

The teacheth his disciples to be humble and harmles to auoyde occasions of euell, and one to forgyue anothers offence.

CAP. XVIII.

The same tyme the disciples came vnto Jesus sayinge: * who is greater in the kyngdome of heauen? Jesus called a chyrt vnto hym, and let hym in the myddes of them and sayde: Verily I saye vnto you, * except ye turne & become as chyldren, ye can not entre in to the kyngdom of heuen. who so euer therfore humbleth hym selfe as this chyrt, the same is the greater man in the kyngdome of heauen. And who so euer receyuech such a chyrt in my name, receyuech me. * But who so euer offende one of these lytle ones, whiche be lytle in me: it were better for hym a myllstone were hanged about his necke, and were drowned in the deth of the see. how wroth the wrold for offendynge. how be it, it can not be auoyded but that offences shal be gyuen. Neuertheless wo wroth the man by whome the offendynge cometh.

Wherfore if thy hande or thy fote offende the, * cut hym of and call hym from the. It is better for the to enter in to lyfe halte or mapmed, then thou shouldest haupnge two handes or two fete be cast in to euellastynge fyre. And if thynne eye let the, plucke it out, and caste it from the. It is better for the to enter in to lyfe with one eye, then haupnge two eyes to be cast in to hell fyre. Se ye despyse not one of these lytelones. For I tell you, that in heuen theyr angels alwayes beholde the face of my father whiche is in heuen. * For the sonne of man is come to saue that whiche is lost. how thinke ye? if a man haue an hyndred shepe, and one of them be gone astray, doth he not leaue the. iij. score and. xix. in the mountaynes, & go and seke that one whiche is gone astray. * If it happen that he fynde hym, verily I say vnto you, he reioyseth moze of that shepe, the of the. iij. score and. xix. which went not astray. So it is not the wyl of your father in heuen that one of these lytelones shoulde be lost.

* Moreover * if thy brother trespass against thee, * go and praye to him, and if he wyl not, take with thee one or two more, and if they wyl not, let the church be agayne.

Mat. xxi. 21. Luke. x. 42.

Mat. xxi. 21. Luke. x. 42.

Mat. xxi. 21. Luke. x. 42.

Mat. xxi. 21. Luke. x. 42.

Mat. xxi. 21. Luke. x. 42.

Mat. xxi. 21. Luke. x. 42.

Mat. xxi. 21. Luke. x. 42.

Leuit. xix. c.
Eccl. xix. b.
Deut. xix. b.

* Jacobi. v. b.
1. Tim. vii. a.
Iob. x. c.

* whatsoeuer
ye haue receiued
that is what
soeuer ye con-
demne by
my worde in
erthe / the
same is con-
demned in
heuen And
ye shal be
sloued by
my worde in
erthe is also
ed in heuen.

gapne the. So and tell hym his faute by-
twene hym and the alone. If he heare the,
thou hast wonne thy brother: But if he heare
the not, then take yet with the one or two,
that in the mouth of two or thre witnesses
every word may stande. If he heare not then,
tell it vnto the congregacion. If he heare not
the congregacion, take hym as an heathen
man, and as a publican. Therly I sape vnto
you, * what so euer ye binde on erthe, shall be
bounde in heuen. And what so euer ye lose on
erthe, shall be lost in heuen. Agayne I sape vnto
you, that if two of you shall agree in erthe
vpon any maner thing, what so euer they shal
desyre: it shall be giuen them of my father
which is in heuen. For where two or thre are
gathered together in my name, there am I in
the myddes of them.

Then came Peter to hym, and sayd: master
how oft shal I forgive my brother if he synne
agaynst me, seven tymes? Iesus sayde vnto
hym: I sape not vnto the. vii. tymes, but
seuentie tymes, vii. tymes. * Therfore is the
kingdom of heuē likened vnto a ceteru king
which wold take accomptes of his seruantes.
And when he had begon to recken, one was
brought vnto hym, which ought hym x. thou-
sande talentes: whom because he had nought
to paye, his master commaunded hym to be sold
and his wyfe, and his chyldren and all that he
had, & payment to be made. The seruant fell
downe and besought hym sayinge: Sir, geue
me respyte, and I wil pay it euery whit. Then
had the Lorde pitye on that seruant, and losed
hym, and forgave hym the dette.

And the sayd seruant went out and found
one of his felowes which ought hym an hun-
dred pence, and lapd handes on hym, and toke
hym by the throte, sayinge: paye me that thou
owest. And his fellow fell downe and besought
hym sayinge: haue patience with me, & I wil
pay the all. But he wolde not, but went & cast
hym in to pylson, tyll he wolde paye the det.
When his other felowes saw what was done
they were very soyr, and came and tolde theyr
Lorde all that had happened. Then his Lorde
called hym, and sayd vnto hym. O euyl seruant
I forgave the all that det, because thou praydest
me: was it not mete also that thou shouldest
haue had compassion on thy fellowe, euen as
I had pitye on the? And his Lorde was wroth
and deliuered hym to the iaplers, tyll he wolde
paye all that was due to him: So * likewise
shall my heuēly father do vnto you, excepte
ye forgive with your hartes eche one to his
brother theyr trespasses. R

* Mat. vi. b.
Mat. x. d.

* Chyppes geueth answer concerninge maypage /
and teacheth not to be carefull nor to loue worldly
ryches.

CAP. XIX.

And it came to passe when Iesus hadde
ended these saymges, he gat hym from
Galile, and came into the costes of Ju-
de beyonde Jordan, and moche people folo-
wed hym, and he healed them there.

* Mat. x. a.

* Then came vnto him the pharisees temp-

tyng hym, and sayinge to hym: Is it lawfull
for a man to put away his wyfe for all ma-
ner of causes? He answered and sayde vnto
them: Haue ye not redde, how he * which
made man at the begynnyng, made them man
and woman, and sayd: * for this thyng shall
man leaue father and mother, and cleue vnto
his wyfe, and they twayne shal be one fleshe.
Wherfore now are they not twayne, but one
fleshe. Let not man therfore put asunder that
God hath coupled. Then sayde they to hym:
why dyd Moses commaunde to geue a testimo-
niall of diuorcement, and to put her away?
He sayd to them: Moses because of hardness
of your hartes, suffered you to put away your
wyues: but from the begynnyng it was not
so. I sape therfore vnto you, who so euer put-
teth away his wyfe, except it be for aduourty
and marpeth an other, commytteth aduourty.
And who so euer marpeth her which is diuor-
ced doth commyt aduourty.

Then sayd his disciples to hym: if the ma-
ter be so betwene man and wyfe, it is not good
to marpe. He sayd vnto them, all men can not
away with that sayinge, save they to whom
it is giuen. For there are some gelded, which
were so bozne out of theyr mothers belly. And
there are gelded, which be made of men. And
there be gelded, which haue gelded them sel-
ues for the kingdom of heuen. He that can
take, let hym take. Then were brought to
hym ponge chyldren, that he wolde put his
handes on them and praye. And the disciples
rebuked them. But Iesus sayde: suffer the
chyldren, and forbode them not to come to me,
for of such is the kingdom of heauen. And
when he had put his handes on them, he de-
parted thence.

And beholde one came and sayd vnto hym:
Good master, what good thyng shall I do,
that I may haue euertlastyng lyfe? He sayde
vnto hym: why callest thou me good? there
is none good but one, and that is God. But if
thou wilt entre in to lyfe, kepe the commaun-
mentes. The other said to hym: Which? And
Iesus said: thou walt not kil, thou walt not co-
mmyt aduourty, thou walt not sle, thou walt
not bere false witness, honour father and mo-
ther, & thou walt loue thy neryghbour as thy
selfe. And the pong man said vnto hym, I haue
obserued al these thyngs from my yowth, what
lacke I yet? And Iesus said vnto hym, * if thou
wilt be perfecte, go sell that thou hast, & geue
it to the poore, and thou shalt haue treasure in
heuen, and come folowe me. When the pong
man herde that sayinge, he went away mour-
nyng. For he had great possessions.

Then Iesus sayd vnto his disciples: Therly
I sape vnto you, it is harde for a ryche man
to entre in to the kingdom of heuen. And
mozeouer I sape vnto you: it is easer for a
camell to go throughe the eye of a needle, then
for a ryche man to entre in to the kingdom of
God. When his disciples herde that, they
were exceedingly amazed, sayinge: who then
can be saved? Iesus behelde them, and sayde
vnto them: with men it is impossible, but with
God all thynges are possible.

* Then

* Then answered Peter, and sayde to
hym: Beholde, we haue forsaken all and folo-
wed the: what shall we haue? Iesus sayde
vnto hem: Therly I sape vnto you: when
the sonne of man shall sit in the seate of his
maiestie, ye which folowe me in the newe
byrth, shall sitte also vpon the twelue seates
and iudge the twelue tribes of Israel. And
whosoever forsaketh houses, or brethren, or
systers, or father or mother, or wife or chyldren,
or landes for my name, shall receyue an hun-
dred fold, and shall inheryte euertlastyng
lyfe. * Many that are fyrst shall be last, and
the laste shall be fyrst.

* Chyppes teacheth by a similitude that God is det-
ermined vnto no man and how he is alway callinge men
to his labour. He teacheth his disciples to be lowly,
and geueth two bynde men theyr lyght.

CAP. XX.

For the kingdom of heuen is lyke vnto
an housholder, which wente oute
early in the mornynge to hyre labourers
into his vyneyard. And he agreed with the
labourers for a peny a daye and sent them in
to his vyneyard. And he went out about the
thyrde houre, and sawe other standynge ydell
in the market place, and said vnto them, go ye
also in to my vyneyard: and what so euer is
ryght, I wil geue you. And they went theyr
waye. Agayne he went out aboute the fyfte
and nyth houre / and dyd lyke wyse. And he
wrote out aboute the eleuenth houre, and
founde other standynge ydell, and sayde vnto
them: Why stande ye here all the daye ydell?
They sayde vnto hym: because no man hath
hyed vs. He sayde to them: go ye also in to
my vyneyard / and what so euer is ryght, that
shall ye receyue.

When euen was come, the Lorde of the
vyneyard sayde vnto his shewarde: call the
labourers, and geue them theyr hyer / be-
gynnyng at the laste, tyll thou come to the
fyrst. And they which were hyed aboute the
eleuenth houre came and receyued euery man
a peny. Then came the fyrst, supposyng that
they shoulde receyue moze / and they lyke wyse
receyued euery man a peny. And when they
had receyued it, they murmured agaynst the
goodman of the house, sayinge: These laste
haue wrought but one houre, and thou hast
made them equal vnto vs which haue bozne
the burthen and heate of the daye.

He answered to one of them, sayinge: frende
I do the no wronge: dyddst thou not agree
with me for a peny? Take that is thy due
and go thy waye, I wil geue this laste as
moche as the. Is it not lawfull for me to do
as me lyketh with myne owne? Is thyne eye
enuy because I am good? * So the last shall
be fyrst, and the fyrst last. For many are called
and fewe be chosen. R

* And Iesus ascended to Ierusalem, and
toke the xii. disciples aparte in the waye / and
sayd to them. * Beholde we go vp to Ierusa-
lem, and the sonne of man shal be deliuered vnto
the chiefe priesetes, and vnto the scribes, and

they shall condemne hym to deathe, and shall
deliuer hym to the Sentes to be mocked,
and scourged, and to be crucified, & the thyrde
daye he shall rylse agayne.

* Then came to hym the mother of Ze-
bedes chyldren, with her sonnes * with hyr
pynge hym, and besyngge a certayne thyng
of hym. And he sayde vnto her: what wilt
thou haue? She sayde vnto hym: Staunte
that these my two sonnes maye sitte, one
on thy ryght hande, and the other on the left
hande in thy kingdom.

Iesus answered and sayde: Ye wote not
what ye aske. Are ye able to drynke of the
cuppe that I shall drynke of, and to be bap-
tyzed with the baptylme that I shall be bap-
tyzed with? They answered to hym, that we
are. And he sayde vnto them: Ye shall drynke
of my cuppe, and shall be baptyzed with the
baptylme that I shall be baptyzed with. But
to sit on my ryght hande and on my left hande
is not myne to geue, but to them for whome
it is prepared of my father. R

* And when the ten herde this, they disday-
ned at the two brethren: But Iesus called
them vnto hym and sayde: * Ye knowe that
the rulers of the Sentes haue domynacion
ouer them. And they that are greates excerpse
power ouer them. It shall not be so amonge
you. But who so euer will be great amonge
you, let him be your minstre / and who so euer
will be chiefe, let hym be your seruant: euen
as the sonne of man came not to be minstred
vnto, but to minstre, and to geue his lyfe for
the redemption of many. R

And as they departed from Hiericho, moche
people folowed hym. * And beholde, two
bynde men lyttenge by the waye syde, when
they herde Iesus passe by, cryed sayinge: Thou
Lorde the sonne of Dauid haue mercy on vs.
And the people rebuked them, because they
wolde holde theyr peace / but they cryed the
moze sayinge: haue mercy on vs thou Lorde
which arte the sonne of Dauid. Then Iesus
stode still and called them, and sayde: What
wilt ye I shoulde do to you? They sayde to
hym: Lorde, that our eyes maye be opened.
Iesus had compassion on them, and touched
theyr eyes, and forthwith theyr eyes receaued
syght. And they folowed hym.

* Chyppes into Ierusalem / dyueth the marchaun-
tes out of the temple / curseth the figg tree / and rebu-
keth the pharisees with the similitude of the two
sonnes and of the husbandmen.

CAP. XXI.

When they byrwe nye vnto Ierusalem,
and were come to Bethphage, vnto
mount Olyuete: then sente Iesus two
of his disciples, sayinge to them: Go in to the
towne that lyeth ouer agaynst you, and anone
ye shall fynde an Ass bounde, and hre colse
with her: loose them and bynge them vnto
me. And if any man saye ought vnto you, saye
the Lorde hath nede of them, and forthwith
he will let them go. All this was done to ful-
fyll that was spoken by the prophete, sayinge
Tell

Mat. x. a.

Eccl. x. a.

Eccl. x. a.

Mat. xii. d
John. xii. c
Luke. xii. f

B

* Hosanna /
in hebrewe
Hosanna /
as to save.
* Hosanna /
as to save.
* Hosanna /
as to save.

* Jer. vii. c

* Psal. xli. a

E

Mat. xi. d
Luke. xii. a

Tell the daughter of Syon: * Beholde, thy king cometh to thee, meke and sitting upon an asse and a colt, the foale of an asse bled to the yoke. The disciples went and did as Jesus commaunded them, and brought the asse and the colt, and layde on them theyr clothes, and set hym thereon. And many of the people spreadde theyr garments in the way. Other cut downe branches from the trees, and strewed them in the way. Moreover the people that went before, & they also that came after, cryed saying: Hosanna to the sonne of David. Blessed be he that cometh in the name of the Lorde, * Hosanna in the heyl.

* And when he was come to Jerusalem, all the cite was moued saying: Who is this? And the people sayde: this is Jesus the prophete of Nazareth a city of Galile. And Jesus went in to the temple of God, and cast out all them that soude & bought in the temple, and ouerturnd the tables of the money chaungers, and the seates of them that soude doves, & said to them: It is written, * my house shall be called the house of prayer. But ye haue made it a den of thieues. And the blinde & the balde came to hym in the temple, and he healed them.

When the chiefe priests and scribes sawe the meruailes that he dyd, and the chyldren crying in the temple and saying: Hosanna to the sonne of David, they dysdained, & sayde vnto hym: Hearest thou what these saye? Jesus sayd vnto them, yea, haue ye not red, * of the mouth of babes and sucklings, thou hast ordeyned prayse? And he lesse them, and went out of the cite vnto Bethanie, and lodged there.

In the morninge as he returned in to the cite he hungered, and spred a figge tree in the way, and came to it, and founde nothyng thereon, but leues, and sayde to it: neuer frute growe on the hence forthwardes. And anone the figge tree wyddered away. And when his disciples sawe that, they meruailed sayinge. How sone is the figge tree wyddered away? Jesus answered and sayd vnto them: Verily I saye vnto you, if ye shall haue sayth and shall not doubte, ye shall not onely do that which I haue done to the figge tree, but also ye shall saye vnto this mountayne, take thy self away and cast thy selfe in to the see, it shall be done. And what so euer ye shall aske in prayer (ye shall receyue it).

* And when he was come in to the temple, the chiefe priests and the elders of the people, came vnto hym as he was teachinge, and sayd: by what autorite dost thou these thynges? and who gaue the this power? Jesus answered and sayde vnto them: I also will aske of you a certayne question, whiche if ye aske me, I in lykewyse will tell you by what autorite I do these thynges. The daye of Iohn: whence was it? from heuen, or of men? Then they reasoned amonge them selues sayinge: if we shall saye from heuen, he will saye vnto vs: why dyd ye not then beleue hym? But if we shall saye * of men, then feare we the people. For all helde Iohn as a prophet. And they answered Jesus

and said: we can not tell. And he like wise said vnto them: neyther tell I you by what autorite I do these thynges. * What saye ye to this? * A certayne man had two sonnes, and came to the elder and sayd: sonne go & worke to daye in my vineyard. He answered & sayd, I will not: but afterwarde repented & went. Then came he to the seconde, and sayde lyke wyse. And he answered and sayd: I will sy, yet went not. Whether of them twaine dyd the wyll of the father? And they sayde vnto hym: the first. Jesus sayd vnto them: verily I saye vnto you that the publicans & the harlottes shall come in the kyngdome of God before you. For Iohn came vnto you in the way of ryghtwysnes, and ye byluded hym not. But the publicans and harlottes byluded hym. And yet ye, though ye sawe it, were not yet moued with repentaunce, that ye myght afterwarde haue byluded hym.

* Berken an other parable. * There was a certayne householder whiche planted a vineyard, and hedged it rounde aboute and made a townepyll in it, and bylde a toure, and let it out to husbandmen, and went in to a strange countrey. And when the tyme of the frute dyd come neare, he sent his seruantes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruantes, and beat one, kyled an other, and stoned an other. Agayne he sent other seruantes, mo then the first, and they scrued them lyke wyse. But last of all, he sent vnto them his owne sonne, sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayd amonge them selues. * This is the heire, come let vs kyll hym, and let vs take his inheritaunce to our selues. And they caughte hym, and thrust hym out of the vineyard, & stowe hym. When the Lorde of the vineyard cometh, what will he do with those husbandmen? They sayd vnto hym: he will cruelly destroye those euill persons, and will let out his vineyard vnto other husbandmen, which shall deliuer hym the frute at tymes conuenient. Jesus sayd vnto them: dyd ye neuer rede in the scriptures: The stone whiche the buylders refused, the same is set in the pyllaynall parte of the corner: this was the Lorde doinge, and it is merueylous in our eyes. Therefore saye I vnto you, the kyngdome of God shall be taken frome you, and shall be gauen to the Gentyles, whiche shall bypunge wythe the frutes of it. And who so euer shall fall on this stone, he shall be broken: but on who so euer it shall fall vpon, it will grinde hym to powder. And when the chiefe priests and pharises herde his parables, they perceaued he spake of them. * And they went aboute to laye handes on hym, but they feared the people, because they toke hym as a prophete.

The marriage of the kynges sonne Tribute to be geuen to the emperour. Chypp conuertyth the opinion of the Saduces concerninge the resurrection, and answered the Scribe vnto his question.

CAPL.

XXII.

and

And Jesus answered, and spake vnto them agayne, in parables, sayinge. * The kyngdome of heauen is lyke vnto a man bypunge a kyng, whiche maried his sonne, and sent forth his seruantes, to call them that were byd to the weddinge, & they wolde not come. Agayne he sente forth other seruantes, sayinge. Tell them whiche are bydden: beholde I haue prepared my dynner, myne oren and my satynges are kyled, & all thynges are redy, come vnto the mariage. But they regarded not, and went their wayes: one to his house in the countrey, another about his marchaundys, the remnant toke his seruantes, and intreated them fouly, and slew them. When the kyng hearde that, he was wrothe, and sent forth his warryers, and destroyed those murthurers, and bent vp the wyte.

Then sayde he to his seruantes: the weddinge is prepared. But they which were bydden, were not worthy. So ye therfore out in to the bygh wayes, and as many as ye fynde byd them to the mariage. The seruantes went out in to the bygh wayes, and gathered together as many as they coulde fynde, both good and bad, and the weddinge was furnished with gesses. Then the kyng came in, to vylet the gesses, and spied there a man whiche had not on a weddinge garment, and sayde vnto hym: frende, how fortunest it that thou camest in byther, and hast not on a weddinge garment? But he had neuer a worde to saye. Then sayde the kyng to his mynisters: take and bynde hym hande and fote, and caste hym in to vnter darckenes, there shall be weepinge, and gnashynge of teth, for many are called, but fewe be chosen.

* Then went the pharises and toke cōfessell how they might trappe hym in his wordes. And they sent vnto him their disciples, with Herodes officers, sayinge: * Master, we know thou art true, and teachest the waye of God truly, neyther carest thou for any man, for thou countest not mens estate. Tell vs therefore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceyued their wickednes, and sayde: Why tempte ye me, ye hypocrites? Let me se the coyne of the tribute money. And they toke hym a pence. And he sayde vnto them: Whose is this Image and superscription? They sayd vnto him: Cessars. Then sayde he vnto them: Geue therefore to Cesar, that whiche is Cessars: and geue vnto God, that whiche is Gods. * Whe they herd that, they marueled, and left hym, and went their waye.

The same daye the Saduces came to hym (which saye that there is no resurrection) and asked hym sayinge: Master, Moses bad, yf a man dye hauing no chyldren, that the brother marry his wyfe, and caste by frid vnto his brother. Where were with vs seuen brethren and the first maried and deceased without yssue & left his wyfe vnto his brother. A lyke wyse the second and the thirde euen vntill the seuenth. Last of all the woman dyed also. Now in the resurrection whose wyfe shall she be of the se-

uen? For all had her. Jesus answered & sayde vnto them * ye are deceyued and vnderstand not the scriptures, nor yet the power of God, for in the resurrection they neyther marry nor be gyue in mariage: but are as angels in heuē.

As touchinge the resurrection of the deyd: haue ye not red what is sayd vnto you of god whiche sayeth: * I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the deyd: but of the lyvinge. And when the people herde that, they were astonished at his doctrine.

* When the pharises had herde, howe he hadde stopped the Saduces mouthes, they drew together, and one of them a doctor of lawe, asked him a question, temptinge hym, & sayinge: Master whiche is the chiefe commandment in the law? Jesus sayde to hym: Thou shalt loue the Lorde thy God with all thyne herte, with all thy soule, & with all thy mynde. This is the first and the chiefe commandment. And the seconde lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these ii. commandmentes hange all the lawe & the prophetes.

Whyle the pharises were gathered together, Jesus asked them sayinge: What thinke ye of Christ? Whose sonne is he? They sayde vnto hym, The sonne of David. He sayd vnto them: How then doth David in spyte, call hym Lorde, sayinge: The Lorde sayd to my Lorde, sit on my ryghte hande. tyll I make thyn enemyes thy fote stoir. If David call him Lorde: howe is he then his sonne? And none coulde answer him agayne one worde: neyther durst anye frome that daye forth, aske him any mo questions.

Christe cryeth wo vnto the pharises scribes and hypocrites: and propheseth the destruction of Ierusalem.

CAPL. XXIII.

Then spake Jesus to the people, and to his disciples, sayinge: The scribes and pharises & yf in Moses saye. At threfoze whatsoeuer they byd you kepe, that kepe, and do: but after theu wykes do not: for they saye, and do not. For they bynde heuy burdenes and greuous to be borne, and laye them on mennes shouldeers: but they them selues will not moue them with their synger. All their wykes they do, to be sene of men. They set abroad their phylacteries, and make large borders on their garmentes, and loue to yf bypermoste at leashes, and to haue the these seares in the assemblies, & greeynges in the markettes, and to be called of men Rabbi.

But ye shall not sūre poure selues to be called Rabbi. For one is poure master, that is to wote Christ, and all ye are brethren. And call no man poure father vpon the earthe, for there is but one poure father, and he is in heauen. Be not called masters, for there is but one poure master, and he is Christ. Ye that is greatest amonge you, shalbe poure seruaunt. But whosoever exalteth hym selfe, shalbe humbled. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you scribes and pharises

* Mat. xii. b

* Exod. xii. b

Deut. vi. b
Ex. b.Leuitic. xix. b
Rom. xii. b.

A

* Col. iii. b
Hos. xii. b
is to teache,
not the
owne dyemes,
but the lawe
of god, pro-
mulgate by
Moses.

B

les, Hypocrites, because ye shut up the kyngdome of heauen before men: for ye poure selues go not in, nether suffer ye them that come to enter in.

Who be to you Scribes and Pharises, Hypocrites: because ye deuoure widows houses: and that vnder a colour of prayenge longe prayers, wherfore ye shall receaue the greater damnation.

Who be to you Scribes and Pharises, Hypocrites, which compass see and lande, to bring one into your beleife: and when he is brought ye make hym two folde moare the chyld of hell, then ye your selues are.

Who be vnto you blynde gydes, which say: Who so euer sweareth by the temple, it is nothinge: but who so euer sweareth by the gold of the temple, is bounde. Ye folles and blynde: whether is greater the golde or the temple that sanctifyeth the golde? And who so euer sweareth by the altar, it is nothinge: But whosoever sweareth by the offeringe that lyeth on the altar, is bounde. Ye folles and blynde: whether is greater the offeringe, or the altar which sanctifyeth the offeringe? Who so euer therfore sweareth by the altar, sweareth by it, and by all that there on is. And whosoever sweareth by the temple, sweareth by it and by hym that dwelleth therein. And he that sweareth by heauen, sweareth by the throne of God, and by hym that sitteth thereon.

Who be to you Scribes and Pharises, Hypocrites, which to tye mynt, anyle, and comyn, and leaue the waygher matters of the lawe vnto: iudgement, mercy, and faith. These ought ye to haue done, and not to leaue the other vndone. Ye blynde gydes which strayne out a gnat, and swalowe a camell.

Who be to you Scribes and Pharises, Hypocrites, which make cleane the veter syde of the cuppe, and of the platter: but within they are full of rauen and excrese: Thou blynde Pharise, cleanse first the inner side of the cup and platter, that the outersyde of them maye be cleane also.

Who be to you Scribes and Pharises, Hypocrites, for ye are lyke vnto paynted tombes which appeare beautiful outwardly: but are within full of dead bones, and of all filthynes. So also ye, outwardly ye appeare righteous vnto men, within, ye are full of hypocry and wickednes.

Who be vnto you Scribes and Pharises hypocrites: for ye buyde the tombes of the Prophetes, and garnyshe the sepulchres of the righteous, and saye: yf we hadde bene in the dayes of our fathers, we wold not haue bene parteners with them, in the blood of the Prophetes. So then ye be wytnesses of them which kille the Prophetes. Fulfill ye also the measure of your fathers. Ye serpentes and generation of vipers, howe shoulde ye escape the iudgement of hell?

Wherefore, beholde I sende you Prophetes, wyse men and scribes, of them some ye shall kill and crucifye: some ye shall scourge

in youre assemblies, and pursue from cytie to cytie, that vpon you maye come all the righteous bloude that was shed vpon the erthe, from the bloude of righteous Abel, vnto the bloude of Zachary, the sonne of Barachias, whome ye slew betwene the temple and the altar. Verily I saye vnto you, all these thinges shall lyght vpon this generation. Jerusalem, Jerusalem, which killest the Prophetes, and stonest them which are sent to thee: howe often wolde I haue gathered thy chyldren together, as the hen gathereth her chickens vnder her wynges, and ye wolde not: Beholde, your habitation shall be left vnto you desolate. For I saye to you, ye shall not see me hence forth, tyll that ye saye: blessed is he that cometh in the name of the Lord.

Christ sheweth his disciples the destruction of the temple: the tokens of the latter dayes: and warneth them to make for the world shall suddenly perishe.

C API. XXIII.

And Jesus went out and departed from the temple: and his disciples came to hym, to shew hym the buyldyng of the temple. Jesus sayde vnto them: se ye not all these thinges? Verily I saye vnto you: there shall not be here left one stone vpon another, that shall not be cast downe.

And as he sat vpon the mount Olmete, his disciples came vnto hym secretly, sayenge. Tell vs when these thinges shall be, and what signe shall be of thy comynge and of the ende of the world? And Jesus answered and sayde vnto them: Beware no man deceyue you. For many shall come in my name, sayenge: I am Christ: and shall deceyue many. Ye shall heare of warres, and tumours of warres: but se that ye be not troubled. For al must come to passe, but the ende is not yet. For nation shall ryle agaynst nation, and realme agaynst realme: there shall be pestilence, honger and earthquakes in all places. All these are the begynnynges of sorowes.

Then shall they put you to trouble, & shall kill you: and ye shall be hated of all nations, for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one the other. And many false prophetes shall aryse, and deceyue many. And because of the aboundance of wickednes, the charite of many shall ware colde. But he that endureth to the ende, shall be safe. And this glad tydinges of the kyngdome shall be preached in all the world, for a wytnes vnto all nations: and then shall the ende come.

When therfore ye shall see the abhominacion of desolation, spoken of by Daniel the prophete, standynge in the holy place: let hym that readeth it, vnderstande it. Then let them which be in Iurep, flee into the mountaynes. And hym which is on the house toppe, not come downe to set any thing out of his house: neither let hym which is in the feld, retorne backe to fetch his clothes. Who be in those dayes to women with chyld, and to them that geue sucke. But praye that your flight be not in the wynter, neyther on the Saboth daye.

daye. For then shall be great tribulation, such as was not from the begynnyng of the world to this tyme, nor shall be. And excepte those dayes shoulde be shortned, there shoulde no fleshe be saved: but for the chosens sake, those dayes shall be shortned.

Then yf any man shall saye vnto you: lo, here is Christ, or there is Christ: beleue it not. For there shall aryse false Christs, and false prophetes, and shall to great myracles and wonders. In so moche that yf it were possible euen the chosens persons shoulde be decceyued.

Take heede, I haue tolde you before. Wherfore yf they shall saye vnto you: Beholde he is in the wilderness, go not forth: beholde in the secret places, beleue not. For as the lightynge cometh out of the east, and shyneth in to the west: so shall the comynge of the sonne of man be. For whersoever a dead karke is euen thither will the eagles resorte. Forthwith after the tribulations of those dayes shall the sonne be darkened: & the mone shall not geue her light, and the starres shall fall from heauen, and the powers of heauen shall moue. And then shall appeare the sygne of the sonne of man in heauen. And then shall all the kynredes of the earth mourne, and they shall see the sonne of man come in the cloudes of heauen, with power and great gloire. And he shall sende his angels with the greates voyce of a trompette, and they shall gather together his chosens, from the iij. wyndes, and from the one ende of the world to the other.

Herne a parable of the figge tree: When his boughes are yet tender, and his leaues spronge, ye knowe that somer is nigh. So likewise, when ye se all these thynges, be ye sure that it is nere, euen at the doores. Verily I say vnto you, that this age shall not passe tyll all these be fulfilled. Heauen and earth shall passe, but my wordes shall not passe. But of that daye and houre knoweth no man no not the angels of heauen, but my father onely.

As the tyme of Noe was, so shall the comynge of the sonne of man be. For as they were in the dayes before the floude: eatynge and drynkyng, marrynge and gyuen in marriage, euen vnto the daye that Noe entred into the shyppe, and knewe of nothyng, tyll the floude came, and toke them all awaye, so shall also the comynge of the sonne of man be.

Then two shall be in the feld, the one is receyued, and the other refused. Two women greyned at the myl, the one is receyued, and the other refused. Make therfore, because ye knowe not what houre your master wil come of this be sure, that yf he household knowe what houre the thers wolde come: he wolde surely wathe, and not suffer his house to be broken vp. Therfore be ye also redy, for in the houre ye thinke not: the sonne of man cometh. Who is the faithfull seruant and wyse, who his master hath made ruler over his household to geue them meate in season: happy is that seruant whom his master (when he cometh) shall fynde so doynge. Verily I tell you, he shall make him ruler over all his goodes.

What yf the cupill seruante shall sleepe in his berde, my master sayeth, and begyn to smyte his selowes, yea to eat and to drynke with his dronken: the master of that seruante shall come in a daye when he lokech not for hym, & in an houre that he is not ware of, and shall beate him, and geue vnto his part with hypocrites. There shall be weppynge and gnawynge of teeth.

The ten virgins. The talentes deliuered to the seruantes: and of the generall iudgement.

C API. XXV.

Then the kyngdome of heauen shall be likened vnto ten virgins, which toke their lampes, & went to mete the bydegrome: fyue of them were soflyse, and fyue were wyse. The soflyse toke their lampes, but toke none oyle with them. But the wyse toke oyle with them in their vessels together with their lampes. Whyle the bydegrome tarped, all slombered and slepte, at mydnyght, a crye was made: beholde, the bydegrome cometh, go mete hym. Then all these virgins arose, and prepared their lampes. And the soflyse sayde to the wyse: Geue vs of your oyle for our lampes be out. But the wyse answered, sayenge: Not so, lest there be not ynough for vs and you: but go rather to them that sel and bye for your selues. And whyle they went to bye, the bydegrome came: and they that were redy, went in with hym to the wedding and the gate was shut vp. Afterwardes came also the other virgins, sayenge: Lord, Lord, open to vs. But he answered, and sayde. Verily I tell you: I knowe you not. Watch therfore: for ye knowe neyther the daye, nor yet the houre, when the sonne of man shall come.

For lyke as a certayne man redy to take his iourney to a straunge country, called his seruantes, and deliuered to them his goodes. And vnto one he gaut. v. talentes, to an other. ij. and to an other one: to eury man after his habylite, and forthwith departed.

Then he that hadde receyued the fyue talentes, wente and bestowed them, and made o-ther fyue talentes. Likewise he that receyued two, gayned other two. But he that receyued the one talent, went and dygged a pye in the earth, and hyd his masters money. After a longe season, the Lord of those seruantes came and reckened with them. Then came he that receyued fyue talentes, and brought o-ther fyue talentes, sayenge: Master, thou deliueredst vnto me fyue talentes: beholde, I haue gayned with them fyue talentes moore.

His master sayde vnto hym: Oh good seruant and faithfull. Thou hast bene faithfull in lytell, I will make the ruler over moche: entree into thy masters ioye. Also he that receyued two talentes, came and sayde: Master thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes with them. And his master sayde vnto hym: Oh good seruant and faithfull. Thou hast bene faithfull in lytell, I will make the ruler over moche entree into thy masters ioye.

Then

* Mathew 23.13. Luke 11.4. Luke 12.1. Luke 12.2. Luke 12.3. Luke 12.4. Luke 12.5. Luke 12.6. Luke 12.7. Luke 12.8. Luke 12.9. Luke 12.10. Luke 12.11. Luke 12.12. Luke 12.13. Luke 12.14. Luke 12.15. Luke 12.16. Luke 12.17. Luke 12.18. Luke 12.19. Luke 12.20. Luke 12.21. Luke 12.22. Luke 12.23. Luke 12.24. Luke 12.25. Luke 12.26. Luke 12.27. Luke 12.28. Luke 12.29. Luke 12.30. Luke 12.31. Luke 12.32. Luke 12.33. Luke 12.34. Luke 12.35. Luke 12.36. Luke 12.37. Luke 12.38. Luke 12.39. Luke 12.40. Luke 12.41. Luke 12.42. Luke 12.43. Luke 12.44. Luke 12.45. Luke 12.46. Luke 12.47. Luke 12.48. Luke 12.49. Luke 12.50. Luke 12.51. Luke 12.52. Luke 12.53. Luke 12.54. Luke 12.55. Luke 12.56. Luke 12.57. Luke 12.58. Luke 12.59. Luke 12.60. Luke 12.61. Luke 12.62. Luke 12.63. Luke 12.64. Luke 12.65. Luke 12.66. Luke 12.67. Luke 12.68. Luke 12.69. Luke 12.70. Luke 12.71. Luke 12.72. Luke 12.73. Luke 12.74. Luke 12.75. Luke 12.76. Luke 12.77. Luke 12.78. Luke 12.79. Luke 12.80. Luke 12.81. 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Luke 22.14. Luke

Then he whiche hadde receyved the one talente, came and sayde: My lord, I considered that thou arte an hardy man, reppynge where thou sowdest not, and gathering where thou drawest not, and was therfore assayde, and wente and hyd the talent in the earthe: Beholde, thou haste thyne owne. His master answered and sayde unto hym: thou evyll servaunte, and slowthfull, thou knewest that I receyve where I sowed not, and gather where I drawed not: thou oughtest therfore to have put my money to the exchaungers, and then at my coming, I woulde have receyved myne owne, with gaynes. Take therfore the talent frome hym, and geve it unto hym which hath ten talentes. For unto every one that hath it, shalbe given, and he shall have abundaunce, and frome hym that hath not, shall be taken awaye, even that he hath. And caste that unprofitable servaunte, into viter berkenesse: There shall be weppynge, and gnawynge of teeth.

When the sonne of man cometh in his gloire, and all the holy angels with hym, the shall he set upon the seate of his gloire, and before hym shalbe gathered all nacjons. And he shall parte them one frome another, as a shepheard doth the shepe frome the gootes. And he shall set the shepe on his ryghte hande, and the gootes on the left. Then shall the kyng saye to them on his ryghte hande: Come ye blessed chyldren of my father, inheret the kyngdome prepared for you, frome the begynnyng of the worlde. For I hongred, and ye gaue me meate. I thirsted, and ye gaue me drynke. I was a straunger, and ye lodged me. I was naked, and ye clothed me. I was sicke and ye vspiced me. I was in pylson, and ye came unto me. Then shall the ryghteous answer hym, sayenge: Lord, when sawe we the an hongred, and fed the? or a thurst, and gaue the drynke? When sawe we the a straunger, and lodged the? Or naked, and clothed the? Or when sawe we the sicke, or in pylson, and came unto the? And the kyng shall answer and saye unto them: Certes I saye unto you: in as moche as ye have done it unto one of the least of these my brethren, ye have done it to me.

Then shall the kyng saye unto them on his left hande: departe frome me ye curled, into everlastynge fyre: whiche is prepared for the devyll and his aunghels. For I hongred, and ye gaue me no meate. I thirsted, and ye gaue me no drynke. I was a straunger, and ye lodged me not. I was naked, and ye clothed me not. I was sicke, and in pylson, and ye vspiced me not.

Then shall they also answer him, sayenge: Lord, when sawe we the an hongred, or a thurst, or a straunger, or naked, or sicke, or in pylson, and dyd not myghter unto the? Then shall he answer them, and saye: Certes I saye unto you, in as moche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into everlastynge payne: & the ryghteous into lyfe everlastynge.

The

The Magdalene anoynteth Christ. They cate the Passover, and the supper of the Lord. Judas betrayeth hym. Peter denyeth hym. Christ is accused by false witness. Peter denyeth hym.

CAP. XXVI.

And it came to passe, when Jesus hadde ended all thesayenges, he sayde unto his disciples: Ye knowe that after two dayes shall be Easter, and the sonne of man shall be delivred to be naped to the crosse. Then assembled the chief prestes and the scribes, and the elders of the people to the palace of the hyghe prest, called Cayphas, & toke counsell, howe they myghte take Jesus by gyle, and kyll hym. But they sayde, not on the feastfull daye, leaſt any arouse arise in the people.

When Jesus was in Bethanye, in the house of Simon the leper, there came unto hym a woman, whiche had an alabaſter boxe of precyous oynement, and powred it on his heode, as he sat at the boure. When his disciples sawe that, they dysdained, sayenge: What neede this waste? This oynement myghte have bene sold for much money, & geve to the poore. When Jesus understood that, he sayde unto them: Why trouble ye the woman? She hath wrought a good worke upon me. For ye have poore folke alwayes with you, but me have ye not alwayes. For where as this woman hath cast this oynement on my body, she dyd it to burye me with. Certes I saye unto you, where so ever this Gospell shalbe preached throughout the hole worlde, there shall also this that she hath done be told for a remembrance of her.

Then one of the twelve, called Judas Iscariot, went unto the chief prestes, & sayde: What will ye geve me, & I will delivere hym unto you? And they appointed unto him thirty peces of silver. And frome that tyme he sought oportunitie to betraye hym.

The first daye of swete byerd, the disciples came to Jesus, sayenge unto him: where wilt thou we prepare for to eat the passover? And he sayde: go into the cytie, to such a man and saye to him, the master sayeth my tyme is at hande, I will kepe myne Easter at thy house with my disciples. And the disciples did as Jesus had appoynted them, and made ready the Easterlambe.

When the even was come he late to hym with the xij. And as they dyd eate, he sayde: Certes I saye unto you, one of you shall betraye me. And they were dreyf sorrowfull, and began every one of them to saye unto hym: is it I master? He answered and sayde: he that hath drypped his hande with me in the dysche, the same shall betraye me. The sonne of man goeth as it is wyrtten of hym: but wo be to that man, by whome the sonne of man is betrayed. It hadde bene good for that man, if he hadde never bene borne. Then Judas whiche betrayed hym, answered and sayde: is it I master? He sayde unto hym: Thou haste sayde. Whyle they dyd eate, Jesus toke bread

and when he hadde given thankes, brake it, and gaue it to the disciples, and sayde: Take eate, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: drynke of it every one. For this is my bloude of the newe covenant whiche shalbe for many, to the forgiveness of synnes. I saye unto you: I will not drynke henceforth of this frute of the vyne till that daye, when I shall drynke it newe with you in my fathers kyngdome.

And when they hadde given prayes, they went oute into mounte Olivete. Then sayde Jesus unto them: all ye shall be offended by me this nyght. For it is wyrtten: I will smyte the shepheard, and the shepe of the flocke shal be scattered abrode. But after I am tyen agayne, I will go before you into Galilee. Peter answered, and sayde unto hym: though he all men shoulde be offended by the, yet wolde I never be offended. Jesus sayde unto hym: Certes I saye unto the, that this same nyght before the cocke crow, thou shalt deny me thrise. Peter sayde unto hym: If I shoulde dye with the, yet wolde I not deny the. Akynghe also sayde all the disciples.

Then wente Jesus with them into a place called Gethsemane, and sayde unto his disciples, yet ye here, whyle I go and praye ponder. And he toke with him peter and the two sonnes of Zebede, and began to waxe sorrowfull, and to be in an agonye. Then sayde Jesus unto them: my soule is heavy even unto the deeth. Tary ye here, and watche with me. And he went a lytell forth, and fell flat on his face, and prayed, sayenge: My father, if it be possible, let this cuppe passe frome me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples, and founde them a slepe, and sayde to Peter: What, myghte ye not watche with me one houre? Watche: and praye that ye fall not into temptation. The spyle is prompte, but the fleshe is weak.

He wente forth the ones agayne, and prayed, sayenge: My father, if this cup can not passe awaye frome me, but that I drynke of it, thy will be done. And he came, and founde them a slepe agayne. For their eyes were heavy. And he left them and went agayne, and prayed & sweate synde, sayenge the same wordes. Then came he to his disciples, and sayde unto them: Slepe henceforth, and take your rest. Behold the houre is at hande, and the sonne of man is betrayed into the handes of synners. Wyle, let us be goyng: beholde, he is at hande that betrayeth me. Whyle he yet spake: lo, Judas one of the xij. came, and with him a great multitude with swordes and staves, sent from the chiefe prestes, and elders of the people.

And he that betrayed hym, hadde given a token, sayenge: Whosoever I kysse, that same is he, lase handes on hym. And forthwith he came to Jesus, and sayde, havyll after: and kysed hym. And Jesus sayde unto hym: send wherfore arte thou come. Then came they, & lase handes on Jesus, and toke hym.

And beholde, one of them which were with Jesus, stretched out his hande, and dyde his

sworde, and stroke a servaunte of the hyghe prest, and smote of his eare. Then sayde Jesus unto hym: put up thy swerde into his place. For all that take the swerde, shal perishe with the swerde. Either chynketh thou that I can not nowe praye to my father, and he shall geve me mo then xij. Legions of angels? But howe then shoulde the scriptures be fulfilled: that so it oughte to be. The same tyme sayde Jesus to the multitude: ye be come out as unto a theif, with swordes and staves for to take me. I sate dayly teachynge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the prophetes myght be fulfilled. Then all the disciples forsoke hym and fled. And they toke Jesus and led hym to Cayphas the chief Prest, where the scribes and elders were assembled. Peter folowed hym a farr off, unto the hyghe prestes palace: and went in, and late with the servauntes to se the ende.

The chiefe prestes and elders, and all the concile, soughte false witness agayn Jesus, to put him to deeth, but founde none: in so moche that when many false wytnesses came, yet founde they none. At last came two false wytnesses, and sayde: This man sayde: I can beswore the temple of God, and buyde it agayne in thye dayes. And the chiefe Preste arose, and sayde to hym: answerst thou nothinge? How is it that these beare witness agaynste the? But Jesus helde his tongue. And the chiefe Preste answered, and sayde to hym: I conjure thee in the name of the living God, that thou tell us, whether thou be Christ the sonne of God. Jesus sayde to hym: thou hast sayde. Nevertheless I say unto you: hereafter shal ye se the sonne of man sittynge on the ryghte hande of power, and come in the cloudes of the heaven.

When the chiefe Preste rent his clothes, sayenge: he hath blasphemed: what neede we any mo wytnesses? Beholde, now ye have heard his blasphemie: what thinke ye? They answered and sayde: he is guilty of death. Then spat they in his face and buffeted hym with fyſtes. And other more hym with the palme of their handes on the face, sayenge: Prophecie unto us thou Christ, who is he that smote the?

Peter late without in the palace. And a dāsell came to him, sayenge: Thou also wert with Jesus of Galilee: but he denyed before them all sayenge: I wote not what thou sayst. When he was gone oute into the porche, another wenche latre hym, and sayde unto them that were there. This ielow was also with Jesus of Nazareth. And agayne he denyed with an othe, I knowe not the man. And after a whyle came unto hym they that stood by and sayde unto Peter: Surely thou arte one of them, for thy speache betrayeth the. Then began he to curle and to sweare, that he knew not the man. And by and by the cocke crew. And peter remembred the wordes of Jesus, whiche sayde unto him: before the cocke crow, thou shalt deny me thrise: and went out at the wynd and wept bitterly.

Gene. ix. a
John. xviii. b

Mat. xiii. d
Psal. xli. xlii.

Mat. xlii. f
Luce. xxi. c
John. xviii. b

Mat. xlii. g
Luce. xxi. g

Mat. xlii. g
Luce. xxi. f

Mat. xlii. g
Luce. xxi. f
John. xviii. c

Chap.

Christ is deliuered vnto Pilate. Judas hangeth himselfe. Christ is crucified among theues. He dyeth and is buried. watchmen kepe the graue.

CAP. XXVII.

Mar. xv. a. Luke. xxiii. a. When the morninge was come, * all the chiefe prestes, and the elders of the people helde a counsaile agaynst Iesus, to put hym to deathe, and brought hym bounde, and deliuered hym vnto Pontius Pilate the deputie.

Then when Judas whiche betrayed hym, sawe that he was condemned, he repented hym selfe, and broughe agayne the xxx. plates of syluer to the chiefe prestes and elders, sayenge: I haue sinned betrapenge the synners bloude. And they sayde: what is that to vs? Se thou to that. And he caste downe the syluer plates, in the temple, and departed, and went and hounge hym selfe.

And the chiefe prestes toke the syluer plates and sayde: It is not lawfull to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with them a potters felde, to bury straungers in.

Jer. xxxii. b. Zach. xiii. c.

Wherfore that felde is called a felde of blood, tyll this daye. When was fulfilled, that was spoken by Ieremye the prophete, sayenge.

And they toke thirtie syluer plates, the pryce of hym that was valued, whiche they bought of the chyldren of Israel, and they gaue the same for the potters felde, as the Worde appoynted me. * Iesus stode before the deputie: and the deputie asked hym, sayenge: Arte thou the kynge of the Iues: Iesus sayde vnto hym.

Thou sayest. And when he was accused of the chiefe prestes, and elders, he answered nothinge. Then sayde Pilate vnto hym: Dearest thou not, howe many thynges they laye agaynst the? And he answered hym to neuer a worde: in so moche that the deputie merueled greatly.

At that tyme, the deputie was wont to deliuer vnto the people a prysoner, whom they wolde desyre. He had then a notable prysoner called Barabas. And when they were gathered together, Pilate sayde vnto them: * Whether wyll ye that I gyue loofe vnto you Barabas or Iesus whiche is called Christus? For he knewe well, that for enyng they hadde deliuered hym.

When he was set to wone to geue iugement his wyfe sent to hym, sayenge: Haue thou nothinge to do with that iuste man. For I haue suffered many thynges this daye in a dreame, aboute hym. But the chiefe prestes and elders hadde perswaded the people, that they shoulde aske Barabas, and woulde deliuer Iesus. Then the deputie answered and sayde vnto them: whether of the twayne wyll ye that I let loofe vnto you? And they sayde, Barabas. Pilate sayde vnto them: what shall I do then with Iesus, whiche is called Christus? They all sayde to hym: let hym be crucified. Then sayde the deputie: What euill hath he done? And they cried the more, sayenge: Let hym be crucified. When Pilate sawe that he

preuayled nothinge, but that more busynesse was made, he toke water, and washed his handes before the people, sayenge: I am innocent of the bloude of this iuste person, as ye saye you. Then answered all the people, and sayde: his bloude be on vs, and on our chyldren. Then let he Barabas loofe vnto them and scourged Iesus, and deliuered hym to be crucified.

Then the souldiours of the deputie toke Iesus vnto the comune hall; and gartered vnto hym all the compagne. And they streypt hym and put on hym a purpyle robe, and plated a crowne of thornes and put vpon his hed and a reede in his ryghte hande: and bowed their knees before hym, and mocked hym, sayenge: Kynge of Iewes: and spetted vpon hym, and toke the reede, and smote hym on the heed.

And when they hadde mocked hym, they toke the robe of hym agayne, & put his owne rayment on hym, and led hym awaye to crucifye hym. And as they came out, they founde a man of Cyren, named Simon: hym they compelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to saye, a place of dead mens skulles) they gaue hym vynes to drynke, mingled with gall. And when he had tasted thereof, he wold not drynke.

When they hadde crucified hym, they parted his garmentes, and dyd cast lottes: to fulfill that was spoken by the prophete. * They deuyned my garmentes amonge them: and vpon my vesture dyd caste lottes. And they sat and watched hym there, and they set vpon ouer his hed the cause of his deathe myten. This is Iesus the kynge of the Iewes. * And there were two theues crucified with hym, one on the ryghte hande, and another on the lyfte.

They that passed by, crucified hym, wagginge their heddes, and sayenge: Thou that destroyest the temple of God, and buyddest it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Lykewys also the hygh prestes mockenge hym, with the scribes and elders, sayde: He saued other, hym selfe he can not saue. If he be the kynge of Israel: let hym nowe come downe from the crosse, and we wyll beleue hym. He trusted in God, let hym deliuer hym nowe, if he wyll haue hym: for he sayde, I am the sonne of God. That same also the theues, whiche were crucified with hym, said in his teeth.

Frome the syxtie houre was there darkness ouer all the lande vnto the nyght houre. And aboute the nyght houre, Iesus cryed with a loude voyce, sayenge: Eli Eli lama sabachani. That is to saye: * my God, my God, why hast thou forsaken me? Some of them that stode there, when they herde that, sayde, this man calleth for Helij. And forthwith one of them ran and toke a sponge, and fylled it full of vynes, and put it on a reede, and gaue him to drynke. Other sayde, let be: let vs se whether Helij wyll come, and deliuer hym. Iesus

cryed agayne with a loude voyce and yelbode vnto the ghooste.

And beholde the * bayle of the temple dyd rattle in twayne, frome the hyghesse to the lowesse, and the earthe dyd quake, and the stonnes dyd rent, and graues dyd open: and the bodies of many sayntes whiche slepte, arose, and came out of the graues after his resurrection, and came into the holy cite, and appeared vnto many. * When the Centurion, and they that were with hym watchinge Iesus, sawe the earthe quake, and those thynges whiche happened, they feared greatly, sayenge. Truly this was the sonne of God.

* And many women were there, beholding hym a farr off, whiche folowed Iesus frome Galile, myrrouringe vnto hym. Amonge whiche was Mary Magdalen, and Mary the mother of Iames and Ioses, and the mother of Zebedes chyldren.

* When the euen was come, there came a myghty man of Atamathia named Ioseph, whiche man also was Iesus discipule. He went to Pilate and craved the bodye of Iesus. Then Pilate commaunded the bodye to be deliuered. And Ioseph toke the bodye, and wrapped it in a clene linnen clothe, and put it in his newe tombe, whiche he hadde brouen oute, euen in the rocke, and rolled a greete stonne to the wyche of the sepulchre, and departed. And there was

* Mary Magdalene, & the other Mary, sittinge ouer agaynst the sepulchre. The nexte daye, that folowed the daye of preparinge the Sabbath, the hygh prestes and pharises gathered them selues to Pilate, and sayde: Sir, we remember, that this deceyter sayde whyle he was yet aliue. After thre dayes, I shall arise agayne. Commaunde therfore that the sepulchre be made sure tyll the thirde daye, lest his discipules come and steale hym awaye, and saye vnto the people, he is risen frome deathe and the laste creature be worse then the firste. Pilate sayde vnto them. Ye haue a watche: so, and make it as sure as ye can. And they went and made the sepulchre sure with watchmen, and sealed the stonne. R

The resurrection of Christe. The hye prestes put the souldiers money to saye that Christe was stolen out of his graue. Christe appeareth to his disciples / and sendeth them to preache and to baptize.

CAP. XXVIII.

* At the renewinge of the Sabbath dayes, which cometh vnto one of the Sabbothes Mary Magdalene and the other Mary, came to se the sepulchre.

And beholde there was a great earth quake. For an aungell of the Lorde descended frome heauen, and came and rolled backe the stonne frome the wyche, and satte vpon it. His countenance was lyke lightynge, and his raiment whyte as snowe. And so for feare of hym the keepers were asstonied, and were as deed.

* The aungell answered and sayde to the women, feare ye not. I knowe that ye see Iesus whiche was crucified: he is not here: he

is risen as he sayde. Come, and se the place where the Lorde was put: and god quickely, and telle his disciples, that he is risen frome deathe. And beholde, he goeth before you into Galile, there ye shall se hym. No I haue tolde you. R

* And they departed quickly frome the sepulchre with feare and greete ioye: and ran to tell his disciples. And as they went to tell his disciples: beholde Iesus met them, sayenge: All halle. And they came and helde hym by the fete, and worshipped hym. Then sayde Iesus vnto them: We not afraid. Go and tell my brethren, that they go into Galile, and there shall they se me. When they were gone: Beholde, some of the keepers came into the cite, and shewed vnto the hygh prestes, all the thynges that were happened. And they gathered them together with the elders, and toke counsell, and gaue large money vnto the souldiours, sayenge: Say that his disciples came by nyght, and stole hym awaye whyle ye slept. And yf this come to the rulers eares, we will appeale hym, and saue you harmelesse. And they toke the money, and dyd as they were taughte. And this sayenge is nolyd amonge the Iewes vnto this daye. R

* Then the xx. disciples went awaye in to Galile, into a mountayne, where Iesus had appoynted them. And when they sawe hym, they * worshipped hym. But some of them doubted. And Iesus came and spake vnto the sayenge. All power is gyuen vnto me in heauen, and in earth. Go therfore and teache all nacions, baptizinge them, in the name of the father, and the sonne, and the holy ghoost: Teache

the
the
to obserue all thynges, what so euer
I commaunded you. And lo, I
am with you alwaye,
euen vntill the
ende of
the
worlde. R

Here endeth the Gospell
after S. Ma-
theu.
(?)

C

And he called James the sonne of Zebede and John James brother, and gave them Sonar-
gus to name, which is to saye, the sonnes of
thunder. And Andrew, and Philip, & Bar-
tholomew, and Nathanael, and Thomas, & Ja-
mes the sonne of Alphae, and Thaddaeus, and
Symon of Cana, and Judas Iscariot, whiche
also betrayed hym.

Math. xiii.
Luke. xix.

And they came unto house, and the people
assembled together agayne, so greatly that
they had not leysur so moche as to cate bled.
And when they that longed unto him herde of
it, they went out to laye handes on him. For
they thought he had bene desyre him selfe. *
And the Scribes which came from Ierusalem,
sayde: He hath Beelzebub, and by the power
of the chiefe deuyll, casteth oute deuylls. And
he called them vnto hym, and sayde vnto the
in similitudes.

How can Satan hye out Satan? For yf
a realme be deuicid against it selfe, that real-
me can not endure. Or yf a house be deuicid
against it selfe, that house can not continue:
So yf Satan clyeth against hym selfe and be-
trayed, he can not continue but is at an ende.
No man can entre into a stronge mans house
and take awaye his gooddes, ones he fynde
hynde that stronge man, and then spoyle his
house. Verely I say vnto you, all synnes shal
be forgiven vnto mens chyldren and blasphem-
y wherewith they blaspheme. But he that *
blasphemeth the holy goost, shall neuer haue
forgyuenes: but is in danger of eternall da-
nation: because they sayde, he had an vnclene
spete. Then came his mother and his bryther
and stode withoute, and sent vnto hym & cal-
led hym. And the people saye aboute hym, and
sayde vnto hym: Behold thy mother and thy
* brytheren seke for the without. And he aun-
swered them sayenge: Who is my mother &
my brytheren? And he looked rounde aboute
on his disciples, whiche sate in compasse aboute
him and sayde: Beholde my mother & my brie-
theren. For who so wille with the will of God,
he is my brother, my sister and mother.

Math. xiii.
Luke. xix.

Gene. xiii.
Math. xiii.
Luke. xix.

The parable of the sower. Ch. xiii. folieth the tem-
per of the see, which obeyed hym.

CAP. III.

And he began agayne to teach by the
see syde. And there gathered together
vnto hym moche people, so greatly that
he entered into a shyp, and sate in the see, and
all the people was by the see syde on the shore.
And he taughte them many thynges in para-
bles, and sayde vnto them in his doctrine.
Wherke: behold, there went out a sower to
sowe. And it fortuned as he sowed, some fell
by the waye syde, and the sowles of the ayre
came and deuoured it vp. Some fell on the ston-
ny grounde, where it had not moche erth: and
by and by sprange vp, because it had not depth
of earthe: but as sone as the sonne was vp, it
canght brent, and because it had not rotyng,
wyddzed awaye.

And some fell amonge the thornes, and the

thornes grew by, and choked it, so that it
gaue no frute. And some fell vpon good ground
and byd yelde frute that spronge and grew, &
brought forth: some threty folde, some fyfte
folde, and some an hundred folde. And he sayd
vnto them: he that hath eares to heare, let
him heare. *

And when he was alone, they that were a-
boute hym with the twelue, asked him of the
parable. And he sayde vnto them. To you is
it given to knowe the mystrye of the kyng-
dome of God. But vnto them that are with-
out, shall all thynges be done in parables: that
when they se, they shall se, and not discerne:
and when they heare, they shall heare, and not
vnderstande: leste at any tyme they shoulde
tourne, and their synnes shoulde be forgyuen
them. And he sayde vnto them: Percyue ye
not this parable? and how ye shall vnderstand
all other parables.

The sower soweth the worde. And they that
are by the wayes syde, where the worde is so-
wen, are they to whome allone as they haue
herde it, Satan cometh immediately, and
taketh awaye the worde that was sown in
theyr hertes. And yke wyse they that are so-
wen on the stony grounde, are they: whiche
when they haue herde the worde, forthwith
receyue it with gladnes, yet haue no rotes in
their selues, and so endure but a tyme: and a-
non as trouble and persecution ariseth to the
wordes sake, they fall immediatly. And they
that are sown amonge the thornes, are such
as heare the worde, and the care of this worlde
and the dysceyfulnes of riches, and the lures
of other thynges entre in & chooke the worde,
and it is made vnfertill. And those that were
sown in good grounde, are they that heare
the worde and receyue it, and bynges forth
frute, some threty folde, some fyfte folde, some
an hundred folde.

And he sayd vnto them: is the candle lych-
ted to be put vnder a bushell, or vnder the ta-
ble, and not rather to be put on a candlestyk?
For there is nothyng so pseyue that shall not
be opened, neyther so secrete, but that it shall
come abrode. Yf any man haue eares to heare,
let hym heare. And he sayde vnto them: take
hede what ye heare. With what measure ye
mete, with the same shall it be measured vnto
you again. And vnto you that heare, shall more
be gyuen. For * vnto hym that hath, shall it
be gyuen: and from him that hath not, shall be
taken awaye, euen that he hath.

And he sayde: so is the kyngdome of God,
as yf a man shoulde sowe seed in the grounde,
and shoulde sleepe, and ryle vp nyght and daye:
and the seede shoulde sprynge and growe vp, he
not ware. For the earthe byngeth forth frute
of her selfe: first the blade, then the eares, af-
ter that full coyne in the eares. And as sone as
the frute is brought forth, anone he putteth to
the spikell, because the heruest is come.

And he sayde: Where vnto shall we liken
the kyngdome of God? or with what para-
ble shall we compare it? It is lyke a grain of
mustardseed, whiche when it is sown in the
erth, is the lest of all seedes that be in y^e erth:
but

but after that it is sown, it groweth vp, and
is greater of all herbes: and beareth greate
branches, so that the sowles of the ayre may
dwel vnder the shadowe of it.

And with manye such similitudes he pre-
ached the word vnto them, after as they might
heare it. And without similitude spake he no-
thyng vnto them. But when they were a part
deyrouned all thynges to his disciples. And
the same daye when euen was come, he sayde
vnto them: Let vs passe ouer vnto the other
syde. And they lette the people, and toke hym
euen as he was in the shyppe. And there were
also with hym other shyppes.

And there arose a great storme of wynde, &
dashed the waues into the shyppe, so that it
was full. And he was in the sterne a slepe on a
pillowe. And they awoke him, and sayde to
him: Master, carest thou not that we perishe?
And he rose vp, and rebuked the wynde, and
sayd vnto the see: peace be still. And the wynde
alayed, and there folowed a great calme. And
he sayde vnto them: Why are ye so feacfull?
Howe is it that ye haue no fapthe? And they
feared exceedingly, and sayde one to another
what telowe is this? For both wynde and see
obeye hym.

He deliuereth the possesed frome the vnclene
spete: the woman from the bloudy flue: and ray-
seth the captaynes daughter.

CAP. V.

And they came ouer to the other syde
of the see, into the countrey of the Ga-
dalenees. And when he was come out
of the shyppe, there met hym out of the graues
a man possesed of an vnclene spete, whiche
had his abydinge amonge the graues. And no
man coulde hynde him: no nor with cheynes,
because that when he was often bounde with
fytters and cheynes, he plucked the cyrnes a
lunde, and brake the fytters in peces. Neither
coude any man tame him. And alwayes both
nyght and daye he cryed in the mountaynes,
and in the graues, and bet hym selfe with sto-
nes. When he had spyed Iesus a farr off, he
ran and worshypped hym, and cryed with a
loude voyce, and sayde: What haue I to do
with the Iesus the sonne of the moste hyghell
God? I requyre the in the name of God that
thou toiment me not. For he had sayde vnto
him: Come out of the man thou soule spete.
And he asked hym: What is thy name? and he
answered sayenge: My name is Legion, for
we are many. And he prayed him instantly,
that he woulde not sende them awaye, oute of
the countrey.

And there was nygh vnto the mountaynes
a great herde of swyne feedinge, and al the de-
uils besought him sayenge: sende vs into the
herde of swyne, that we maye enter into the
And anone Iesus gaue theym leaue. And the
vnclene spites went out and entered into the
swyne. And the herde scattered, and ran hed-
linge in to the see. Ther were aboute. ii. M.
swyne, and they were drowned in the see. And
the swyne herdes fled, and tolde it in the cite
and in the countrey. And they came oute for

to se what had happened: and came to Iesus
and sawe hym that was vexed with the fende
and had the Legion, syt, both clothed, and in
his right mynde, and were afrayed. And they
that sawe it tolde them, howe it had happe-
ned to hym that was possesed with the deuyl
and also of the swyne. * And they beganne to
praye hym, that he woulde departe frome their
cotes. * And when he was come into the
shyp, he that had the deuyl, prayed hym that
he myght be with him. Howe be it Iesus wold
not suffer hym, but sayde vnto hym: go home
to thyne house, and to thy frends, and tellye
them what greate thynges the Lorde hath
done vnto the, and howe he hadde compassion
on the. And he departed, and began to pub-
lyshe in the ten cyties, what greate thynges
Iesus hadde done vnto hym, and all men did
merueille.

Math. xiii.
Luke. xix.

And when Iesus was come ouer agayne by
shyp vnto the other syde, moche people gather-
ed to hym, and he was nygh vnto the see. *
And beholde, there came one of the rulers of
the Synagoge, whose name was Jairus: and
when he sawe hym, he fell downe at his fete, &
besought hym greatly sayenge: my daughter
is dead, at poynt of deathe. I wolde thou woul-
dest come, and laye thy hande on her, that she
myght be safe, and lyue. And he wente with
hym, and moche people folowed hym, & thyn-
ged hym.

Math. x.
Luke. viii.
Jairus.

And there was a certayne woman, whiche
was dycaled of an flue of bloud. xi. yeres,
and had suffred many thynges of many phy-
sicians, and had spent all she had, and felt none
amendement at al, but waxed worse & worse.
When she had herde of Iesus: she came into
the preace behynde hym, and touched his gar-
ment. For she thought: yf I may but touche
his clothes I shall be hyle. And forthwith her
fountayne of bloud was dryed vp, & she felle
in her body, that she was healed of the plage.

And Iesus immediatly felt in hym selfe, the
vertue that went out of hym, and turned hym
rounde aboute in the preace, and sayde: who
touched my clothes? And his disciples sayde
vnto hym: seyst thou the people thynt the, and
yet askest, who byd touche me? And he looked
rounde aboute, to se her that hadde done that
thyng. The woman feared and trembled (for
she knewe what was done in her,) & she came
and fell downe before hym, and tolde him the
hole trouthe. And he sayde to her: Daughter,
thy faith hath made the hyle: go in peace, and
be hyle of thy plage.

* Whyle he yet spake, there came frome
ruler of the Synagoges house, certayne whi-
che sayde: thy daughter is dea: Why dysca-
lest thou the Master any further? Allone as
Iesus herde that woide spoken, he sayde vnto
the ruler of the Synagoge: be not afrayed,
onely beleue. And he suffered no man to folow
hym, more then peter and James, and John
the brother of James. * And he came vnto the
house of the ruler of the Synagoge, and sawe
the monnyng: and them that wept & wail-
ed greatly, and went in, and sayd vnto them
Why make ye this a do, & wepe? The mayde
is not

Math. ix.
Luke. viii.

Math. ix.
Luke. viii.

is not dead, but sleepeth. And they laugh him to scorn. Then he put them all out, and took the father and the mother of the mayde, and the that were with him, and entered in where the mayde laye, & took the mayde by the hande and sayde vnto her: Tabitha, cumi: which is by interpretation: mayde, I saye vnto the, arise. And straight the mayde arose, and went on her feet. For she was of the age of twelue yeres. And they were astonied at it out of measure. And he charged them straightly that no man shoulde knowe of it, and commaunded to geue her meate.

¶ Chyrlie sendeth his Apostles to heale them that were diseased. Of Iohn and Herode. Of the. ii. lours and. ii. fiftes. And of the walkyng on the see.

C A P I.

V I.

And he departed thence, and came in to his owne countrey, and his disciples folowed hym. And when the Sabbath daye was come, he began to teache in the synagoge. And many that heede hym were astonied, and sayde: From whence hath he all these thynges? and what wysdome is this that is geuen vnto hym: and such bectues that are wrought by his handes? Is not this that carpenter, Maryes sonne & the brother of James and Ioses and of Iuda and Simon? and are not his sisters here with vs? And they were offended by hym. And Iesus sayde vnto them: A prophete is not despyed, but in his owne countrey, and amonge his owne kynne, and amonge them that are of the same howsholde. And he couide there shewe no myracles, but layde his handes vpon a fewe sicke folkes, and healed them, and he merueyled at their vnderstandyng.

¶ And he went about by the townes that lay on euery syde, teaching. And he called the. xii. and began to sende them, two and two, and gaue them power ouer vncleane spytes. And commaunded them, that they shoulde take nothinge vnto their journey, save a rodde only, neptier scrippe, neptier dyd, neptier money in their pourses, but shoulde be shod with sandals. And that they shoulde not put on two cootes. And he sayde vnto them: Where so euer ye entre into an house, there abyde till ye departe thence. And whosoever shall not receyue you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wytnesse vnto them. I saye verely vnto you, it shalbe easer for Zorome & Gomorre at the daye of iudgement, then for that cytie. And they went oute and preached, that they shoulde repent: and they cast out many dyables. And they annoynted many that were sicke, with oyle, and healed them.

¶ And kynge Herode herde of hym (for his name was spreade abrode) & sayde: Iohn Baptistis is risen agayne frome deathe, and therefore myracles are wrought by hym. Other sayd it is Eliphas: and some sayd: it is a prophet, or as one of the prophetes. But when Herode herde of him, he sayd: it is Iohn whiche I beheaded, he is risen frome deathe agayne.

¶ For Herode him selfe had sent forth, & had taken Iohn, and bounde him, and cast him into pylson for Herodias sake, whiche was his brother Philippos wyfe. For he had maryed her. For Iohn sayde vnto Herode: It is not lawfull for the to haue the wyf of thy brother. Herodias sayde wyfe for hym, and wold haue kylled him, but she couide not. For Herode feared Iohn, knowinge that he was a wise man and an holy: and gaue hym eueryng: & hearyng hym, he dyd many thynges, & herde hym gladly.

¶ But when a conuenient daye was come: Herode on his birth daye made a supper to his lordes, captaynes, and heddes of Galile. And the daughter of Herodias came in and danced, and pleased Herode, and they that were at bouche also. Then the kynge sayde vnto the mayde: aske of me what thou wilt, and I will geue it the. And he swore vnto her, what so euer thou shalt aske of me, I will geue it the, euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And the sayde: Iohn Baptistis hed. And she came in straight waye into the chynge, and asked, sayenge: I will: thou geue me forthwith in a charger the hed of Iohn Baptistis. And the kynge was sorowful: howebeit he cause of his othe, and them which he had at supper also, he wold not put her besyde her purpose. And immediately the kynge sent the hangman, and commaunded his hed to be broughte in. And he went and beheaded hym in the pylson, and broughte his hed in a charger, and gaue it to the mayde, & the mayde gaue it to her mother. And when his disciples herde of it, they came and took vp his body, & put it in a graue.

¶ And the Apostles gathered them selues together to Iesus, & tolde him all thynges, both what they had done, & what they had taught. And he sayde vnto them: Come apart into the wilderness, and rest a whyle. For there were many commers and goers, that they had no leasure so much as to eat. And he went by ship out of the waye into a deserte place. But the people spyed them when they departed: and many knewe him, and ran afoote thither out of all cities, and pressed them, & came together vnto hym. And Iesus went out & sawe moche people, & had compassion on thē, because they were lyke shepe which had no shepheard. And he began to teache them many thynges.

¶ And when the daye was now farre spent, his disciples came vnto hym, sayenge: This is a deserte place, and nowe the daye is farre passed, let them departe, that they may go into the countrey rounde aboute, and into the townes, and bye them bread: for they haue nothinge to eate. He answered, and sayde vnto them: geue ye them to eate. And they sayde vnto hym: Shall we go and bye. ii. c. pennyworth of bread, & geue them to eate? He sayde vnto them: how many lours haue ye, go and lorde. And when they had lorde, they sayde v. & two fishes. And he commaunded them to make them all sit downe by companies vnto the grene grasse. And they sat downe here a com-

and there a combe, by hundrethes and by fifties. And he took the fyue lours and the two fishes, and loked vp to heuyn & blessed, and brake the lours, and gaue them to his disciples to put before them: and the two fishes he deuyded amonge them all, and they all dyd eate, and were fylled. And they took vp twelue baskets full of the fragmentes and of the fishes. And they that were aboute. v. thousand men.

¶ And straight way he caused his disciples to go in to the ship, and to go ouer the water betwixt vnto Bersaida, whyle he sent away the people. ¶ And as soon as he had sent them away, he departed in to a mountayne to pray. ¶ And when euen was come, the ship was in the myddes of the see, & he alone on the lande, and he sawe them troubled in rowyng, for the wynde was contrarie vnto them. And aboute the fourth watche of the nyght, he came vnto them walkinge vpon the see, and wold haue passed by them. When they sawe him walkinge vpon the see, they supposed it had ben a spyrte and cryed out: for they all sawe hym, & were affrayed. And anone he talked with them & sayd vnto them: be of good chere, it is I, be not affrayed. ¶ And he went vp vnto them in to the ship, and the wynde ceased, & they were soze amazed in them selues beyonde measure, and marueyled. For they remembered not of the lours, because they herdes were blinded.

¶ And they came out, & went in to the lande of Senarys, and arayed in to the haue. And as soon as they were come out of the shippe, anone they knewe hym, and ran forth througheout all the region rounde about, and began to cary aboute in beddes all that were sicke, to the place where they herde tell that he was. And whither so euer he entered in to townes, cyties, or villages, they layde theyr sickes in the streetes, and prayed hym they might touche, and it were but the edge of his garment. And as many as touched hym, were heale.

¶ The disciples eate with vnwashed handes, the commaundment of God is transgressed by manes tradicions. Of the woman the Syrophenicke. Of the Sabbath.

C A P I.

V I I.

And the Pharisees came together vnto hym, and dyuers of the Scribes which came from Ierusalem. And when they sawe certayne of his disciples eate bread with common handes (that is to saye, with vnwashed handes) they complayned. For the Pharisees and all the Jewes, onlesse they wash theyr handes ofte, eate not, obseruyng the tradicions of the elders. And when they came to the market, excepte they wash, they eate not. And many other thynges there be which they haue taken vpon them to obserue, as the washing of cuppes and cruces, and of brasen vessels, and of tables.

¶ Then asked hym the Pharisees & Scribes why they walke not thyr disciples accordyng to the tradicions of the elders, but eate bread with vnwashed handes? He answered and sayd vnto

them: wel prophesied Esaie of you hypocrites as it is writen: ¶ This people honoureth me with theyr lippes, but their heart is farre from me: In vayne they worshippe me, teachinge doctrynes the commaundmentes of men. For the commaundment of God sayde asyde, ye obserue the tradicions of men, as the washinge of cruces and of cuppes, and many other such like thynges ye do.

¶ And he said vnto them, well, ye cast asyde the commaundment of god to kepe your owne tradicions. ¶ For Moyses said: honoure thy father and thy mother, & who so euer curseth father or mother, let hym dye the deeth. But ye say: a mā that say to father or mother Lothan, which is, that thou despyest of me to helpe the with, is geuen to God. And so ye suffer him no more to do ought for his father or his mother, makinge the word of God of none effect, throughe your tradicions which ye haue ordeyned. And many such thynges do ye.

¶ And he called all the people vnto hym, & sayd vnto them: hearken vnto me euery one of you and vnderstande. ¶ There is nothing without a mā that can despyle him when it entereth in to him, but those thynges which pecte out of him are those which despyle the mā. ¶ If any mā haue eares to heare, let hym heare. And whē he came to the house apart fro the people, his disciples asked hym of the similitude. And he sayd vnto them: Are ye so without vnderstandyng? Do ye not yet perceyue, that what so euer thyng cometh out of a man, it is that which despyles him, because it entereth not in to his heart, but in to the belly, and goeth out in to the draughte vngygge all meates?

¶ And he sayd, that despyeth a man which cometh out of a man. For from within, euen out of the heart of mā pecte euill thoughtes, adouctyng, fornication, murder, thefte, couetyse, wychednes, decepte, vniennes, and wicked eye, blasphemye, pyppes, folyshnes: all these euill thynges come from within, and despyle man. ¶ And from thence he rose and went in to the borders of Tyre and Sydon, and entered in to an house, and wold that no man shoulde haue knowen. But he couide not be hyd. For a certayne woman whose daughter had a foule spyrte herd of hym, and came and fell at his fete. The woman was a Syche out of Syrophenicke, and she besought hym that he wold call out the deuyll out of her daughter. And Iesus sayd vnto her: let the chyldren first be fedde. For it is not mete to take the chyldrens bread, and to cast it vnto whelpes. She answered and sayde vnto hym: euen so master, & neuertheles, the whelpes also eate vnder the table of the chyldrens crommes. And he sayd vnto her: for this saying, go thy way, the deuyll is gone out of thy daughter. And when she was come home to her house, she founde the deuyll departed, and her daughter lyenge on the bed.

¶ And he departed agayne from the costes of Tyre & Sydon, and came vnto the see of Galilee, throughe the myddes of the costes of the. x. cyties. And they brought vnto hym one that was deafe and lambyd in his speche, & prayde hym

Esaie. xlii. d
Mat. x. d

Exodi. xx. d
Deuter. x. d
Exodi. vi. d
Exodi. xxi. d
Leuitic. xx. d
Prouer. x. d

Mat. x. d
Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d

Mat. x. d
Mat. x. d

hym to put his hande vpon hym. And he toke hym asyde frome the people, and put his fingers in his eares, and byd spette and touched his tounge, and looked vp to heuen, and spghed and sayd vnto hym: Ephatha, that is to saye be opened. And anone his eares were opened, and the stryng of his tounge was loosed, and he spake playne. And he commaunded them they shold tel no mā. But the more he forbad them, the more a great deale they published it, and were beyonde measure ashynged, saying: * We hath done all thynges well, and hath made bothe the deafe to heare, and the dumme to speake.

Genells. l. d
Ecl. xxxv.

The myracle of the seuen loues. The Pharisees aske a sygne. The leuen of the Pharisees. The dyuyn requeste his sygne.

CAP. VIII.

In those dayes when ther was a very great company, and had notyng to eate, Iesus called his disciples vnto hym, and sayd vnto them: I haue pitye on this people, because they haue now ben with me thre dayes, and haue notyng to eate: and yf I wolde sende them awaye fastyng to theyr houses, they shold saye vnto the waye. For dyuers of them came from farr. And his disciples answered hym: where shold a man haue bred here in the wyldernes to satysfy these? And he asked them, how many loaves haue ye? They sayde seuen. And he commaunded the people to syt downe on the grounde. And he toke the seuen loaves, gaue thanks, brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a fewe smail fyshes. And he blessed them and commaunded them also to be set before them. And they ate and were full. And they toke vp of the broken meate that was left seuen baskets full. And they that ate were in number aboute foure thousande. And he sente them awaye.

And anone he entred in to a shyp with his disciples, and came in to the parrys of Dalmanutha. * And the Pharisees came forth and began to dispute with him. Ikyng of hym a sygne from heuen, and temptyng hym. And he byghed in his spyrte and sayd: why dothe this generation seke a sygne. Truly I tell you there shall no sygne be gauen to this generation. And he let them and went in to the shyp agayne, and departed ouer the water.

And they had forgotten to take bread with them, neyther had they in the shyp with them more then one lofe. And he charged them saying. * Take heed and beware of the leuen of the Pharisees, and of the leuen of Herode. And they reasoned amonge them selues, saying: we haue no bread. And whē Iesus knewe that, he said vnto them: why take ye thoughte because ye haue no bread? perceyue ye not yett neyther vnderstand? Haue ye your heres yett bynded. Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remembre? when I brake v. loaves amonge v. thousande, how many baskets of fragmētes toke ye vp? They sayd vnto hym, twelue. When I brake

seuen amonge foure thousande: how many baskets of fragmētes toke ye vp? They sayd seuen. And he sayd vnto them: how is it that ye vnderstande not?

And he came to Bethsaida, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caught the blynde by the hande, and led him out of the towne, and spat in his eyes, and put his handes vpon him, and asked hym whether he sawe ought. And he looked vp, and said: I se men, for I se them walke as they were trees. After that he put his handes agayne vpon his eyes, and made hym se. And he was reioyced to his syght, & lawe cury mā clerely. And he sent him home to his house saying: neyther go in to the towne, nor tell it to any in the towne.

And Iesus went out and his disciples in to the towne that longe to the cite called Cesarea Philippi. And by the waye he asked his disciples, saying: whom do men saye I am? And they answered: some saye thou art John Baptyst, some saye Ihesus, and some one of the prophetes. And he said vnto them: but whom saye ye I am? * Peter answered and said vnto hym, thou art euen Christ. And he charged them they shold tell no man of hym. And he began to teache them that the sonne of man must suffre many thynges, and shold be reproued of the elders and of the hygher prestes and Scribes, and be kylled, and after thre dayes aryse agayne. And he spake that saying openly. And Peter toke him asyde, and began to charye him. When he turned about, and looked on his disciples, and rebuked Peter saying. So shalt thou me Satyan, for thou sauncest not the thynges of God, but the thynges of men.

And he called the people vnto hym, with his disciples also, and sayd vnto them. Who so euer wyl folow me, let him deny hym selfe and take his crosse and folow me. For who so euer wyl saue his lyfe, shall lose it. But who so euer shall lose his lyfe for my sake and the gospels, shall saue it. What shall it proffite a man, yf he shold wyne all the world, and lose his owne soule? or els what shall a man gye to redeme his soule agayne? Who so euer therfore shall be ashamed of me, and of my wordes amonge this aduourous and synfull generation, of hym shall the sonne of man be ashamed, when he cometh in the glory of his father with the holy aungels. And he sayd vnto them: truly I say vnto you, there be some of them that stande here, which shall not taste of dede, till they haue seene the kyngdome of God come with power.

The transfiguration. The lunatyke is healed. The dysputacion who shold be the grea. d. d. d. are forbydden.

CAP. IX.

After syxe dayes Iesus toke Peter, James and John, and ledde them vp in to an hygh mountayne out of the way alone, and he was transfigured before them. And his rayment did shyne and was made very whyle, euen as snowe, so whyle as no ful-ler can make vpon the erth. And there appered

them hely with Moyses: & they talked with Iesu. And Peter answered and sayde to Iesu: what here is good being for vs, let vs make the tabernacles, one for the, one for Moyses, and one for Ielias. For he wyl not what he sayd: for they were asyde. And there was a cloude that shadowed them. And a voyce came out of the cloude saying: * This is my deare sonne, heare hym. And sodenly they looked rounde about them, & sawe no man more then Iesus onely with them.

And as they came downe from the hyll, he charged them, that they shold tell no man what they had seene, till the sonne of man were retyen frome deathe agayne. And they kept that sayinge with them, and demaunded one of an other what the cylyng frome deathe agayne shold meane? And they asked hym, saying: why then saye the Scribes, that hely must ryse come? He answered and sayd vnto them: * helys verily shall ryse come and redore all thynges. And also the son of man as it is wyrtten, shall suffre many thynges, and shall be set at nought. Wherefore, I saye vnto you that helys is come, and they haue done vnto him what so euer pleased the, as it is wyrtten of hym.

And he came to his disciples, & saue moche people about them, and the Scribes questyoning with them. And anone at y people when they behelde hym, were amased and canne to hym, and greeted hym. And he sayde vnto the Scribes: what questyone ye with them? * And one of the companye answered and sayd: what after, I haue brought my sonne vnto the, whiche hath a dumme spyrte. And when so euer he taketh hym, he teareth hym, and he someth a snalwerth with his teth, and pyneth awaye. And I spake to thy disciples that they shold cast hym out, and they coulde not.

And he answered hym and sayd: O vnfaithfull generation, how longe shall I be with you? how longe shall I suffre you? Whyng hym vnto me. And they brought him vnto him. And as soon as the spyrte sawe hym, he tare hym. And he fell downe on the grounde wallowyng and fowmyng. And he asked his father, how long is it ago, & then this hath happened him? He sayd, of a chyldre: and ofte tymes casteth hym in to the fyre, and also in to the water to destroye hym. But yf thou canst do any thyng haue mercy on vs, and helpe vs. And Iesus sayde vnto hym: yf thou couldest helpe, all thynges are possible to hym that byleuech. And forthwith the father of the chyldre cryed with teares: sayinge: Lorde I beleue, helpe myne vnbeliefe.

When Iesus sawe that the people came runninge together vnto hym, he rebuked the foure spyrte, saying vnto hym: Thou dumme and deafe spyrte, I charge the, come out of hym, and entre no more in to hym. And the spyrte cryed, and rent hym selfe, and came out: and he was as dede, in so moch that many said he is dede. But Iesus caught his hande, and byde hym vp, and he arose. And when he was come in to the house, his disciples asked hym secretly, why couldest thou not caste hym out?

And he sayde vnto them: This kynde can by none other meanes come forth, but by praye and fastyng.

And they departed thence, and toke their iourneye thowme Galile, and he wolde not that any man shold haue knowen it. For he taught his disciples and sayd vnto them: * the sonne of man shall be deliuered in to the handes of men, and they shall kyl hym, and after that he is kylled, he shall aryse agayne the thrid daye. But they toste not what that sayinge meant, and were asyde to aske hym. And he came to Capernaum. And when he was come to house, he asked them, what was it that ye reasoned bytwene you by the waye? And they helde theyr peace: for by the waye they reasoned amonge them selues, who shold be the chetel. * And he late downe and called the xij. vnto hym, and said to them: yf any man wyl be to be chetel, the same shall be last of all, & scruant vnto all. And he toke a chyldre, and set hym in in the middes of them, & toke him in his armes and sayde vnto them: who so euer recepueth one of such chyldren in my name, recepueth me. And who so euer recepueth me, recepueth not me, but hym that sent me.

John answered hym, sayinge: * Master, we saue one castyng out deuyils in thy name, whiche foloweth not vs, and we forbad hym because he foloweth vs not. But Iesus sayde, forbyd hym not. For there is no man that shall do a myracle in my name, that can lyghtly speake euill of me. Who so euer is not agaynst you, is on your parte. And who so euer shall gye you a cup of water to drinke for my names sake, because ye belonge to Christ, verily I saye vnto you he shall not loose his reward. And who so euer shall offende one of these lytel ones that byleue in me, it were better for hym that a myllstone were hanged aboute his necke, and that he were cast in to the see. Wherefore yf thy hande offende the, cut hym of. It is better for the to entre in to lyfe maymed, then hauinge two handes go in to hell in to fyre vnquenchable, where they woyme dyeth not, and the fyre neuer goeth out. Lychewylle yf thy foote let the, cut hym of. For it is better for the to go halce in to lyfe, then hauinge two fete, to be caste in to hell in to fyre vnquenchable, where his woyme dyeth not, and the fyre neuer goeth out. Euen so, yf thyne eye let the, plucke hym out. It is better for the to go in to the kyngdome of God with one eye, then hauinge two eyes to be caste in to hell fyre: where they woyme dyeth not, and the fyre neuer goeth out.

Euer man therfore shall be salted with fyre. And euery sacryfice shall be seasoned with salte. Salte is good. But yf the salte be vnslauery, what shall ye salte therwith? Se that ye haue salte in your selues: and haue peace amonge your selues, one with an other.

Of demoyement. The rich man questioneth with Ihesus. Of the sonnes of zebede. Barthymus the blynde man.

CAP. X.

And

Wherfore haupnge yet one sonne whom he
loued tenderly, hym also he sente at the laste

pa= 2
ne= 2
ge, 2
2

Math. xxi. d.
Gen. xxi. d.
Luke. xxi. c.

Math. xxi. c.
Math. xxi. d.

Math. xxi. d.
Luke. xxi. d.

Roma. xxi. d.
Math. xxi. c.

Math. xxi. a.
Luke. xxi. d.
Deut. xxi. d.

Exod. xxi. d.

Math. xxi. d.

unto them, sayinge, they will reuerence my sonne. * But the tennantes sayde amongest them selues: this is the herpe/come let vs kyll him, and the inheritance shall be ours. And they toke hym and kyled him, and caste hym out of the vineyarde. What shall then the lord of the vineyarde do? He will come & destroy the tennantes, and let out the vineyarde to other. Haue ye not redde this scripture. * The stone whiche the buylders byd refuse, is made the chiefe stone in the corner. This was done of the Lord, and is maruylous in our eyes. And they went aboute to take hym, but they feared the people. For they perceyued that he spake that parable against them. And they left him and went their waye.

* And they sent unto him certeyn of the pharisees with Herodes seruantes, to trap him in his wordes. And when as they were come, they sayde vnto him: Master, we knowe that thou arte true, and carest for no man: for thou considerest not the personage of men, but teachest the waye of God truly: Is it lawfull to paye tribute vnto Cesar, or not? Dought we to gyue, or ought we not to gyue? He vnderstode their dissemblinge, and said vnto them: Why tempte ye me? Wrynge me a peny, that I may se it. And they brought. And he said vnto them: Whose is this ymage, & superscription? And they said vnto him, Cesar. And Jesus answered and sayd vnto them: * When gyue to Cesar that whiche belongeth to Cesar: and to God that whiche pertyneth to God. And they marueyled at him.

Then came the Sadducees vnto him, which saye there is no resurrection. And they asked him sayinge: * Master, Moses wrote vnto vs: If any mannes brother dye, and leaue his wyfe behynde him, and leaue no chyldren: that then his brother shoulde take his wyfe, & carye vp seed vnto his brother. There were seuen brethren, and the first toke a wyfe, and when he dyed left no seed behynde him. And the seconde toke her, and dyed, neyther left any seed. And the thyrde lykewyse. And seuen had her, and left no seed behynde them. And of all the wyfe dyed also. In the resurrection then when they shall rylse agayne, whose wyfe shall she be of them? For seuen hadde her to wyfe. Jesus answered and sayde vnto them: See ye not therefore disceyued, because ye vnderstande not the scriptures, neither the power of God?

* For when they rylse agayne from dede, they neither marie, nor are maried: but are as the angels which are in heuen. As touchyng the deed, that they shall rylse agayne, haue ye not redde in the booke of Moses, how in the bush the Lord spake vnto hym, sayinge: * I am the God of Abraham, and God of Isaac, and the God of Jacob: He is not the God of the ded, but the God of the lyuynge. Ye are therefore greatly disceyued.

* And there came one of the Scribes that had herde them disputynge together, and perceyued that he had answered them well, and asked him: whiche is the fyrste of all the commaundementes? Jesus answered him, the first of all the commaundementes is. Heare Israel:

* The Lord God is one Lord. And thou shalt loue the Lord thy God with all thy herte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the first commaundement. And the seconde is lyke vnto this: * Thou shalt loue thy neighbour as thy selfe. There is none other commaundement greater then these.

And the Scribe said vnto him: wel master thou hast sayde the truthe, that there is one god, and that ther is none but he. And to loue him w all the herte, and with all the mynde, and with all the soule, & with all the strength, and to loue a mannes neighbour as hym selfe, is a greater thing then all burnt offerynges and sacrifices. And when Jesus sawe that he answered discretly, he said vnto him: * Thou art not farre from the kyngdome of God. And no man affect that, but shal aske him any question.

And Jesus answered and said, teachynge in the temple: how say the Scribes that Christ is the sonne of David? For David hym selfe inspyred with the holy ghoost, sayd. The Lord sayd to my Lord, syt on my ryght hande. I will make thine enemyes thy foete stole. Then David hym selfe calleth him Lord: & by what meanes is he then his sonne? And moche people herde him gladly.

And he said vnto them in his doctrine: beware of the Scribes, which loue to go in long clothynge, and loue greetynge in the market places, and the chiefe seates in the assemblies, and to sit in the uppermost rowmes at feestes, and deuour wydowes houses, and that vnder a colour of longe prayynge. These shall receyue greater damnacion.

* And Jesus sat ouer agaynst the tresury, and sawe howe the people put money in to the tresury. And many that were of the cast in moche. And there came a certayne pooze wydow, and she threw in two mites, which make a sarchyng. And he called vnto hym his disciples and said vnto them: Verily I saye vnto you, that this pooze wydow hath caste more in, then all they which haue cast in to the tresury. For they all dyd cast in of their superfluite, but she of her pouertie dyd caste in all that she had, euen all her substance.

The ende of the wyorde. The daye and the houre is vnkowne.

C A P I. XIII.

As he went out of the temple, one of his disciples said vnto him: Master, se what stones, and what buyldynges are here. And Jesus answered and sayde vnto him: Seist thou these great buyldynges? There shall not be left stone vpon stone, that shal not be thowen downe. And as he saie on mounte Oluet, ouer agaynst the temple: Peter, and James and John, and andrew asked him secretly: Tell vs when shall these be? And what is the sygne when all these shall be fulfilled? And Jesus answered them, and began to saye: * Take heed lest any man disceyue you: For many shall come in my name, sayinge: I am Christ, and shal disceyue many.

When

When ye shal heare of warre, and rumoure of warre, be ye not troubled. For suchethynges muste nedes be. But the ende is not yet. For there shall nation arylse agaynst nation, and realme agaynst realme. And there shall be earth quakes in all quarters, and famprment and troubles. These are the begynnynge of sorowes. * But take heed to your selues. For they shall byynge you vp to the concyues, and in to the synagoges, and ye shal be beaten, yea and shall be broughte before rulers and kynge: for my sake so: a wytnes vnto them. And the Gospell muste fyrst be publyshed amonge all nations.

* But when they lede you and betraye you take no thought afore hande what ye shal say, neyther ymagen: but what so euer is gyuen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy ghoost. Yea and the brother shall deliuer the brother to dede, and the father the sonne, and the chyldren shall rylse agaynst their fathers and mothers, and shall put them to dede. And ye shall be hated of all men for my names sake. But who so euer shall endure vnto the ende, the same shall be safe.

* Nowe, when ye se the abhominacion of desolacion, wherof is spoken by Daniel the prophet, stande where it oughte not, let him that ceryth vnderstande. Then let them that be in Iury, fle to the mountaynes. And let them that be in the house top not come downe in to the house, neither entre therein to fetch any thyng out of his house. And let him that is in the feld, not turne backe agayn vnto the thynges whiche he lefte behynde him for to take his clothes with him. Who shall be tyeu to women with chylde, and to them that gyue souche in those dayes. But pray that your flyght be not in the wynter. For there shall be in those dayes such tribulation, as was not from the beginning of creation whiche God created vnto this tyme, neither shal be. And except that the Lord shold shorten those dayes, no fleshe shoulde be saved. But for the electes sake which he hath chosyn, he hath shortened those dayes.

* And then if any man saye to you: lo, here is Christ: lo, he is there, byleue not. For false Chrystes shall arylse, and false prophetes, and shal shewe myracles and wonderes, to disceyue (if it were possible) euen the chosyn. But take ye heed: beholde I haue shewed you all thynges before.

* Moreover in those dayes, after that tribulation, the sonne shall waxe darke, and the mone shall not gyue her lghy, and the sters of heuen shall fall: and the powers which are in heuen shall moue. And then shall they se the sonne of man comynge in the cloudes, with great power and glory. And then shal he sende his angels, and shal gather together his chosyn from the fower wyndes, and from the one ende of the world to thother.

There is a similitude of the figge tree. When his braunches are yet tender, and hath brought forth leaues, ye knowe that sommer is neare. So when ye se these come to passe, vnderstande that it is nye, at the doores. Verily I saye vnto

you, that this generation shal not passe, tyl all these thynges be done. Yea and erth shall passe, but my wordes shall not passe. But of the daye and houre knoweth no man, no not the angels which are in heuen: neither the sonne hym selfe, saue the father onely.

Take heed, watche, and pray, for ye knowe not when the time is. As a man which is gone in to a straunge countrey, and hath lefte his house, and gyuen auctorite to his seruantes, and to every man his woike, and commaunded the porter to watche. Watche therefore, for ye knowe not when the master of the house will come, whether at euen, or at mydnyght: whether at the cocke crowynge, or in the dawnyng: lest if he come suddenly, he fynde you slepyng. And that I saye to you, I saye to all, watche.

¶ Mary Magdalen anonnteth Christ. The passage is caryen. Christ is taken. Peter denieth him: with many other thynges that were demanded of Christ.

C A P I. XIII.

After two dayes folowed Ester, and the dayes off swete breed. And the bygh priestes and the Scribes sought howe to take hym by gyle and put him to dede. But they sayd: not in the feed daye, lest any toy arylse amonge the people.

* When he was in Bethan, in the house of Symon the leper, as he sat at meate, there came a woman, hauinge an alabastr box of oynmente called narde, that was pure and costly: and she brake the boxe and powred it on his heed. Now there were some that were not content in them selues, and sayde: what neded this waste of oynment? For it might haue ben sold for moze then. iij. hundred peny, and ben giuen vnto the pooze. And they grudged agaynst her.

But Jesus sayde: let her be in reeste, why trouble ye her? She hath brought a good woike on me. For ye haue pooze with you alwayes: and when so euer ye will ye maye do them good, but me ye haue not alwayes. She hath done that she coulde: she came aforehande to anoynt my body to his buryngwaite. Undoubtedly I saye vnto you: wher so euer this gospeil shal be preached throughout the hole world, this also that she hath done, shall be tolde in remembrance of her.

* And Judas Iscariot one of the twelue went away vnto the chiefe priestes, to betray him vnto them. When they herde that, they were glad, and promysed to gyue him money. And he sought howe he myght conueniently betraye hym.

And the first daye of swete breed, when men offre the Passall lambe, his disciples sayde vnto hym: Wher wilt thou that we go and prepare that thou mayste eate the Ester lambe? And he sent forth two of his disciples and sayd vnto them. So ye in to the cite, and there shal a man mete you bearyng a tankard of water, folowe hym. And whither so euer he goyth in, say to the goodman of the house, the

¶ Whether the sonne him selfe ac. So cernynge his manhode he was left then his father: & therfore knewe it not although he by his Godhede he knewe it.

Math. xxi. a.
Luke. xxi. a.

Math. xxi. a.
John. xxi. a.

Math. xxi. d.
Luke. xxi. d.

¶ master

master asketh where is the good childe, where I shall eat the Easter lambe with my disciples, and he will shewe you a grete parlour paved and prepared: there make ready to vs. And his disciples went forth and came to the city, and founde as he had said vnto them, and made ready the Easter lambe.

Mat. xxvi. b.
Luke. xxii. b.
John. xiii. c.
And at euen he came with the xij. And whyle they sate at borde and ate: Iesus sayd. Receyve I saye vnto you, that one of you shall betraye me whiche eateth with me. And they began to mourne, and to saye to hym one by one: is it I? And an other sayd: is it I? He answered and said vnto them: One of the xij. whiche dymeth with me in the platter. The sonne of man goeth as it is written of hym: but who be to that man by whom the sonne of man is betrayed. Good were it for him, if that man had neuer ben bozne.

The lordes supper.

And whyle they ate, Iesus toke bread, blessed and brake, and gaue to them and sayd. Take, eate, this is my body. And he toke a cup, gaue thanks, & gaue it to them, and they al dranke of it. And he said vnto them: this is my blood of the new couenaunt, which is shed for many. Receyve I say vnto you, I shall drinke no more of this frute of the vyne, tyll that daye that I drinke it newe in the kyngdome of God. And when they had given prayes, they went out to mount Oluet.

Mat. xxvi. b.
Luke. xxii. b.
John. xiii. d.

And Iesus saith vnto them: All ye shall be offended this night. For it is written: I will smyte the shepherde, and the shepe shall be scattered. But after I am risen agayne, I will go in to Galile before you. Peter sayd vnto him. Although all men shoulde be offended yet would not I. And Iesus said vnto him. Receyve I saye vnto the, that so daye euen in this night before the cocke crowe thre tymes, thou shalt deny me thre tymes. And he spake wordes, no wyl I shoulde dye with the, I wyl not deny the. And whyle they all sayd they all.

Mat. xxvi. d.

And they came in to a place named Gethsemane. And he sayeth to his disciples: Syle ye here whyle I go apart & praye. And he toke with hym Peter, James and Iohn, and he began to waite abashed, and to be in an agony, and said vnto them: My soule is very heavy euen vnto the death, rarye here and watche. And he went forth a litle, and fel downe on the grounde and prayed, that if it were possible, the hour might passe from hym. And he sayd: Abba father, all thynges are possible vnto the, take away this cup from me. Nevertheless, not what I wyl, but what thou wylt, be done.

Mat. xxvi. d.
Luke. xxii. c.

And he came and founde them sleeping, and sayd to Peter: Symon sleepest thou? Couldst not thou watche with me one houre? watche ye and praye, lest ye entere into temptation, the spyte is redye, but the fleshe is weake. And agayne he went away and prayed and spake the same wordes. And he returned and founde them a slepe agayne: for they eyes were heavy: neyther wyl they what to answer hym. And he came the thyrde tyme, and sayde vnto them: slepe henceforth and take your ease, it is ynough. The hour is come, behold, the sonne of man shall be deliuered in to the handes of

synners. Wyle ye, let vs go. Lo, he that betrayeth me, is at hande.

And forthwith whyle he yet spake, came Judas one of the twelue, and with hym a grete route of people with swordes and staves from the hygh priestes and Scribes, and elders. And he that betrayed hym had given them a watche worde, sayinge: who so euer I do kysse, he is he: take hym and leade hym awaye warily. And as sone as he was come, he wente amonge to hym, and sayde vnto hym: master make, and kysed hym. And they layde theyr handes on hym, and toke hym. And one of them that stode by, drew out his swerde, and smote a seruant of the hygh priest, and cut of his eare.

And Iesus answered and said vnto them: ye be come out as vnto a theefe with swordes and staves to take me. I was daily with you in the temple teachinge / and ye toke me not, but that the scriptures shoulde be fulfilled. And they all forsoke hym and ranne awaye. And there folowed him a certayne yonge man, clothed in linnen vpon the bare, & the yonge man caught hym, and he lefte his linnen, and fledde from them naked. And they led Iesus away to the hygh priestes of all, and to hym came all the hygh priestes and the elders, and the Scribes. And Peter folowed hym a great waye of, euen in to the palace of the hygh priest, and sat with the seruantes, and warmed hym selfe at the fyre.

And the hygh priestes, and all the consyle sought for wytnes agaynst Iesus, to put him to death, & founde none. For many bare false wytnes agaynst hym, but their wytnes agreed not together. And there arose certeyn and brought false wytnes agaynst hym, sayinge. We herde hym saye: I will destroye this temple made with handes, and within thre dayes I will buyde an other made without handes. But their wytnesse agreed not together.

And the hygh priest stood by amongest them, and asked Iesus, sayinge: Answerest thou nothinge? Howe is it that these beare wytnes agaynst the? And he helde his peace, and answered nothinge. Agayne the hygh priest asked hym, and sayd vnto hym. Art thou Chyfft the sonne of the blessed? Iesus sayd, I am. And ye shall se the sonne of man syt on the ryghte hande of power, and come in the cloudes of heuen. Then the hygh priest rente his clothes and sayde: what nede we any further wytnes? ye haue herd blasphemy, what thinke ye? And they all condemned hym that he was worthy of death. And some began to spyt at hym, and to couer his face, and to beate hym with knytes, and to saye vnto hym, arde vnto vs. And the seruantes boyled hym on the face.

And as Peter was benethe in the palace, there came one of the wenches of the hygh priest / and when she sawe Peter warminge hym selfe, she looked on him and sayd: wast not thou also with Iesus of Nazareth? And he denied it sayng: I knowe hym not, neyther more. I what thou sayest. And he went out in to the porch, and the cocke crowe. And a damsell saw

him, and agayne began to saye to them that stode by, this is one of them. And he denied it agayne. And anone after they that stode by, sayd agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speche agreeth thereto. And he began to cuse and to sweare, sayinge: I knowe not this man of whome ye speake, and agayne the cocke crowe, and Peter remembred the worde that Iesus sayde vnto hym, before the cocke crowe thre tymes, thou shalt deny me thre tymes, and began to wepe.

The passion of Chyft. Of his death and buryall.

C A P I.

X V.

And anone in the dawning, the hygh priestes helde counsell with the elders and the Scribes, and the hole cōgregation, and bounde Iesus and led hym away and deliuered hym to Pilate. And Pilate asked him: art thou the kyng of the Jewes? And he answered & sayd vnto him: thou sayest. And the hygh priestes accused him of many thynges. Pilate asked him agayne sayinge: * Answerest thou nothinge? Beholde how many thynges they lay vnto thy charge. Iesus answered not a worde, so that Pilate meruailed.

At that tyme Pilate was wont to deliuer at their pleasure a prisoner, whome so euer they wolde desire. Now there was one named Barababas, which lay bound with them that made murduracion, & in the insurrection committed murder. And the people called vnto him, and began to desire accordyng as he had euer done vnto them. Pilate answered them and sayde: Wyl ye that I loose vnto you the kyng of the Jewes? For he knewe that the hygh priestes had deliuered hym of enuy. But the hygh priestes had moued the people that he shoulde rather deliuer Barababas vnto them.

And Pilate answered agayne, and said vnto them: * What wyl ye then that I do with hym whome ye call the kyng of the Jewes? And they cryed agayne: crucifye hym. Pilate sayd vnto them: What couldest thou do? And they cryed the more feruently: Crucifye hym. And so Pilate willing to content the people, loosed them Barababas, and deliuered Iesus when he had scourged hym, for to be crucified.

And the soudiers led hym awaye in to the common hall, and called together the hole multitude, and they clothed hym with purple, and they platted a crowne of thornes & crowned hym withall, and began to salute hym. Hail kyng of the Jewes. And they smote hym on the heed with a reede, and spat vpon hym, and worshipped hym.

And when they had mocked hym, they vndressed hym of the purple, and put his owne clothes on hym and ledde hym out, to crucifye hym. And they compelled one that passed by called Symon of Syrene (whiche came out of the countrey, and was father of Alexander and Rufus) to beare his crosse. And they broughte hym to a place named Golgotha (whiche is interpreted, the place of deed mens skulls) and they gaue hym to drynke, wyne mingled

with myrre, but he toke it not.

And when they had crucified hym, they parted his garmentes, castinge lottes for them, what euer man shoulde haue. Howe it was aboute the thyrde houre, and they crucified hym. And the tye of his cause was written: The kyng of the Jewes. And they crucified with hym two theues: the one on the ryghte hande, and the other on his left. And the scripture was fulfilled which sayth: * he was counted amonge the wicked.

And they that were by rayled on him: wagging their heedes and sayinge: Wo be to the that destroyest the temple, and buildest it in thre dayes: saue thy selfe, and come downe frome the crosse. And whyle they mocked hym the hygh priestes amonge them shewe with the scribes, and said: he saued other men, hym selfe he can not saue. Let Chyft the kyng of Israel now descend from the crosse, that we maye se and beleue. And they that were crucified with hym, cryed hym also.

And when the sixte houre was come, darkenes arose ouer all the erth tyll the nyght houre. And at the nyght houre Iesus cryed with a loude voyce, sayinge: Eli Eli, lama asabthani, whiche is interpreted: * My God my God, why hast thou forsaken me. And some of them that stode by, when they herde that said: beholde he callith for Help. And one ranne and fylled a sponge full of vynergre, and put it on a reede, and gaue hym to drynke: sayinge: let hym alone, let vs se whether Help wyl come and take hym downe.

But Iesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the temple was rente in two peces, frome the toppe to the botome. And when the Centurion whiche stode before him, sawe that he so cryed & gaue vp the ghost, he sayde: Truly this man was the sonne of God. There were also women a farte of beholding hym, amonge whome was Mary Magdalene, and Mary the mother of James the yltie, and of Ioses, and Mary Salome: whiche also when he was in Galile, folowed hym, and ministered vnto him, and many other women which came by with hym vnto Ierusalem.

And now when night was come (because it was the euen that goeth before the Saboth) Ioseph of Arimathia a noble Senatour, which also looked for the kyngdome of God, came and wente in boldy vnto Pilate and begged the bodye of Iesu. And Pilate maruailed that he was already dead, and called vnto him the Centurion, and asked of hym whether he had ben any while deed. And when he knewe the truth of the * Centurion, he gaue the bodye to Ioseph. And he bought a linnen cloth, and toke hym downe, & wapped hym in a linnen cloth, and layd hym in a tombe that was hewen out of the rocke. And Mary Magdalene, & Mary Ioses behelde where he was layde. *

* Centurion is a Captayn of an hundred men.

Chyft is risen agayne and apared to the Apostles to whom he communyth the preachinge of the Gospel.

C A P I.

X V I.

O n And

Mat. xxviii. 11.
Luke. xxiii. 55.
John. xxi. 6.

And when the Saboth daye was past Mary Magdaleyn, & Mary of James, and Salome, bought odours that they myght come and anoynt him. And early in the morning the next day after the Saboth daye, they came vnto the sepulchre, when the sonne was risen. And they sayd one to another, who shall roll vs awaye the stone from the boze of the sepulchre? And when they looked, they sawe how the stone was rolled awaye, for it was a very great one. And they went in to the sepulchre, and saw a yong man sittynge on the ryght syde, clothed in a longe whyte garment, and they were abashed. And he sayd vnto them, be not affrayde: ye seeke Iesus of Nazareth, whiche was crucified. He is risen, he is not here. Beholde the place where they had put hym. But go your way and tell yone disciples and namely Peter, that he goeth before you in to Galile: there shall ye see hym, as he said vnto you. And they went out quickly and fled from the sepulchre, for they trembled and were amazed. Neither sayd they any thyng to any man, for they were affrayde.

Mat. xxviii. 11.
Luke. xxiii. 55.

Luke. xxiii. 55.

And when Iesus was risen the morow after the Saboth daye, he appeared first to Mary Magdaleyn, out of whom he cast seuen devils. And she went and tolde them that were with him as they mourned and wepte. And though they heard that he was alive, and had appered to her, yet they beleued it not. After that he appered vnto two of them in a straunge figure as they walked and went in to the countrey. And they wente and tolde it to the reste. But they beleued them neyther.

After that, he appered vnto the eleven, as they sat at meate: and cast in theyr teth thre vnbylete and hardnes of hert, because they beleued not them whiche had sene hym after his resurrection. And he sayde vnto them: So ye in to all the worlde, and preache the glad tydynges to all creatures: he that beleueth and is baptysed, shall be saved. But he that beleueth not, shall be dampned.

And these thynges shall folowe them that beleue. In my name they shall cast out devils, and shall speke with newe tonges, and shall kepe serpentes. And if they drinke any deadly thyng, it shall not hurte them. They shall laye theyr handes on the sycke, and they shall recover.

So then when the Lorde had spoken vnto them, he was receyued in to heuen, and satte hym downe on the ryghte hande of God.

But they wente forth and preached euery where. And the Lorde wroughte with them, and confyrmed the worde with signes that folowed. I.

The ende of the Gospell after S. Marke.

(2)

For as moche as many haue taken in hand to compyle a treatise of those thynges, whiche are surely knowne amonge vs, euen as they declared them vnto vs whiche from the begynnyng sate them theyr selues, and were ministers at the doying: I thought good also, scrupinge diligently all thynges from the begynnyng, to wyse orderly vnto the good Theophilus, that thou myghtest knowe the certepntie of those thynges wherof thou wast by mouche instructed.

The conception and byrth of Iohn the baptist. The conception of Christ. The thankfull songes of Mary and zachary.

C A P I. I.

There was in the dayes of Herode the kynge of Iudee a reuerend prest named Zachary, of the couste of Abia. And his wyfe was of the daughters of Aaron: & her name was Elizabeth. Bothe were perfecte before God, and walked in all the lawes and ordinances of the Lorde without reprove. And they had no chyldre, because Elizabeth was barren, and bothe were well stricken in age.

And it came to passe, as he executed the priestes office before God, as his course came (accordinge to the custome of the priestes office) his lot was to burne incense. And he went in to the temple of the Lorde, and the hole multitude of the people were without in prayer while the incense was a burning. And there appered vnto hym an aungell of the Lorde standing on the ryght syde of the altier of incense. And when Zachary sawe hym, he was abashed, and feare came on hym.

But the aungell sayd vnto hym: feare not Zachary, for thy prayer is herde: & thy wyfe Elizabeth shall beare the a sonne, & thou shalt call his name Iohn, and thou shalt haue ioye and gladnes, and many shall reioyce at his byrth. For he shall be great in the sight of the Lorde, & shall neither drynke wyne ne stronge drynke. And he shall be filled wth the holy ghost, euen in his mothers wombe: and many of the chyldren of Israel shall be turned to the Lorde. And he shall go before hym in the spirite and power of Elias, to turne the hertes of the fathers to the chyldren, and the vnbyleuers to the wysdome of the iust men, to make the people ready to the Lorde.

And Zachary said vnto the aungell: wherby shall I knowe this: for I am olde, and my wyfe well stricken in yeres. The aungell answered and sayde vnto hym. I am Gabriel that stande in the sight of God: and am sent to speke vnto the: and to shewe thethe glad tydynges. And beholde, thou shalt be donne, and not be hable to speake, tyll the tyme that these be performed, because thou hast beleuedst not my wordes, which shalbe fulfilled in theyr season.

And the people waited for Zachary, and marueyled

that he sayed in the temple. And when he came out, he coulde not speake vnto them, wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remayned spechelesse.

And it fortuned, as sone as the tyme of his office was out, he departed home in to his owne house. And after those dayes, his wyfe Elizabeth conceived, and byd her selfe. v. monethes, saying: This wyfe hath god delt with me, in the dayes when he looked on me, to take from me the rebuke that I suffered among men. And in the sixte moneth the aungell Gabriel was sent from God vnto a cite of Galile, named Nazareth, to a virgin spoused to a man whose name was Ioseph of the house of Dauid, and the virgins name was Mary. And the aungell went in vnto her, and sayd. Hail full of grace, the Lorde with the: blessed arte thou amonge women.

When she sawe hym, she was abashed at his sayinge: and cast in her mynde what manner of greetynge that shoulde be. And the aungell sayd vnto her: feare not Mary, for thou hast founde grace with God. Lo, thou shalt conceive in thy wombe, & shalt beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Lorde God shall geue vnto him the seate of his father Dauid, and he shall raygne ouer the house of Iacob for euer, and of his kyngdome shall be none ende.

Then sayd Mary vnto the aungell: How shall this be, for I knowe not man? And the aungell answered and sayd vnto her: The holy ghost shall come vpon the, and the power of the highest shall ouershadowe the. Wherefore also that holy thyng which shall be borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth, she hath also conceived a son in her age. And this is her sixte moneth, whiche was called barren: for with God can nothinge be impossible. And Mary sayde: be dole the handmaide of the Lorde: be it vnto me as thou hast sayde. And the aungell departed from her.

Mary arose in those dayes, and went in to the mountaynes with haste, in to a cite of Iudee, & entred in to the house of Zachary, and greted Elizabeth. And it fortuned as Elizabeth herde the greetynge of Mary, the babe spronge in her bely. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and sayd: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this vnto me, that the mother of my Lorde shoulde come vnto me? For lo, as sone as the voyce of thy greetynge sounded in myn eares, the babe sprang in my bely for ioye. And blessed art thou that hast beleued, for those thynges shall be performed, which were tolde the from the Lorde. And Mary sayd:

My soule magnifieth the Lorde. And my sperte reioyceth in God my sauour. For he hath looked on the basenes of his handmaide. Beholde nowe from henceforth shall all kynredes call me blessed. For he that is myghty hath done to me greates thynges, and holy is

his name. And his mercy is on them that feare hym throughout all generations. He sheweth strengthe with his arme, he scattereth them that are proude in the deuyse of theyr herte. He putteth downe the myghty from theyr seates, and lifteth vp the lowly. He filleth the hongyre with good thynges, and sendeth the ryche emptye. He remembreth mercy, hath taken his seruauit Israel.

¶ Euen as he promysed to our fathers, to Abraham, and to his seed for euer. And Marye abode with her about a.iii. monethes, and returned agayne to her owne house.

¶ Elizabethes tyme was come that she shoulde be deliuered, and she broughte forth a sonne. And her neyghbours and her cosyns herde tell how the Lorde had shewed great mercy vpon her, and they reioyced with her.

And it befell the eight day, they came to circumcise the chyld, and called his name Zachary, after the name of his father. And his mother answered and sayd: not so, but he shall be called Iohn. And they said vnto her. There is none of thy kynne that is named with this name. And they made signes to his father how he wolde haue hym called. And he aspyng for wyppynge tables wrote sayinge: his name is Iohn. And they increpiled all. And his mouth was opened forthwith, and his tonge, and he spake, prayeing God. And sere came on all them that dwelt nigh vnto them. And all these saynges were noyed abrode throughout all the hyll countrey of Iudee, and all they that herde them, layde them vp in theyr hertes, sayinge: What manner childe shall this be? And the hand of the Lorde was with him.

And his father Zachary was fylled with the holy ghost, and prophesied, sayinge:

Blessed be the Lorde God of Israel, for he hathe dylyted and made redemption of his people.

And hath reysed vp an home of helth vnto vs in the house of his seruauit Dauid.

Euen as he promysed by the mouth of his holy prophetes which were scribes the woite began. That we shoulde be saued from our enemyes, and from the handes of all that hate vs.

To fulfill the mercy promysed to our fathers, and to remembre his holy couenant.

¶ And to vnyone the othe which he sware to our father Abraham. And to geue vnto vs, that we shoulde be saued from our enemyes, myghte serue hym without feare, all the dayes of our lyfe, in holynes and ryghte wylnes before hym. And thou chyldre shalt be called the prophete of the highest: for thou shalt go before the face of the Lorde, to prepare his wayes. And to geue knowledge of helthe vnto his people, to the forgiveness of synnes. Through the tender mercy of our God, wherby the daye spronge from an hygh hath visited vs.

To geue lycht to them that sate in darkenes, and in shadowe of deyth, and to direct our feete in to the waye of peace. And the chyldre grewe and wrold strong in sperte, and was in wyldernes, tyll the daye came when he shoulde shewe hym selfe vnto Israel.

Or. The

Gene. xxi. 1.

Benedictus

Gene. xxi. 1.

Thynges to the daye spronge that greue lycht to them that sate in darkenes of the lyngnoyance of God.

The birth and circumcison of Christ. How he was receyued in to the temple: how Symeon and Anna prophesie of him: and how he was founde in the temple amonge the doctours.

C A P I.

I I.

And it chaunced in those dayes, that there went out a commaundement from August thempetour, that all the world shoulde be taxed. And this taxing was the first, and executed when Symeon was lieutenant in Siria. And every man went unto his owne cite to be taxed. And Joseph also wente up frome Galile in to a cite called Nazareth, in to Jury, unto the cite of Dauid whiche is called Bethleem, because he was of the house and lynage of Dauid, to be taxed with Marye his spoused wyfe whiche was with chylde.

And it fortuned whyle they were there, her tyme was come that she shoulde be deliuered. And she brought forth her first begotten sonne, and wapped him in swadynge clothes, and lapde him in a manger, because there was no rowme for them within the inne.

And there were in the same regyon shepherdes abydynge in the felde, and watchynge theyr flocke by nyght. And lo, chaungell of the Loide stode harde by them, and the brightnes of the Loide shone rounde about them, & they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For behold, I bring you tydynge of greute ioye that shall come to all the people, for vnto you is bozne this daye in the cite of Dauid, a sauour whiche is Christe the Loide, a take this for a signe: ye shall fynde the chylde swaddled, and lapde in a manger. And sodrnyly there was with the aungell a multitude of heuynly soldierys, praysynge God, and sayynge: Glozpe to God on hye, and peace in the erth, in men reioysynge.

Glouia in ex-
cellis.

And it fortuned, as soone as the aungelles were gone awaye frome them in to heauen, the shepherdes sayd one to an other: let vs go vnto Bethleem, and se this thyng that is happened, whiche the Loide hath shewed vnto vs. And they came with haste, and founde Marye and Joseph, and the babe lapde in a manger. And when they had sene it they published abroad the sayynge, whiche was tolde them of that chylde. And all that herd it, wondered at those thynges, which were tolde them of the shepherdes. But Mary kept al those saynges, ponderynge them in her herte. And the shepherdes returned glorifyng and praysynge God for all that they had herde and sene, such as it was tolde vnto them.

And when the eighth day was come that the chylde shoulde be circumcised, his name was called Iesus, whiche was named of the aungell before he was conceyued in the wombe.

Leuit. xii. b

Exod. xiii. a

And when the tyme of theyr purificacion (after the lawe of Moyses) was come, they brought him to Hierusalem, to present him to the Loide (as it is wyrtten in the lawe of the Loide: every man chylde that first openeth the wombe, shall be called holy to the Loide) and to offre (as it is sayde in the lawe of the Loide) a payre of fustle douces, or two

pynges piggons. And behold, there was a man in Hierusalem, whose name was Symeon. And the same man was iuste and feared God, and longed for the comfote of Israel, and the holy good was in him. And an answere was given him of the holy ghooste, that he shoulde not ledech, before he had sene the Loide's Chylde. And he came in sperte in to the temple.

And when the father and mother brought in the chylde Iesus, to do for hym after the custome of the lawe, then toke he hym vp in his armes and sayd. Loide, now lettest thou thy seruant departe in peace, accordynge to the wyrd. For myne eyes haue sene the sauour sent frome the. Whiche thou hast prepared before the face of all people. A lyghte to lighten the gentyles, and the gloz of thy people Israel.

And his father and mother merueyled at those thynges which were spoken of him. And Symeon blessed them, & said vnto Marye his mother, behold, this chylde shall be the fall and rydynge of many in Israel, and a signe whiche shall be spoken agaynste. And moreover the swerde shall pence thy soule, that the thoughtes of many hertes may be opened.

And there was a prophetesse, one Anna the daughter of Phanuel, of the tribue of Aser: which was of a great age, and had lpyed with an husbande seuen yeres frome her virginite. And she had ben a wedowe aboute. iij. score and foure yeres: whiche went neuer out of the temple, but serued God with fastynge and prayer night and day. And she came forth that same houre and praysed the Loide, and spake of hym to all that looked for redemption in Hierusalem.

And as lone as they had performed al thynges accordynge to the lawe of the Loide, they returned in to Galile to theyr owne cite Nazareth. And the chylde grew and waxed stronge in sperte, and was fylled with wysdome, and the grace of God was with him.

And his father and mother went to Hierusalem euery yere at the fest of Ester. And when he was. xij. yere olde, they wente up to Hierusalem after the custome of the fest. And when they had fulfilled the dayes, as they returned home, the chylde Iesus abode apyll in Hierusalem unknowing to his father and mother. For they supposed he had ben in the companye, and therfore came a dayes iourney and soughte hym amonge theyr kynfolke and acquaintance. And when they founde him not, they went backe agayne to Hierusalem, and soughte him. And it fortuned after thre dayes that they founde him in the temple, sitting in the myddes of the doctours, boly hearing them and askynge them. And all that herd him marueyled at his vnderstandynge and answers.

And when they saw him they were astonied. And his mother sayd vnto him: Sonne, why hast thou thus deaite with vs? Beholde, thy father and I haue sought the for thyng. And he sayd vnto them, home is it that ye sought me? Wilt ye not that I must go about my fathers busines? And they vnderstode not that sayynge that he spake to them. And he wente with

with them, and came to Nazareth, and was obedient to them. But his mother kept all these thynges in her herte. And Iesus increased in wysdome and age, and in sauoure with God and man.

The preachynge, baptysme, and pyssonment of John. The baptysme of Christ: and a reheriall of the generation of the fathers.

C A P I.

I I I.

In the fyfene yere of the raygne of Tiberius thempetour, Pontius pilate beyng ruler of Jury, and Herode beyng Tetrarche of Galile, and his brother Philip, Tetrarche in Jeneza, and in the region of Tracônites, & Aplania the Tetrarche of Abyline, when Anna and Caphas were the hygh priests, the wyrd of God came vnto John the sonne of Zachary, in the wyldernes. And he came into all the coostes about Jordan, preachynge the baptysme of repentance for the remission of synnes, as it is wyrtten in the boke of the saynges of Esay the prophete, which sayth. The voyce of a cryar in wyldernes: prepare the waye of the Loide, make his pathes straight. Every valleye shall be fylled, and euery mountayne and hyl, shall be brought lowe. And croked thynges shall be made straight: & the rough wayes shall be made smooth: and all flesh shall se the sauour lent of God.

Then sayd he to the people that were come to be baptised of hym. O generation of vipers, who hath taughte you to flee frome the warty to come? Byynge for the due frutes of repentance, and begyn not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is habde of these stones, to reple dy children vnto Abraham. Now also is the axe layde vnto the rote of the trees: so that euery tre which bringeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked hym, sayynge: what shall we do then? He answered, and sayde to them: He that hath two coates, let him parte with him that hath none: and he that hath meate, let him do lyke wyse.

Then came also publicans to be baptised, & sayde vnto hym: Master, what shall we do? And he sayde vnto them: tolle no more then that which is appoynted vnto you.

The soudpours lyke wyse demaunded of hym, sayynge: and what shall we do? And he sayde vnto them. Oppresse you no man: neyther sklauder any man: but be content with your wages.

As the people were in a doute, and all men disputed in their hertes of John, whether he were beey Christ: John answered and sayd to them all: I baptise you with water, but a stronger then I cometh after me, whose shoe latcher I am not worthy to vnloose: he will baptise you with the holy goodse, and with fyre: who hath his fanne in his hande, & will purge his floze, and will gather the come into his barn: but the chaffe will he burne with fyre vnuencheable. And many other thynges in his exhortation, preached he vnto the people.

Then Herode the Tetrarch (when he was rebuked of him for: Herodias his brother's wyfe) and for all the cruelties whiche Herode had done) put this to aboute all other cruelties, and put John in pysson.

And it betelle as all the people receyued baptysme (and when Iesus was baptised, & dyd praye) the heauen was opened, and the holy gho came downe in a bodely shape lyke a doue vpon hym, and a voyce came from heauen sayynge: Thou arte my dere sonne, in the do I delyre.

And Iesus hym selfe was begynnynge as about thyrty yere of age, as was suppoed the sonne of Joseph: Whiche was of Beth:

Whiche was of Matthat:
Whiche was of Leui:
Whiche was of Melch:
Whiche was of Janna:
Whiche was of Joseph:
Whiche was of Matathias:
Whiche was of Amos:
Whiche was of Nabum:
Whiche was of Eli:
Whiche was of Hagge:
Whiche was of Maath:
Whiche was of Matathias:
Whiche was of Simeon:
Whiche was of Joseph:
Whiche was of Juda:
Whiche was of Joanna:
Whiche was of Israhel:
Whiche was of Zorobabel:
Whiche was of Salathiel:
Whiche was of Meri:
Whiche was of Melch:
Whiche was of Abbi:
Whiche was of Cosam:
Whiche was of Belmadam:
Whiche was of Ier:
Whiche was of Ielo:
Whiche was of Helizer:
Whiche was of Joiam:
Whiche was of Mattha:
Whiche was of Leui:
Whiche was of Simeon:
Whiche was of Juda:
Whiche was of Joseph:
Whiche was of Jonam:
Whiche was of Eliachim:
Whiche was of Melch:
Whiche was of Menam:
Whiche was of Matathian:
Whiche was of Nathan:
Whiche was of Dauid:
Whiche was of Iesse:
Whiche was of Obed:
Whiche was of Boos:
Whiche was of Salmon:
Whiche was of Naalon:
Whiche was of Aminadab:
Whiche was of Aram:
Whiche was of Elrom:
Whiche was of Phares:
Whiche was of Iuda:
Whiche was of Iacob:
Whiche was of Isaac:
Whiche was of Abraham:

Whiche

Whiche was of Tharra:
Whiche was of Nachor:
Whiche was of Saruch:
Whiche was of Ragau:
Whiche was of Phalec:
Whiche was of Heber:
Whiche was of Sala:
Whiche was of Cainan:
Whiche was of Arpharat:
Whiche was of Sem:
Whiche was of Noe:
Whiche was of Lamech:
Whiche was of Mathusala:
Whiche was of Enoch:
Whiche was of Jaredh:
Whiche was of Malalehel:
Whiche was of Laman:
Whiche was of Enos:
Whiche was of Seth:
Whiche was of Adam:
Whiche was of God.

¶ Jesus is led in to the wyldernesse / and commeth
the Jewes bespide hym / the Jewes knowlege him
he cometh in to Peters house and doth great myra-
cles.

CAP. III.

¶ Jesus then full of the holy ghoſte returned
from Jordan, and was carped of the ſpote
into wyldernesse, and was. xl. dayes temp-
ted of the dyuell. And in those dayes he was
hungred. And when they were ended, he after-
warde hongred. And the dyuell sayde unto
hym: If thou be the sonne of God, commaunde
this stone that it be bread. And Jesus answer-
ed hym, sayenge: ¶ It is wyrtten, man shall
not lyue by bred onely, but by euerie worde
of God.

¶ And the dyuell toke hym into an hygge moſt
sayne, and shewed hym all the kyngdome of
the world euen in the twinklinge of an eye.
And the dyuell sayde unto hym: all this po-
wer will I geue the, and the glory of the hym:
for they be deliuered to me, and to who soe-
uer I will, I geue them. If thou therefore wilt
worshipp me, they shall be all thine. Jesus an-
swered hym and sayde: Hence thoue me Satā.
For it is wyrtten: ¶ Thou shalt honoure the
Lorde thy God and him onely iſeue.

¶ And he carped hym to Ierusalem, and set
hym on a pynacle of the temple, and sayd un-
to hym: If thou be the sonne of God, calle
thy ſerues from hence. For it is wyrtten, ¶
he shall geue his angels charge ouer the, to
kepe the, and with their handes they shall
beare the, that thou fall not thy fote againſte
a stone. Jesus answered and sayde to hym, it
is sayde: ¶ thou shalt not tempte the Lorde
thy God. As ſone as the dyuell had ended all
his temptations: he departed frome hym for
a season.

¶ And Jesus returned by the power of the
ſpote into Galile, and there wente a ſaine of
hym thowout all the region rounde about.
And he taught in their Synagoges, and was
commended of all men.

¶ And he came to Nazareth where he was

nourished, and as his custome was, went into
the Synagoge on the Sabbath dayes, & ſtoode
vp for to recite. And there was deliuered unto
hym the booke of the prophete Esai. And whē
he hadde opened the booke, he founde the place,
where it was wyrtten. ¶ The ſpote of the
Lorde vpon me, because he hadde annointed
me: to preache the Goſpell to the poore, he
hath ſent me: and to heale the broken hearted:
to preache deliuerance to the captiue, and
ſight to the blinde, and to deliuer the boun-
ded in forgiueneſſe, and preache the acceptable
yere of the Lorde.

¶ And he cloſed the booke, and gaue it agayne
to the miniſter, and ſate downe. And the eyes
of all that were in the Synagoge, were faste-
ned on hym. And he began to ſaye unto them.
This day is this ſcripture fulfilled in your ea-
res. And all bare hym wyrtneſſe, and wonder-
ed at the gracious wordes whiche proceeded oute
of his mouth. ¶ And ſayde: Is not this Jo-
ſephs ſonne?

¶ And he ſayde unto them: In any wyſe
will I ſaye vnto me this parable. Philicion,
heale thy ſelfe. ¶ Whatſoener we haue herde
done in Capernaum, to the ſame here ſhall I
doe in thyne owne countrey. And he ſayde, verily
I ſaye vnto you: No prophet is receyued in
his owne countrey.

¶ But I tell you of a trouth, ¶ many wyrd-
dowes were in Iſrael in the dayes of Dely:
when heauen was ſhut thre yeres, and thre
monethes, when greates famyſhement was
throughte ouer all the lande, and vnto none of
them was help ſent, ſauelynto Sarrpta help-
des Sydon, vnto a woman, that was a wyrd-
dowe. ¶ And many lepers were in Iſrael in
the tyme of Helicus the prophete: and yet
none of them was healed, ſauelynto Naaman of
Syria.

¶ And as many as were in the Synagoge whē
they herde that, were fylled with wrath: and
roſe vp, and thurst hym out of the cytie, & led
hym euen vnto the edge of the hill, wher on
their cytie was build, to caſt hym downe
headlong. But he wente his waye euen thowout
the myddes of the. ¶ ¶ And came into Ca-
pernaum a cytie of Galile, and there taughte
them on the Sabbath dayes. And they were
aſtonyſhed at his doctrine: for his preachinge
was with power. ¶ And in the Synagoge
there was a man, hauynge a ſpote, of an vn-
cleane dyuell, and cryed with a lowde voyce,
ſayenge: Let be, what haſte thou to do with
vs, thou Ieſus of Nazareth? Arte thou come
to deſtroye vs? I knowe the, what thou arte,
euen the holy of God. And Ieſus rebuked hym
ſayenge: ¶ Be ſyll and come out of hym. And
the dyuell thurst hym in the myddes of them
and came out of hym, and hurt hym not. And
ſcare came on them all, & they talked amonge
them ſelues, ſayenge: What manner a thyng
is this? for with auctorite / and power / he
commandeth the foule ſpites, and they come
oute? And the ſame of hym ſpied abrode thow-
toute all places of the countrey rounde a-
bout.

¶ ¶ And he aroſe vp, and came out of the

Synagoge, and entered into Simons houſe.
And Simons mother in law was taken with
a great ague, and they made interceſſion to hym
for her. And he ſtoode ouer her, and rebuked the
fever: and it left her. And ſhe forthwith aroſe
and myſtred vnto them.

¶ When the ſonne was downe, all they that
had ſuche perſons taken with dyuers dyſeaſes
brought them vnto hym: and he layde his ha-
nd on euerie one of them, and healed them. ¶
And dyuels alſo came oute of many of them,
cryenge & ſayenge: thou arte Chriſt the ſonne
of God. And he rebuked them, and ſuffered
them not to ſpeake: for they knewe that he
was Chriſt.

¶ As ſone as it was daye, he departed & went
awaye into a wyſome place, and the people
ſought hym and came to hym, and kepte hym
that he ſhoulde not departe from them. And he
ſayde vnto them. I muſte to other cyties alſo
preache the kyngdome of God: ¶ for therfore
am I ſente. And he preached in the Synago-
ges of Galile.

¶ Chriſte preacheth in the Synagoge. The diſciples
ſolake all and folowe hym. He cleareth the leper,
healeth the man of the palfrey, calleth Malchew the
tollomer, and eateth with open ſynners.

CAP. V.

¶ I came to paſſe as the people preſed vpon
hym, to heare the worde of God, that he
ſhoulde by the lake of Genesareth: ¶ and ſaw
two ſhyppes ſtande by the lake ſyde, but the
ſhyermen were gone oute of them, and were
waſhyng their nettes. And he entered into
one of the ſhyppes, whiche pertayned to Si-
mon, and prayed hym, that he wold thurst out
a lyttell from the lande. And he ſate downe and
taught the people oute of the ſhypp. When he
had left ſpeaking, he ſayd vnto Simon: launche
out into the depe, and let off your nettes to
make a draught. And Simon answered and
ſayde to hym: Maſter, we haue labored all
nyght, and haue taken nothinge: Neuerthe-
leſſe at thy word I will loſe forth the net. And
when they had ſo done, they incloſed a greates
multitude of fiſhes. And their net brake: but
they made ſignes to their ſelues which were
in the other ſhypp, that they ſhould come & helpe
them. And they came: and filled both the ſhypp-
es that they ſonke agayne.

¶ When Simon Peter ſawe that, he fell
downe at Ieſus knees, ſayenge: Lorde, go
frome me, for I am a ſynfull man. For he was
vicerly aſtonyſhed and all that were with him,
at the draught of fiſhe whiche they toke: and
ſo was alſo James and Johā, the ſonnes of
Zebede, whiche were partners with Simon.
And Ieſus ſayde vnto Simon: feare not, ſee
behold the thou ſhalt cateche men. And they
brought the ſhyppes to lande, and forſoke all
and folowed hym.

¶ And it happened as he was in a certayne
cytie: Beholde, there was a man full of Le-
proſy: and when he had ſpyed Ieſus, he fell
on his face, and beſought hym, ſayeng: Lorde,
if thou wilt, thou canſt make me cleane. And

he ſtretched forth his hande, and touched him
ſayenge: I will, be thou cleane. And anon
the leproſy departed frome hym. And he war-
ned him, that he ſhoulde tell no man: but that
he ſhoulde goe, ¶ and ſhewe hym ſelfe to the
priſte, and offer for his cleaſynge accordeynge
as Moſes commaundement was, for a wyrt-
neſſe vnto them.

¶ But the more went the ſame abyode of him
and moche people aſſembled to heare, and to
be healed of their dyſeaſes. And he kept
him ſelfe apart in the wyldernelles, and gaue
hym ſelfe to praye.

¶ And it happened on a certayn daye, that
he taughte: and there ſate the Pharisees, and
doctours of lawe, whiche were come out of al
the townes of Galile, Turre, and Ierusalem.

¶ And beholde, men brought a man lyenge in
his bed, whiche was taken with a palfy: and
ſought to bynge him in, and to laye hym be-
fore hym. And when they coude not fynde by
what waye they myghte bynge hym in, be-
cauſe of the preſſe, they went vp on the coppe
of the houſe, and let hym downe thowout the
tynge, bed and all, in the myddes before Je-
ſus. When he ſawe their faith, he ſayde vnto
hym: Man, thy ſynnes are forgiuen the. And
the ſcribes and Pharisees beganne to chynke,
ſayenge: Who is this, whiche ſpeaketh blaſ-
phemy? ¶ Who can forgiue ſynnes but God
onely.

¶ When Ieſus perceyued their thoughtes,
he answered, and ſayde vnto them: What
thyngke ye in your hartes? Whether is eaſer
to ſaye, thy ſynnes are forgiuen the, or to ſay:
arſe and walke? But that ye maye knowe,
that the ſonne of man hath power to forgiue
ſynnes on earth, he ſayd vnto the ſpote of the
palfy: ¶ I ſaye to the, arſe, take vp thy bed,
and go home to thy houſe. And anon he roſe
vp before them, and toke vp his bed wher on
he laye, and departed to his owne houſe, pray-
ſynge God. And they were all aſmared, and
they lauded God, and were fylled with feare,
ſayenge: We haue ſene ſtraunge thynges to
daye.

¶ And after that he went forth and ſawe a
customer named Leuy, ſittynge at the receypte
of cuſtome, and ſayde vnto hym: folowe me.
And he left all, roſe vp, and folowed hym.
¶ And that ſame Leuy made hym a greates feaſte
at home in his owne houſe. And there was a
great company of publicans and of other that
ſate at meate with him. ¶ And the ſcribes &
Phariſes murmured againſt his diſciples, ſay-
enge: Why eate ye and drynke with cuſto-
mers and ſynners? Ieſus answered, and ſayd
vnto them: They that are hole, neede not the
Philiſion: but they that are ſicke. I came not
to call the ryghtwyſe, but ſynners, to repen-
taunce.

¶ When they ſayd vnto him: Why do the diſ-
ciples of Johā faſt often, and praye, and the
diſciples of the Pharisees alſo: but thyne eate
and drynke? And he ſayde vnto them: ¶ Can
ye make the children of the byrdgome faſt, as
longe as the byrdgome is preſent with the?

Leuit. xiii. 1.

Mathe. ii. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

Mathe. ix. 1.

The dayes shall come, when the bydegrome shall be taken awaye frome them: then shall they fast in those dayes.

Then he spake vnto them a symilitude: No man putteth a peece of a newe garment, into an olde garment: for if he do: then breake the he the newe, and the peece that was taken out of the newe, agreeth not with the olde. Also no man putteth new wyne into olde vessels. For if he do, the newe wyne shall breake the vessels, and shall runne out of selfe, & the vessels shall perishe: But newe wyne muste be put into newe vessels, and bothe are preserued. Also, no man that drynketh old wyne forthwith can awaye with newe, for he saith, the olde is better.

He curseth the disciples that plucke the eares of corne: he healeth the man with the withered hande: chooseth his twelue Apostles/maketh a sweete sermon and teacheth to do good for euill.

C API.

VI.

Math. xlii. a
Marcke. ii. d

L. Reg. xli. a

Math. xlii. a
Marcke. iii. a

It happened on an after Sabbath, that he went thorow the corne felde, and that his disciples plucked the eares of corne, and ate and rubbed them in their handes. And certayne of the Pharisees sayde vnto them: Why do ye that whiche is not lawfull to do on the Sabbath dayes? And Jesus answered them, and sayde: * Haue ye not red what Dauid dyd, when he hym selfe was an hungered, and they which were with hym: howe he went into the house of God, and toke and ate the loaves of halowed bread, and gaue also to them whiche were with hym: whiche was not lawfull to eate, but for the priestes only. And he sayd vnto them: The sonne of man is Lord of the Sabbath daye.

* And it fortuned in an other Sabbath also, that he entred into the Synagoge, and taught. And there was a man whose right hande was dyed vp. And the Scribes & Pharisees watched hym, to se whether he wolde heale on the Sabbath daye, that they myght fynde an accusation against him. But he knewe their thoughtes, and sayde to the man which had the withered hande: Kysse vp, and stande forth in the myddes. And he arose and stepped forth. Then sayde Jesus vnto them: I will aske you a question: Whether is it lawfull on the Sabbath dayes to do good, or to do euill? to saue lyfe or for to destroy it? And beholding them all rounde about, sayde vnto the man: Stretch forth thy hande. And he dyd so: and his hande was restored, and made as hole as the other. And they were fylled full of madnes and spake togyther, what they myghte do to Iesu. I.

Math. xlii. a
Marcke. vi. d
John. vi. a

12 Apostles
signify legall
Ceremonies
dours of iust
langers.

* And it befell in those dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called Apostles. Simon whome, he named Peter, and Andrew his brother. James and John, Philippe and Bartelemewe, Mattheus and Thomas, James the sonne of Alphaeus / and Simon called Zelotes, and Judas James

sonne, and Judas Iscariot, which same was the traytour.

* And he came downe with them and stode in the playne felde, with the companye of his disciples, and a great multitude of people out of all parties of Iurie and Ierusalem, and from the see coste of Tyre and Sydon, which came to heare him, and to be healed, of their dyscaies: And they also that were vexed with foule spytes, and they were healed. And all the people praised, to touche hym: For there went vertue out of hym, and healed them all.

And he lified up his eyes vpon the disciples and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shall be fylled. Blessed are ye that wepe now: for ye shall laughe. Blessed are ye when men hate you, and thynke you oute of their companye, and rale, and abhorre your name as an euill thynge, for the sonne of man sake. Reioyse ye then, and be glad: for behold your rewarde is greate in heauen. I. After this maner, they fathers entreated the Prophetes.

But two be to you that are reche: that haue therein your consolation. Wo be to you that are full: for ye shall hunger. Wo be to you that now laughe: for ye shall wepe, and wepe. Wo be to you when all men prayse you for so dyd their fathers to the false Prophetes.

But I saye vnto you whiche heere: Love your enemyes. Do good to them which hate you. Blesse them that curse you. And praye for them, whiche wrongfullye trouble you. And vnto hym that smyteth the one the other cheek, offer also the other. And him that taketh away thy gowne, tobyd not to take thy cote also. Give to euery man that asketh of thee. And of hym that taketh awaye thy goodes, aske thou not agayne. * And as ye wolde men shuld do to you: so do ye to them lyke wyse.

If ye loue them, whiche loue you: what thanke are ye worthy of? For the very synners loue their louers. And if ye do for them, whiche do for you: what thanke are ye worthy of? For the very synners do the same. If ye elende to them of whom ye hope to receyue, what thanke shall ye haue? for the very synners lende to synners, to receyue as moche agayne. Wherefore, loue ye your enemyes, do good and lende, tokyng for nothing agayne: and your rewarde shall be great, and ye shall be the chyldren of the hygher: for he is kynde vnto the vnkynde and to the euill.

* Be ye therefore mercifull, as your father is mercifull. * Judge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgyuen. Gyue, & it shall be gyuen vnto you: good measure, pressed downe, shaken togyther, & runnyng ouer, shall men gyue into your bolomies. * For with what measure ye mete, with the same shall men mete to you agayne.

And he put forth a symilitude vnto them: Can the blynde, leade the blynde? Doo they not bothe then fall into the dyche? The disciple is not aboue his master. Euery man shall be perfecte, euen as his master is. Why sayde

thou a moote in thy brothers eye, and conspydest not the beame that is in thyne owne eye? Syther howe canst thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: when thou perceyuest not the beame that is in thyne owne eye? Dissemble, calle out the beame out of thyne owne eye first, and then shalt thou se perfectly, to pull out the moote of thy brothers eye. I.

* It is not a good tree that bringeth forth euill frute: neyther is that an euill tree, that bringeth forth good frute. For euery tree is knowen by his frute. Neether of thornes gather they grapes. A good man out of the good treasure of his herte, bringeth forth good. And an euill man out of the euill treasure of his herte, bringeth forth euill. For of the aboundance of the herte, his mouth speaketh.

Why call ye Master, Master: and do not as I sayd you? Whosoever cometh to me, and heareth my sayenges, and doeth the same, I will saye vnto you, to whome he is lyke. He is lyke a man whiche buyeth an house, and bygged depe, and layd the foundation on a rocke. When the waters arose, the floude ber vpon that house, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that without foundation buyeth an house vpon the earthe / against whiche the floude dyd beate: and it fell by and by. And the fall of that house was greate.

He healeth the Captaynes seruante that is by the wyndes sonne, enformeth the disciples of Iohn, commendeth Iohn, and reproveth the Jewes for theyr uncharity. He eateth with the Pharisee. The woman welcometh his feet.

C API.

VII.

When he had ended all his sayenges in the audience of the people, he entred into Capernaum. And a certayne Centurions seruant was sick & ready to dye, whiche was deare to hym. And when he herde of Iesu, he sent vnto him the elders of the Jewes beseechinge hym that he wolde come and heale his seruant. And they came to Iesu and besought him busily, sayenge: He is worthy that thou shouldest to this for him. For he loueth our nacyon, and hath buyt vs a Synagoge. So Iesu went with them.

And when he was not farre from the house the Centurion sent frendes to hym: sayenge vnto hym. * Lord trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my roffe. Wherefore I thought not my self worthy to come vnto the: but saye the worde and my seruant shall be hole. For I also am a man vnder power, and haue vnder me souldiers, and I saye vnto one: go, and he goeth. And to an other, come: and he cometh. And to my seruant, to this: and he doeth it. When Iesu herde this, he merueyled at hym, and turned hym about, and sayde to the people: I toloued hym: I saye vnto you, I haue not founde so greate fayth, no, not in Israel. And

they that were sente, turned backe home agayne, and founde the seruante that was sick, hole.

* And it befell after that, that he went into a cytie called Naim, and many of his disciples went with hym, and moche people. When he approached to the gate of the cytie: beholde there was a deed man carped out, which was thonly begotten sonne of his mother, and she was a widow, and moche people of the cytie was with her. Whom when the Lord saw, he had compassion on her, and sayde vnto her: wepe not. And he went and touched the beer, & they that bare hym, stode still. And he sayde: Yonge man, I saye vnto the, arise. And the deed sat vp, and began to speake. * And he deliuered hym to his mother. And there came a feare on them all. And they glorified God, sayeng: a great Prophete is risen amonge vs and God hath blessed his people. I. * And this rumoz of hym went forth throughout all Iurie, and thorow out all the regions whiche lye rounde about.

And the disciples of Iohn shewed hym of all these thynges. And Iohn called vnto him two of his disciples, and sente them to Iesus, sayenge: Arise thou he that shuldest come: or shall we loke for an other? When the men were come vnto hym, they sayde: Iohn Baptiste sent vs vnto the, sayenge: Arise thou he, that shuldest come: or shall we wayte for an other? And at that same howse, he cured many of their dyscaies and plagues, and of euill spytes, and vnto many that were blynde, he gaue sight. And Iesus answered, and sayde vnto them: So your wayes and Iohn what thynges ye haue sene & herde, how the blynde se, the halt go, the lepers are cleensed, & deafe heare, the deed arise, to the poore is the glad tydinges preached, and happye is he, that is not offended by me.

When the messengers of Iohn were departed, he beganne to speake vnto the people, of Iohn. What went ye out to the wyldernesse to see? a reede shaken with the wynde? But what wente ye out to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delicately, are in kynges courttes. But what went ye forth to se? A Prophete? Yea, I saye to you, and more then a Prophete. This is he, of whome it is wyrtten: Beholde, I sende my messenger before thy face, to prepare thy waye before the. For I saye vnto you: a greater Prophete then Iohn, amonge womens chyldren is there none. Neuerthelesse, he that is lesse in the kyngdome of God, is greater then he. I.

And all the people that herde, and the publicans, iustified God, and were baptised with the baptysme of Iohn. But the Pharisees and Iceried men in the lawe, despyed the counsell of God against them selues, and were not baptised of hym.

So the Lord sayd: Wherevnto shall I lyken the men of this generation, and to what are they lyke? They are lyke vnto chyldren settinge in the market place, and cryenge one to an

to an other, and sayeng: We haue pyppd vnto you, and ye haue not daunted: We haue mourned to you, and ye haue not wepte. For for John Baptist came, neyther eatyng bread, ne drynkynge wyne, and ye saye: he hath a dyuell. The sonne of man came eatyng and drynkynge, and ye saye: Behold, a man whiche is a glorton, & a drynker of wyne, a frend of publicans and synners. And wysdom is wysed of all her children.

† One of the Pharises desired hym that he wolde eat with hym. And he went into the Pharise house, and late dwene to meate. And beholde, a woman in that cite, whiche was a synner, as sone as she knewe that Jesus late at meate in the Pharise house, she brought an Alabastrer boxe of oynment, and she stode at his fete behynde hym, weppynge, & began to walsh his fete with teares, and byd wyppen them with the heates of her heed, and kysed his fete, and annoynted them with oynment.

When the Pharise whiche had hym, sawe that, he spake with hym selfe, sayenge: Yf this man were a Prophet, he wolde surely haue knowne who and what maner woman this is whiche toucheth hym, for she is a synfull woman. And Jesus answered and sayde vnto hym: Simon, I haue some what to say vnto the. And he sayd: master, saye on. There was a certayne credytoure whiche hadde two letters, the one ought fyue hundred pence, & the other syfthe. When they hadde nothinge to paye, he forgaue them bothe. Whiche of them tell me, shall loue him most? Simon answered, and sayde: I suppose, that he to whom he forgaue most. The he sayd vnto him: Thou hast rightly iudged.

And he turned to the woman, and sayd vnto Simon: Seest thou this woman? I entred in to thy house, and thou gauest me no water to my fete: but this hath washed my fete with teares, and wypped them with the heates of her heed. Thou gauest me no kysse: but this, syngens the tyme I came in, hath not ceased to kysse my fete. Myne heed with oyle thou bypdest not annoynt: but this woman hath annoynted my fete with oynment. Wherefore I saye vnto the: Many synnes are forgyuen her: because she loued moche. To whome litle is forgyuen, the same with litle loue. And he sayde vnto her, thy synnes are forgyuen. And they that late at meate with hym, began to saye with in them selues: Who is this, whiche forgyueth synnes also? And he sayde to the woman: Thy saythe hath saved the: Go in peax. †

¶ Chyrlie with his Apolles goeth frome towne to towne and preache, the parable of the seide, who is his mother and his brother, spelleth the see, depyuereth the possesed, and depyeth the deuyles in to the herde of swyne, and helpeth the sycke woman, and Jairus daughter.

C API.

VIII.

As it befell after that, that he him self went throughe out cyties and townes, preache, and shewynge the kyngdome of God, and the twelue with hym. And also certayne women, whiche were heales of euill spites, & sickenesses. Mary called Magdalen, out of whome went seven deuyles, and Joanna the wyfe of Chusa Herodes steward, and Susanna, and many other: whiche mynistered vnto hym of their substaunce.

† When moche people were gathered together, and were come to hym out of al cyties, he spake by a parable. A sower wente oute to sowe his seed: and as he sowed, some fell by the waye syde, and it was troden downe, and foules of the ayre deuoured it vp. And some fell on the ston, & as sone as it was spronge vp, it wydded awaye, because it lacked moche nysse. And some fell amonge thornes, and the thornes sprange by with it, & choked it. And some fell on good grounde, and sprange vp, & bare frute, an hundred folde. And as he sayde these thynges, he cryed: He that hath eares to heare, let hym heare.

And his disciples asked hym, sayenge: what maner symilitude is this? And he sayd: Vnto you it is gyuen to knowe the mysteries of the kyngdome of God: but to other in similitudes: that when they se they shoulde not se, and when they heare they shoulde not vnderstande.

The parable is this. The seide is the worde of God. Those that are helpe the waye, are they that heare, and afterwarde cometh the dyuell, and taketh awaye the worde oute of their hertes, lest they shoulde beleue, and be saued. They on the stonnes, are they whiche when they heare, receyue the worde with ioye. And these haue no rotes, whiche for a whyle beleue, and in tyme of temptation go awaye. Nowe, that whiche fell amonge thornes, are they whiche heare, and as they go are choked with cares, and with ryches, and holoprouous lyuynge, and bynge forth no frute. That in the good grounde, are they whiche with a good and pure herte, heare the worde, & kepe it, and bynge forth frute with patience. †

† No man lygtheth a candell, and couereth it vnder a vessell, neyther putteth it vnder a bedde, but setteth it on a candellsticke, that they that enter in, maye se the lyght. For nothinge is in secret, that shall not come abrode: Neyther any thyng hid, that shall not be knowne, and come to lyght. Take hede therfore, howe ye heare. For who soeuer hath, to hym shalbe gyuen: And who so euer hath not, even that whiche he supposed that he had, shalbe taken frome hym.

Then came to him his mother and his brethren, and coulde not come at him for preak. And they tolde hym sayenge: Thy mother & thy brethren stande without, and wold se the. He answered and sayde vnto them: my mother and my brethren are these whiche heare the worde of God, and do it.

† It befell on a certayne daye he went into a tynne, and his disciples also, and he sayd vnto them: Let vs go ouer vnto thother syde of the

the lake. And they launched forth. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in reoparde. So they wente to him, and awoke him, sayenge: Master, Master, we are lost. Then he arose and rebuked the wynde, and the tempeste of water, and they ceased, and it waxed calme. And he sayde vnto them: where is your faith? But they fearynge, wondered, sayenge one to an other: What person is this? For he commaundeth bothe the wyndes and water, and they obeye hym? † And they sayled vnto the region of the Gadarenites, whiche is ouer against Galile.

And as he went out of the tynne to lande, there met him a certayne man out of the cite, whiche had a dyuell longe tyme, and ware no clothes, neyther abode in any house: but amonge graues.

When he sawe Jesus, he cryed, and fell vnto hym, & with a loude voyce sayd: What haue I to do with the, Iesu the sonne of the bryght God? I beleue the, toment me not. For he commaunded the foule spete to come oute of the man. For ofte tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was carped of the fende, into wydernesse.

So Jesus asked him sayenge: What is thy name? And he sayde: † Legion, because many dyuels were entred into him. And they besought him, that he wolde not commaunde them to go out into the depe. And there was there by an herde of many swyne, sedynge on an hyll, and they besought him, that he wold suffer them to enter into them. And he suffered them. Then went the deuyles out of the man, and entred into the swyne: And the herde rushed in bedlonge into the lake, and were choled. When the herdemen sawe what was done, they fled, and tolde it in the cite, and in the villages.

Now, they came out to se what was done: and came to Jesus, and founde the man, out of whome the deuyles were departed, settinge at the fete of Jesus, clothed and in his righte mynde, and they were afrayed. They also whiche sawe it tolde them howe he that was possesed of the deuyll, was healed. And all multitude of the Gadarenes, besought him that he wolde departe frome them: for they were taken with great feare. But he takinge hym returned. † Then the man out of whom the deuyles were departed, besought him to be with him. But Jesus sent him awaye, sayeng Retourne into thy house, and shewe all that euill God hath done to the. And he went his waye, and preached throughe oute all the cite, what thynges Jesus had done vnto him.

It happened when Jesus was come agayn that the people receyued him. For they all wayped for him: † And beholde, there came a man named Jairus (and he was a ruler of the Synagoge) and he fell vnto the fete of Jesus, and besought him to entre into his house for he hadde one onely daughter, vpon a xij.

year of age, and she laye a dyenge. Nowe as he went the people thronged him.

And a woman haupnge an pisse of bloude twelue yeres (whiche hadde spent all her substaunce amonge Physicians, neyther coulde be healed of any) came behynde hym, and touched the hem of his garment, and anon her issue of bloude stancheth. And Jesus saythe: Who is it that touched me? When every man denyed, Peter and they that were with him, sayde: Master, the people thrust the and bere the: and sayde thou who touched me? And Jesus sayde: Some body hath touched me. For I perceyue herme to haue gone out of me. When the woman sawe that she was not hyd she came tremblynge, and fell at his fete, and tolde hym befoze all the people for what cause she had touched him, and howe she was healed immediatly. And he sayd vnto her: Daughter be of good comforte. † Thy faith hath made the hole, go in peax.

Whyle he yet spake, there came one frome the ruler of the Synagoge house whiche sayd to him: thy daughter is deed, dyscase not the master. When Jesus herde that, he answered the father, sayenge: † Feare not, beleue onely, and she shall be made hole. And when he came to the house, he suffered no man to go in with him, save Peter, James and John, & the father and mother of the mayde. Nowe, every person wept, and sorowed for her. And he sayde: Wepe not: for she is not deed, but slepeth. And they lowghe him to scoyne, knowinge that he deed. But he dyspyngne them all oute, caught her by the hande: and cryed, sayenge: Mayde aryse. And her spete came agayne, and she arose forthwith. And he commaunded to gyue her meate. And the father, and the mother of her, were adonped. But he warned them, that they shoulde tell no man what was done.

¶ He sendeth out the xii. Apolles to preache. He seideth fyue thousande with fyue loaves and two sylfmes, the disciples cōfesse him to be the sonne of God, he transfigureth him selfe. Teacheth his disciples to be lowly. They despye derigeaunce, but he reppro- ueth them.

C API.

IX.

† Then called he the twelue together, & gaue them power and auctorite ouer al deuyles, and to heale dyscales. And he sent them to preache the kyngdome of God, & to cure the sycke. And he sayd to them: Take nothinge towarde your iourney, neyther staffe, nor scryppe, neyther bread, neyther money, neyther haue ye two cootes. And what-so euer house ye enter into, there abyde, and thence departe. And who so euer wyl not receyue you, when ye go out of that cite, shake of euen the dust frome your fete, for wytnesse agayn them. But they departinge went throughe the townes, preacheinge the gospell, and healyng euer where. †

Nowe Herode the Tetrarche hearde of all that was done by hym, and doubted, because

A

it was

it was sayde of some, that Iohn was rylen agayne frome deathe: and of some, that hely had appeared: and of some, that one of the olde prophetes was rylen agayne. And Peter sayde: Iohn haue I beheaded: who is this of whome I heare such thynges? And he despyed to se him.

Math. xiii. 17. **M**ark. vi. 15. **J**ohn. vi. 14. And the Apostles returned: and told him what they had done. * And he toke them and went a hyde into a solitary place, nigh to a cytie called Bethsaida. Whiche the people knowynge, folowed him. And he receyved them, and spake vnto them of the kyngdome of God, and healed them that had neede to be healed. But the daye began to waire awaye, then came the twelue, and sayde vnto hym: sende the people awaye, that they maye go in to the townes and villages rounde about, to some inne, and get meate, for we are here in a place of wilderness. He sayde vnto them: Gue ye them to eate. And they sayde: We haue no mo but fyue loaves and two fyshes, ones we shulde go, and bye meat for all this people. Howe they were aboute fyue thousand men. And he sayde to his disciples: Make them sit downe by fifties in a company. And they dyd so, and made them all sit downe. And he toke the fyue loaves, and the two fyshes, and lohed vp to heauen, and blessed the and brake, and gaue to the disciples, to let before the people. And they ate, and were all fylled. And there was taken vp of the fragments that they leaved, twelue baskets full.

Math. xvi. 16. **M**ark. viii. 1. * And it fortuned as he was alone prayinge, his disciples were with him, and he asked the sayenge: Who saye the people that I am? They answered, and sayde: Iohn Baptiste: Some saye hely. And some saye, one of the olde prophetes is rylen agayne. He sayd vnto them, But who saye ye that I am? Peter answered and sayde: Thou art the Christ of God. And he warned and commaunded them that they shulde tell this to no man, sayenge: The sonne of man must suffer many thynges, and be rejoyced of the elders, and of the bygh prestes and scribes, and be slayne, and the iii. daye, ryse agayne.

And he sayde to them all, yf any man wyll come after me, let hym denye hym selfe, and take vp his crosse dayly, and folowe me. Who so euer wyll saue his lyfe, shall lose it. And who so euer shall lose his lyfe for my sake the same shall saue it. For what auauntageth it a man to wyne the hole worlde, yf he lose hym selfe, or runne in domynage of hym selfe? For who so euer is ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, when he cometh in his glorie, and in the glorie of his father, and of the hoyle Angells. And I tell you of a trouche. There be some of them that stande here, which shall not taste of deathe, till they se the kyngdome of God.

And it folowed aboute an. viij. dayes after these sayenges, he toke Peter, James, and Iohn, and went vp into a mountayne to praye. And as he prayed, the hue of his countenance was altered, and his garment was

whyte and shoon. And behold, two men talked with hym, whiche were Moses and hely, who sene in gloire shewed his departinge, whiche he shoulde ende at Ierusalem. Peter and they that were with hym, were deupe with slepe. And when they awoke, they sawe his gloire, and the two men standinge with hym.

And it chaunced, as they departed frome hym, Peter sayde vnto Iesus: Master, it is good for vs to be here, and let vs make thre tabernacles, one for the, and one for Moses, and one for hely, not knowynge what he sayde. Whyle he thus spake, there came a cloude, and shadowed them, and they feared when they were come vnder the cloude. And there came a voyce out of the cloude, sayenge: This is my deare sonne / heare hym. And as sone as the voyce was past, Iesus was found alone. And they kept it close: and tolde no man in those dayes, any of those thynges, whiche they had sene.

And it chaunced on the nexte daye, as they came downe frome the hyll, moche people met hym. And beholde, a man oute of the multitude crept oute, sayenge: Master, I beseeche the behold my sonne, for he is all that I haue, and he, a spete taketh hym, and sodenly he cryeth, and he teareth hym that he cometh agayne, and with moche payne departeth frome hym, when he hath rent hym, and I besought the disciples to caste hym out, and they could not. Iesus answered and sayde. O saythles generation, and croked: howe longe shall I be with you, and shall suffice you? Wyngye thy sonne hyther. As he yet was commynge, the deuyll rent hym and tare hym. And Iesus rebuked the vniuersal spete, and healed the child and rendred hym to his father. So they were all amazed at the myghty worke of God.

Whyle they wonderd euery one at al thynges whiche he dyd, he sayde vnto his disciples Let these wordes synke downe into your eares. The tyme shall come, when the sonne of man, shall be deliuered into the handes of men. But they wiste not what that worde mente, and it was hyd frome them, that they vnderstode it not. And they feared to aske hym of it sayenge.

* Then there entred a debate amonge the who shoulde be greatest. When Iesus perceyved the thoughtes of their hartes, he toke a childe, and set hym harde by hym, and sayd vnto them.

Who so euer receyvet this childe in my name, receyvet me. And who so euer receyvet me, receyvet hym that sent me. For he that is least amonge you all, that same shall be greates.

Iohn answered, and sayde: Master, we sawe one castinge oute deuyles in thy name, and we forbade hym, because he foloweth not with vs. And Iesus sayde vnto hym: Forbid ye hym not. For he that is not againste vs, is with vs.

And it folowed when the dayes were come of his assumption, he set his face to go to Ierusalem, and sent messengers before hym.

And they wente and entred into a cytie of the Samaritans to make redy for hym. And they receyved hym not, because his face was as though he wold go to Ierusalem. When his disciples, James and Iohn, sawe that, they sayde. Lorde, wilt thou that we commaunde that hye come downe frome heauen, and consume them, as hely dyd? Iesus turned about and rebuked them, sayenge: Ye wote not of what spete ye are. The sonne of man is not come to destrye mennes sowles, but to saue them. And they went to an other towne.

* And it chaunced as he went in the waye, a certayne man sayde vnto hym: I wil folow the, whether so euer thou go. Iesus sayde to hym: Foxes haue holes, & bydes of the aere haue nestes: but the sonne of man hath no where on to laye his heed.

And he sayde vnto an other: folowe me. But he sayde: Lorde, suffer me first to go bury my father. Iesus sayde to hym. Let the dead bury their dead: go thou and preache the kyngdome of God.

And an other sayde: I wil folow the Lorde: but let me first go byd them farewell, whiche are at home at my house. Iesus sayd vnto hym. No man that putteth his hande to the plowe and loketh backe, is mete to the kyngdome of God.

The sendeth the scuentye before him to preache, prayeth his heauynly father, answereth the scribe that tempted him, Iewerly who is a mans neyghbour, Martha receyvet the Lorde, Magdalene is frent in hearynge his wordes.

C A P I. X.

After these, the Lorde appoynted o ther scuentye also, and sent them two and two before hym into euery cytie & place, whither he hym selfe shulde come. And sayde vnto them, the haruest is great, but the laborers are fewe. Praye therfore the Lorde of the haruest, to sende forth laborers into his haruest. So your wayes: beholde, I send you forth as lumbes amonge wolues. Beare no wallet, ne scrippe, nor shoes, & grete no man by the waye. Into whatsoeuer house ye enter first say: Peace to this house. And yf the sonne of peace be there, your peace shall rest vpon hym yf not, it shall retorne to you. And in the same house remaine, eatynge and drynkynge such as they haue. For the laborer is worthy his reward.

So not frome house to house: & into whatsoeuer cytie ye enter, yf they receyue you, cate that is set before you, and heale the sicke that are there, and saye vnto them: the kyngdome of God, is appoynted vpon you. * But into whatsoeuer cytie ye enter, yf they receyue you not, go your wayes out into the strectes of the same and saye: euen the dust, which cleaues to vs of your cytie, we wype of agaynste you: Yet knowe this, that the kyngdome of God was come nigh vpon you. I saye to you: it shalbe easer in that daye for Zedome, then for that cytie.

* And to the Chorazin: woe to the Bethsai-

da. For yf the miracles had bene done in Tyre and Sidon, whiche be done in you, they had longe sythens repented sittynge in heare and ashes. Neuerthelesse it shalbe easer for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum whiche arte exalted to heauen, shalt be thrust downe to hell. * We that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

And the scuentye turned agayne with Ioseph, sayenge: Lorde, the very dyuels are subdued to vs thorow thy name. He sayde vnto them: I sawe Satan, as lightenyng fall downe fro heuen. Beholde, I gve you power to treade on serpentes & scorpions, and ouer all power of the enemy, and nothyng shal hurt you. Neuerthelesse, in this reioyce not that the spites are subiecte to you / but reioyse, because your names are wyrtten in the heuens.

That same tyme reioysed Iesus in the spete, and said, I confesse vnto the father: * Lorde of heuen and erth, that thou hast byd these from the wyle & prudent, and hast opened them to the babes. Euen so father, for so pleased it the. All are gyuen me of my father. And no man knoweth who the son is, but the father / and who the father is, saue the sonne / and he to whom the sonne wyll shewe hym.

And turnynge to his disciples, sayd secretly. * Happy are the eyes which se that ye se. For I tell you, that many prophetes and kynge haue despyed to se that ye se, and haue not sene / and to heare that ye heare, and haue not herde.

And beholde a certeyn lawyer stode by, and tempted hym, sayenge: * Master, what shall I do, to inheryte eternal lyfe? He said vnto him. What is wyrtten in the lawe? Howe reddest thou? And he answered, & sayde: * Thou shalt loue the Lorde God w all thy hert, and with all thy soule, and with all thy strengthe, and with all thy mynde, and thy neighbour as thy selfe. And he sayde vnto him: Thou hast answered ryght. This do, and thou shalt lyue. He wyllynge to iustifie hym selfe, sayde vnto Iesus: Who is my neyghbour?

Iesus answered, and said: A certayne man came downe frome Ierusalem to Hierico, and fell in to the handes of theues, which robbed hym of his rayment, and wounded hym / and departed, leuynge hym halfe deed. And by chaunce there came a certeyn pccer that same way, and when he sawe hym, he passed by: And lykwylse a Leuyte, when he was come nye to the place, wente and lohed on hym, and passed by. Then a certayne Samaritane, as he tourneyed, came nye vnto hym, and when he sawe hym, he had compassion on hym, and went to hym and bounde by his woundes, and poured in oyle & wyne, & put hym on his owne beest, and brought him to a comon inne, and made prouision for hym. And on the morowe when he departed, he toke out two pence and gaue them to the host, & said vnto him. Take care of him, and what so euer thou spendest more when I come agayne, I will recompence the. Whiche now of these the thoughtest thou was

Mathew. x. 2. **J**ohn. xii. 1.

Math. x. 1. **M**ark. x. 1.

Math. x. 1. **M**ark. x. 1.

Mark. x. 1.

Mark. x. 1.

Mark. x. 1.

was neyghboure vnto him that fell into the theues handes? And he sayd: he that sheweth mercy on him. Then sayde Iesus vnto him: Go and do thou lyke wyse. **I**

I It befell as they went, he entred in to a certayne towne. And a certayne woman named Martha, receyued him into her house. This woman had a sister called Mary, whiche sat at Iesus fete, and herde his preaching. So Martha was troubled aboute moche seruinge, and shode and sayde: master, doest thou not care, that my sister hath left me to minister alone? Wyttest thou therefore, that she helpe me. And Iesus answered, and sayde vnto her: Martha, Martha, thou carest, and art troubled aboute many thynges: but one thyng is needefull. Mary hath chosen her that good parte, whiche shall not be taken away frome her. **I**

I He teacheth his disciples to praye. Rebuketh the blasphemous Pharisees. They requyre signes. He eateth with the Pharisee.

CAPI. XI.

AND it fortuned as he was prayenge in a certayne place: when he ceased, one of his disciples sayde vnto him: Master, teache vs to praye, as Iohn taught his disciples. And he sayde vnto them: when ye praye, saye: Our father which art in heauen, hallowed be thy name. Thy kyngdome come. Thy will be done in earth, as in heauen. Our dayly bread geue vs dayly. And forgyue vs our synnes: for also we forgyue euery man that trespasseth vs. And leade vs not into temptation. But deliuer vs from euill. **I**

And he sayde vnto them: **I** If any of you shalde haue a frende, and shalde go to him at mydnyght, and saye vnto him: frende, lende me thre loaves, for a frende of myne is come out of the waye to me, and I haue nothinge to set before him: and he wyl him shoulde answer & saye, trouble me not, the doore is now shut, and my seruantes are with me in the chamber, I can not ryse and geue them to. **I** I saye vnto you, though he woulde not aryse and geue hym, because he is his frende: yet because of his vnwarynes he wold ryse, & geue hym as many as he neded. And I say vnto you: **I** aske, & it shalbe geuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receyuethe: and who seeketh fyndeth: and to him that knocketh, shal it be opened. Yf the sonne shall aske byed of any of you that is a father: wyl he geue him a stone? Or yf he aske a fysshe, wyl he geue hym a serpent? Or yf he aske an egge: wyl he offer hym a scorpion? Yf ye then begynge euill, can geue good gyftes vnto your chyldren, how moche more shal the father of heauen geue an holy sperte to them, that aske hym? **I**

I And he was castinge out a deuill, whiche was domme. And it folowed when the dyuill was gone out, the domme spake, and the people wonderd. But some of them sayde: he casteth out dyuells by the power of Beze-

but the chiefe of the dyuells. And other rented hym, schynge of hym a signe frome heauen. But he knowinge their thoughtes, sayde vnto them: Euery kyngdome dyuided in it selfe is made wildeuylle: and one house shall fall vpon an other. So yf Satan be dyuided in hym selfe: how shall his kyngdome endure? Because ye say I cast out deuyls by the power of Bezebut. **I** If, by the power of Bezebut I cast out dyuells: by whome do your chyldren cast them out? Therefore shall they be your iudges. But yf I, with the finger of God cast out dyuells, assuredly the kyngdome of God is come vpon you.

When a stronge man armed watcheth his house: that he possideth in peace. But when a stronger then he cometh vpon hym, and ouercometh hym: he taketh frome hym his harnes wherewith he trusted, and deuydeth his spoiles. He that is not with me, is agaynste me. And he that gathereth not with me, scattereth.

When the vnclene sperte is gone out of the man, he walketh throughe waterlesse places, schynge redde. And when he fyndeth none, he sayth: I will retorne vnto my house, whence I came. And when he cometh, he fyndeth it swept and garnished. Then goeth he and taketh to him seven other spertes worse then him selfe: and they enter in, and dwell there. And so the extremes of that man, be worse then the begynnynge.

And it happened as he spake these thynges, a certayne woman of the company lyst vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the breasts whiche gaue the sucke. But he sayde: Happy are they that heare the woide of God, and kepe it. **I**

When the people were gathered thicke together: he began to saye: This is an euill nation: they seeke a signe, and there shal no signe be geuen them, but the signe of Iohnas the prophete. For as Iohnas was a signe to the Ninuites, so shall the sonne of man be to this nation. **I** The queene of the south shal ryse at the iudgement, with the men of this generation, and condemne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. The men of Ninue shall arise in the iudgement with this generation: and shall condemne them: for they repented at the preachinge of Iohnas. And beholde, a greater then Iohnas is here.

I No man lyghteth a candell, and putteth it in an hyd place, ne vnder a bushell: but on a candellsticke, that they that come in may see the lyght. The light of thy body is the eye. Therefore when thyne eye is synge: then is all thy body full of lighte. What yf thyne eye be euill: then shall all thy body be full of darknesse. Take heed therefore that the lyght whiche is in the, be not darkened. For yf all thy body shal be lighte, hauinge no parte darke: then shall all be full of lyght, euen as when a candell doeth lyghte the with his brightnesse. **I**

And

And as he spake, a certayne Pharisee besought hym to dyne with him: and Iesus went in and late wth him to meate. When the Pharisee sawe that he merueiled that he hadde not first washed before dyner. And the Lorde sayd to him: **I** Howe wyse Pharisees, make cleene the outsyde of the cup, & the platter: but your inward part is full of rauyne and wickednes folles, & yd not he that made that whiche is without: make that whiche is within also? Nevertheless that ye haue gyue in almes, and beholde all is cleane to you. But wo be to you Pharisees, for ye tye the mynt and rewe, and all maner herbes, and passe ouer iudgement & the loue of God. These ought ye to haue done and those not to haue left.

Wo to you Pharisees: for ye loue the firste seates in assemblies, and greetynge in the marketes. Wo to you Scribes and Pharisees Hypocrites, for ye are as graues whiche appeare not, and the men that walke ouer them are not ware of them. When answered one of the lawyers, and sayd to hym: Master, thus sayenge thou puttst vs to rebuke also. Then he sayde: Wo to you also ye lawyers: for ye lade men with burdens importable, and your selues touche not the packes with your one synge. Wo to you, ye buyde the sepulchres of the prophetes, whiche as your fathers kylled the, truly ye deare witnesseth, that ye allowe the dedes of your fathers: for they kylled them, but ye buyde their sepulchres. Therefore also sayde the wysdome of God: I will send them prophetes and messangers, and of them they shal sleie and persecute: that the bloude of all the prophetes, whiche was shedde frome the begynnynge of the worlde, maye be requyred of this generation, frome the bloude of Abel, vnto the bloude of Zacharie, who perished betwene the altar and the temple. Verily I tell you: it shalbe requyred of this nation.

Wo to you lawyers: for ye haue taken awaye the keye of knowledge, ye entred not in your selues, & the entresers in, ye forbad. When he thus spake vnto them, the lawyers and Pharisees began to wreke byll about hym, and to stop his mouth with many questions, lying in wayte for hym, and seekinge to catche some thynge of his mouth, wherby they myghte accuse hym.

I The leuen of the Pharisees, whiche conforteth his disciples agaynste persecution, warneth them to beware of couctousnes. He wyl not haue them to hange vpon earthy thynges.

CAPI. XII.

AND there gathered together an innumerable multitude of people (in so moche that they troode one another) he began to saye vnto his disciples: firste of all beware of the leuen of the Pharisees, whiche is hypocrisie. For there is nothinge couered, that shall not be breuouered: ne hyd, that shall not be knowne. For what so euer ye haue spoken in darkenesse: shall be herde in the lighte. And what ye haue spoken in the eare euen in secreete places, shall be preached on the top of houses.

I saye to you my frendes: be not afraid of them that kyll the body, and after that haue no moze that they can do. But I will shewe you, whome ye shall feare. Feare him whiche after he hath kylled, hath power to cast into hell. Surely I saye vnto you, hym feare. Are not .v. sparowes bought for two farthynges? And yet not one of them is forgotten of God. Also euen the very heeres of your heeres are nombred. Feare not then: ye are moze worth than many sparowes.

I saye vnto you: whosoener confesteth me before men, hym shall the sonne of man confesse also before the aungels of God. And he that denieth me before men: shal be denied before the aungels of God. And whosoener spekerh a woide agaynst the sonne of man it shal be forgyuen hym. But vnto hym that blasphemeth the holy ghoost, it shal not be forgyuen. When they byynge you vnto the assemblies, and vnto the rulers and officers, take no thought howe or what ye shall answer: or what ye shall speake. For the holy ghoost shal teache you in the same houre, what ye ought to saye.

I One of the company sayde vnto hym: Master, byd my brother leaue the enheritaunce with me. But he sayde vnto hym: What to me made me a iudge or a deuyler ouer you? Wherfore he sayde vnto them: take heed, and beware of couctousnesse. For no mans lyfe standeth in the aboundance of thynges whiche he possideth. And he put forth a parable vnto them, sayenge: The grounde of a certayne ryche men brought forth frutes plentyfoully, and he thoughte in hym selfe, sayenge: what shall I doo? because I haue no roome where to bestowe my frutes? And he sayde: This will I do. I will destroy my barnes, and buyde greater, and therein wyl I gather all my frutes, and my goodes: And I wyl saye to my soule: Soule thou hast much goodes layde vp in store for many yeres, take thyne ease: eate, drynke, and be merry. But God sayde vnto hym: Thou folle, this night wyl they fetche awaye thy soule agayne from the. Then whose shal the thynges be whiche thou hast prouided? So is it with him that gathereth ryches: and is not ryche in God.

And he spake vnto his disciples: Therefore I saye vnto you: Take no thought for your lyfe, what ye shall eate: ne for your body, what ye shall put on. The lyfe is moze then meate, and the body is moze then rayment. Consydre the rauens, for they neyther sowe nor reape, who neyther haue stowe nor house ne barne, and yet God fedeth them. Howe moche are ye better then foules? Whiche of you with takynge thought, can put to his stature one cubit? If ye then be not able to do that is least: why take ye thought for the reste? Consydre the lilies howe they growe: they labour not: they spyn not: and yet I tell you Salomon in all his royaltie, was not clothed lyke to one of these.

That yf the grasse, beyng to daye in the felde, and to morowe shalbe cast into the forynace, God so arapeth, howe moche more wyl he cloth

Matth. xxiij.
Martha. lviij.

Matth. xxviij.

Matth. xxiij.
Ioh. xviij.
Iacob. i. a.

Ioh. xxiij.

Matth. xxiij.
Ioh. xviij.
Iacob. i. a.

Matth. xxiij.
Ioh. xviij.
Iacob. i. a.

BALTIMORE
MARINE CORPS

The seruante that knowe his masters will
and prepared not hym selfe, ne dyd accordyng
to his will, shall be beaten with many stry-
pes. But he that knowe not, and yet dyd com-
mitte thynges worthy of strypes, shall be beate
with fewe strypes. For vnto whome moche
is gyven, of hym shall be moche requyred. And
to whom men moche committe, the more of hym
will they aske.

2

Then saye he to the people: when ye se a
clowde ryle oure of the weste anone ye saye, a
shower cometh, and so it is. And when ye
se the south wynde blowe, ye saye: we shall
haue heet, and it cometh to passe. Oppos-
ites, ye can sayll of the fallion of the shyre, and
of the earthe, but howe is it, that ye can not
sepe this tyme? Yea and why iudge ye not of
your selues what is right?

Of the Galileans whom Pilate slew. The syn-
nitude of the sygge tree. Of the muskardes leeds and
leuen. Few enter into the kyngdome. Chryl repro-
ueth Herode and Ierusalem.

CAPL. XIII.

¶ He put forth this parable: a certayne
man had a figge tree planted in his vineyard
and he came and sought frute thereon, & found
none. Then sayde he to the dresser of his vi-
neyarde: Beholde, these, iij. yeares haue I
come and sought frute in this figge tree, and
finde none: cut it downe: why occupieth it
the ground? and he answered, and sayd un-
to him: Lord, let it alone this yere also, till
I digge rounde about it, and donge it, and if
it beare frute well and good, if not then thou
shalte cut it downe. And he taughte in one of
their Synagoges on the Saboth dayes. And
beholde, a woman whiche had a spere of in-
firmitee. xviij. yeares: & was made curen tro-
ked, and coulde not ones lyft vp her self. When
Jesus sawe her, he called her to him, and sayd
to her: Woman thou art deliuered from thy
disease. And he layde his handes on her, and
forthwith she was straight, a glorified God.
Now the ruler of the Synagoge answering
and disdayninge (because that Jesus hadde

Then answered hym the Lorde, and sayde:
 * hypocrite, dothe not eite one of you on the
 Saboth daye, lose his oxe or his asse from the
 nail, and leade him to the water? And ought
 not this daughter of Abraham, whom Io, Sa-
 ran hath bound. xviij. yeres, be loosed from this
 bond on the Saboth daye? And when he thus
 sayd, all his aduersaries were aduamed / and
 all the people reioyced on all the glorious dees
 that were done by him. R.

Then sayde he: What is the kyngdome of
God lyke? or whereto shall I compare it? It is
like a grainc of mustard seed, which a mā toke
and sowed in his garden: and it grew & waxed
into great tre, and the fowles of the ayre made
nestes in the braunches of it.

And agayne he sayd: wherunto shall I lyken the kyngdome of God? It is lyke leuen which a woman toke and hvd in thre busshels of flour, tyll all was thopowe leuened. And he went thopowe cyties and towncs reachyng and iourneyng towards Jerusalem. Then sayd one vnto him: Lo:be, are there few that shall be saued? And he sayd vnto them/Aspue to entre in at the strait gate: for many I saye vnto you wyl lcke to enter, and shall not be able.

¶ When the goodman of the house is risen
up, and hath shut the doore, ye shall begyn to
stande without and to knocke at the doze, say-
inge: Lorde Lorde, open vnto vs, and he shall
answer and sape vnto you, I knowe you not
whence ye are. Then shall ye begyn to sape:
We haue eaten in thy presence and dronke/
and thou hast taughte i our streets. And he shall
saie: I tell you I knowe ye not whence ye
are: departe from me all ye workers of we-
kednes. There shall be weeping and gnashing
of teeth, when ye shall see Abraham, and Isaac,
and Jacob, and all the Prophets in the king-
dome of God, and your selues thrust out. And
they shall come from the East and West and
north and south, and sit in the kyngdome of
God. And behold, they be last, which shall be
first. And they be first, which shall be last.

The same daye there came certayne of the pharises and said vnto him/ get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayd vnto them. So tell that fore beholde I cast out demysls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuerthelesse, I muste walke to daye and to morowe, and the day folowyng; for it can not be, that a prophet perishe any other where then at Ierusalem.

* Ierusalem, Ierusalem, whiche killest
Prophetes, and stonest them that are sent to
the: howe ofte wolde I haue gathered thy
chyl dren together as the henne gathered her
nest vnder her wynges, but he wolde not. Be-
holde your habitation is lefte to you desolate.
For I tell you, ye shall not see me till the tyme
come that ye shall saye, blessed, that comest
in the name of the Lorde.

CAPL. XIII.

And it chaunced that he wente in to the house of one of the chiefe Pharisees to eate bread on the Saboth daye: and they watched hym. And beholde, there was a man before hym, whiche had the hydropse. And Iesus answered and spake vnto the lawyers and Pharisees, sayinge: is it lawfull to heale on the Saboth daye? But they helde theyr peace. And he healed hym, and let hym go: and answered them, sayinge: Whiche of you shall haue an asse or an oxe fallen in to a pyt, and wylt not forthwith pull him out on the Saboth daye? And they couide not answer him to that.

He put forth the similitude to the gesses,
markynge howe they chase the hygher tow-
nes, and sayd to them: When thou arte byd-
to a weddinge of any man, set nor dawne in
the hygher towne, lest a moze honourable
man then thou be bydden of him, and he that
bade bothe hym and the, come and saye to the,
gyue this man towne, and thou then begyn-
neth to chide to take the lowest towne. But
rather when thou arte bydde, go and sette in
the lowest towne, that when he that bade
the cometh, he maye saye vnto the, frende
set vp higher. Then shalt thou haue woorthyness
in the presence of them that set at meat with
the. ✠ For who so euer exalteth him selfe, shall
be humbled. And he that humbleth him selfe,
shall be exalted. R

Then saye he also to him that had despyred him to dyner. ¶ When thou makest a dyner or a supper: call not thy frendes, nor thy brethren, ne thy kynsmen, neyther ryche neighbours, lest they byd the agayne, and a recompence be made the. But when thou makest a feast, call pooze, mapined, lame and blynde, and thou shalt be happy, for they can not requyte the. But thou shalt be recompensed in the bypysence of the iust men.

When one of them that late at meate also
herde that, he said vnto hun/happye is he that
eateth byed in the kyngdome of God. ¶
Then sayd he to him. ¶ A certayne man or-
deryed a greate supper, and bademany, and
sent his seruaunt at supper tyme, to saue to
them that were bydden, come/for all thynges
are now redye. And they all at ones began to
make excuse. The fyrste sayde to him: I haue
bought a pece of grounde, and I muste go se
it, I praye the haue me excused. And an other
sayde: I haue bought fyue yoke of oren, and
I go to plowe them, I praye the haue me ex-
cused. The thyrde sayde: I haue maryed a
wyfe, therfore I can not come. And the ser-
uaunte wente, and tolde his master these
thynges.

Then was the houtholder displeased, and
said to his seruauant: Go our quickly in to the
streetes and quarters of the city, and bypnye in
hisher the pooze, & maymied, and halse a bynde.

Q. Locate
bited, & is id
dyne, or to
take a repair

Math. xxxi. 5
Duke. xviii. 6

D
 bathyreflex
 bipolarization

And the seruaunt sayde, Forde it is done as thou commaundest, and yet is there rowme. And the Lord sayd to the seruaunt: So out in to the hygh wayes and hedges, and compel them to come in, that my house may be fylled. For I saye vnto you, that none of those men which were bydden, shall taste of my supper.

Math. xvi. b.
Mat. viii. d.

There went a greates company with him, and he turned and sayd vnto them. * Yf a man cometh to me, and hate not his father and mother, and wyfe and chyldren, and brethren and sisters, mocheouer and his owne life he can not be my discipple. And who so euer beare not his crosse and come after me, can not be my discipple.

Whiche of you wyllynge to buyde a toure spyteth not downe first and counteth the cost, whether he hath to performe it? lest after he hath layde the foundation and is not hable to performe it, all that behold it begyn to moche him, sayinge: this man began to buyde, and was not hable to finish. Or what kynge goyng to make battayle agaynst an other kynge both not fyrst downe first and consider whether he be hable with ten thousande to mete him that cometh agaynst hym with twenty thousande. Or els whyle he is yet a great waye off, he sendeth ambassadours and desyre peace. So likewise euery one of you that renounceth not all that he hath can be my discipple.

Mathew. v. b.
Marcke. ix. g.

* Salt is good, but if salt be vnseasoned, wherewith shall it be seasoned. It is mete neyther for the lande, nor for the donghyll, they cast it out at the doores. He that hath eares to heare, let him heare.

The louyng mercede of God is openly set forth in the parable of the hundred shepe, and of the sonne that was lost.

C A P I. XV.

Math. ix. b.
Marcke. ii. b.
Luce. v. f.

Then resorted vnto him all the publicans and synners to heare him. And the pharisees and scribes grudged, saying: He receyuet synners, and eateth with them. And he spake this parable to them, saying: What man of you hauinge an hundred shepe, yf he lose one of them, doth not leaue nyntye and ix in the wyldernes, and go after that whiche is losse tyll he fynde him? And when he hath founde him, he putteth him on his shoulders with ioye. And as sone as he cometh home, he calleth together his frendes and neighbours saying vnto them: Reioyse with me, for I haue founde my shepe whiche was lost. I say vnto you, that so ioye shall be in heuē ouer one synner that repenteth, more then ouer foure iuste and nyntene ryghteous persons, which nede no repentance. Either what woman hauinge x. groates, yf she lose one, doth not light a candle, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it, she calleth her frendes and her neighbours saying: Reioyse with me, for I haue founde the groate which I had lost. So I saye vnto you, ioye is made before the aungels of God ouer one synner that repenteth.

Mat. xvi. d.
Mat. viii. d.

* And he sayde: A certayne man had two

sonnes, and the yonger of them said to his father: father geue me the part of the goodes that to me belongeth. And he deuyned vnto them his substance. And not longe after, the yonger son gathered all that he had together, and toke his iourney to a farr countrye, & there he wasted his goodes with ryous luyng. And when he had spent all that he had, there arose a great deeth thowout all that same lande and he began to lacke. And he went & claued to a cizeyn of that same countrey, which sent him to his feld to kepe his swyne, & he wolde fayne haue fylled his belly with the coddies that the swyne ate, and no man gaue to him.

Then he came to hym selfe and sayde: how many hyed seruants at my fathers house haue bred ynough, and I dye for hunger. I wyl arise and go to my father, and wyl saye vnto him: father: I haue synned agaynst heuen, and before the, and am no more worthy to be called thy son, make me as one of thy hyed seruantes. And he arose & wente to his father. And when he was yet a greates waye off, his father sawe him, and had compassion, and ran and fell on his necke, and kyssed hym. And the sonne sayde vnto him: father, I haue synned agaynst heuen, and in thy sight, and am no more worthy to be called thy sonne. Then his father said to his seruantes, bring forth that best garment and put it on him, and put a ring on his hand, and shoes on his feet. And bringe brethren that fatted calfe and kyll hym, and let vs eate and be mery: for this my sonne was ded, and is reuiued, he was lost, and is now founde. And they began to be mery. The elder brother was in the felde, and when he came & diuene nyghte to the house, he herde mynstris and daunsyng, and called one of his seruantes, & asked what those thynges meante. And he sayde vnto hym: thy brother is come, and thy father hath kyllled the fatted calfe, because he hath receyued him safe and sound. So he was angry, and wolde not go in. Then came his father and entreated him. But he answered and sayd to his father: Lo these many yeres haue I haue done the seruys, neyther haue I broken at any tyme thy commaundment, and yet gauest thou me neuer so moche as a hyde to make mery with my frendes: but as sone as this thy sonne was come, whiche had deuoured thy goodes with harlottes, thou hadst for hym kyllled the fatted calfe. And he sayde vnto hym: Sonne, thou arte euer with me, and all that I haue is thyne: it was mete that we sholde make mery and be gladd, for this thy brother was ded, and is aloue agayne: and was lost, and is founde.

The parable of the wycked Hammon. Not one tyme of Gods wordes shall prech. Of the ryche man, and poore Lazarus.

C A P I. XVI.

He sayd also vnto his disciples. * There was a certayne ryche man, which had a seruaunt, that was accused vnto him that he had wasted his goodes. And he called him, and sayd vnto him: How is it that I

heare this of the? Kende accomptes of thy stewardship: for thou maist be no longer steward. The seruaunt sayde within him selfe: what shall I do? for my master wyl take away from me the stewardship. I can not byg, and to begge I am ashamed. I wote what I shal do, that whiche I am put out of the stewardship, they may receyue me in to their houses.

So called he all his masters debtors, and sayd vnto the first: howe moche owest thou vnto my master? And he said an hundred coners of oyle. And he sayd to hym: take thy byll and syt downe quychly, and wyte fyfte. Then said he to an other: what owest thou? And he sayd, an hundred quarters of wheat. He sayd to him: Take thy byll, and wyte foure scores. And the Lord commended the vnyghteous steward, because he had done wisely. For the chyldren of this worlde are in theyr kynde, wyser then the chyldren of lyght. And I saye also vnto you: Make you frendes of the wycked Hammon, that when ye shal departe, they may receyue you in to euerlastyng habitacions.

* He that is saythfull in the lest, is saythfull also in moche. And he that is vnyghteous in the lest: is vnyghteous also in moche. So then yf ye haue not ben saythfull in the lyttel Hammon, who wyl byleue you in that whiche is true? And yf ye haue not ben saythfull in an other mannes bysnyes: who shal geue you your owne? No seruant can serue two masters, for eyther he shal hate the one and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and Hammon.

All these herde the pharisees also, whiche were couetous, and they mocked him. And he said vnto them: Ye are they which iustify your selues before men, but God knoweth your hertes. For that whiche is hygh amonge men, is abhominacion before God.

The lawe and the prophetes reigned tyll the tyme of Iohu, and fro that tyme the kyngdome of God is preached, and euery man stryuet to go in. Souer shall heuen and erth perswade, then ouer tyme of the lawe shall perswade. Who so euer forsaketh his wyfe and marrieth an other, dothe aduourte. And who so euer marrieth her that is diuorced from her husband committeth aduourte.

* There was a certeyn ryche man, whiche was clothed in purple and cosly synnen, and fared deliciously euery daye. Now there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyryng to be fylled with the crommes whiche fell from the ryche mans table. Therethelesse the dogges came and lycked his sores. And it fortuned that the begger dyed, and was carryed by the aungels in to Abrahams bosome. The ryche man also dyed, and was buried.

And beinge in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farr off, and Lazarus in his bosome, and he cryed and said: father Abraham, haue mercy on me, and sende Lazarus, that he maye dyp the tye of his eyer in water, and cole my tong: for I am tor-

mented in this flame. But Abraham said vnto him: Sonne, remember that thou in thy lyf tyme receyuedst thy good thynges, & Lazarus lykewyse payne. Nowe therfore is he comforted, and thou art punished. Beside all this, betwene you and vs is a great watre set, so that they whiche wolde go frome hence to you can not, neither may come from thence to vs.

Then he said, I praye & therfore father that thou wylt sende him to my fathers house. For I haue fyue brethren: for to warne them lest they also come into this place of torment. Abraham said vnto him: they haue Moses and the prophetes, let the heare them. And he said, nay father Abraham, but yf one come vnto them from the ded, they wolde repent. He said vnto hym: Yf they heare not Moses and the prophetes, neither wyl they byleue, though one rose from ded agayne.

Christ teacheth his disciples to auoyde occasions of euyl, one to forgyue another, and fastly to trust in God and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the end of the worlde.

C A P I. XVII.

Then sayde he to his disciples, it can not be auoyded but that offences come. But two to him thowout whom they come. It were better for him that a millstone were hanged about his necke, and that he were caste in to the see, then he sholde offende one of these litlones. Take heede to your selues. * Yf thy brother trespass agaynst the, rebuke him: and if he repent, forgyue him. And though he synne agaynst the seven tymes in a daye, and seven tymes in a daye turne agayne to the, sayinge: it repenteth me, forgyue him.

Mat. xviii. a.
Marcke. ix. f.

Math. xviii. c.
Luce. ix. g.
Ecclesi. ix. b.

And the apostles sayd vnto the Lord: encrease our fayth. And the Lord said: yf ye had sayth lyke a graine of mustard seed, ye sholde saye vnto this sycaigne tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see and he sholde obey you.

Who is it of you, yf he had a seruaunt earryng or scyng cattell, that wolde saye vnto him when he were come frome the felde: So quychly and syt downe to meate, and wolde not rather saye to him, make redye wherewith I maye sup, and gyde vp thy selfe and serue me tyll I haue eaten and dronken, and afterwarde, eate thou, and drynke thou? Dothe he thanke that seruaunt because he did that was commaunded hym? I trowe not. So also ye when ye haue done all whiche are commaunded you, saye: we are vnyghteous seruantes. We haue doone that whiche was oure dutye to do.

* And it befell as he wente to Ierusalem, he passed thowowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whiche made a farr off, and put forth the theyr voyces, and sayde: Iesu master, haue mercy on vs. When he sawe them, he sayde vnto them: Go and shewe your selues vnto the prestes. And

Ten lepers.

D And it came to passe as they went, they were clemented. And one of them when he saw he was clemented, turned backe agayne, and with a loud voyce praised God, and fel downe on his face at his feet, and gaue him thanks. And the same was a Samaritane. And Jesus answered and sayd: are there not ten clemented? But where are those nyne? There are not founde that returned agayne to gyue God prayse save onely this straunger. And he sayde vnto him: aryse and go thy waye, thy faythe hath saued the.

E * When he was demaunded of the Pharisees when the kyngdome of God shoulde come he answered them, and sayd: The kyngdome of God cometh not with waiting for. Neither shall men saye: Lo here, lo there, for beholde the kyngdome of God is within you.

And he sayde vnto the disciples: the dayes will come, when ye shall desyre to see one day of the sonne of man, and ye shall not see it. And they shall saye to you: Se here, se there. So ye not, nor folowe them, for as the lyching that appereth out of thone part of heuyn, and shineth vnto the other part of heuyn: * So shall the sonne of man be in his daye. But first must he suffer many thynges, and be refused of this nation.

F As it happened in the tyme of Noe, so shall it be in the tyme of the sonne of man. They ate they dranke, they married wyues, & were giuen in marriage, euen vnto that same day that Noe went in to the arke, and the floode came and destroyed them all. Lyching also, as it chaunced in the dayes of Lot. They ate, they dranke, they bought, they sold, they planted, they buyld. And euen the same daye that Lot went out of Sodom it rained fyre and brimstone from heuyn and destroyed them all. After these examptes shall it be in the daye when the sonne of man shall appere.

G And that day, he that is on the house toppe and his fellows in the house, let him not come downe to take it out. And lyching let not him that is in the felde, turne backe agayne so that he leste behynde. Remember Lots wyfe. Who so euer will leke to saue his lyfe, shall lose it: and who so euer will lose his lyfe, shall saue it. I tell you, in that nyght there shall be two in one bed, the one shall be receyued, and thother forsaken. Two women shall be geuyng drinke togyther, thone shall be receyued, & the other forsaken. And they answered, and sayde to him: where Lord? And he said vnto them: where so euer the body shall be, thither will the Eagles resorte.

H He teacheth to be feruent in prayer. Pharisee and the publican. Charite answere the ruler, and promyseth reward vnto such as suffer losse for his sake.

C A P I. XVIII.

A * And he spake a parable vnto them, signifyinge that men ought alwayes to pray, and not to be terry, saying. There was a Judge in a certayne city, whiche feared not God, neither regarded man. And there was a certeyn wydow in the same city, which

came vnto him, sayinge: reuenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to him selfe: thoughte I feare not God, nor care for man, yet because this wydow troubleth me, I will reuenge her cause, lest at the last she come and hagge on me. And the Lord sayd: heare what the vniuersal Judge sayth. And shall not God avenge his chosen, whiche crye daye and nyght vnto him, though he deferre them? I tel you he will avenge them and that quickly. * Nevertheless when the sonne of man cometh, suppose ye he shall fynde faith on the earth.

I * And he spake this similitude, vnto certayne whiche trusted in them selues that they were perfecte, and despyled other. Two men went vp in to the temple to praye: the one a Pharisee, and thother a Publican. The Pharisee stood and prayed thus with him selfe: God I thanke the that I am not as the rest of men, extortioners, vniuersal, aduocaters, or as this publican. I fast twise in the weeke, I geue tythe of al that I possesse. And the publican standing a farte off, wolde not lye vp by his eyes to heuyn, but smote his brest, saying: God be mercifull to me sinner. I tel you this man departed home to his house iustified more then the other. For euer man that exalteth hym selfe, shall be lowred: And he that lowreth hym selfe, shall be exalted.

K * They brought vnto him also babes, that he shoulde touche them. When his disciples saw that, they rebuked the. But Jesus called them vnto him, and sayde: Suffre the chyldren to come vnto me, & forbyd them not. For of such is the kyngdome of God. Verily, I say to you: who so euer receyuech not the kyngdome of God as a chyld: shall not enter therein.

L And a certayne ruler asked hym, sayinge: good master: what ought I to do, to obtayne euellastynge lyfe? Jesus sayde to hym: Why calledst thou me good? None is good, save God onely. Thou knowest the commandementes: Thou shalt not committe aduoutry, thou shalt not kyll, thou shalt not steale, thou shalt not beare false wytnes. Honour thy father and thy mother. And he sayd, all these haue I kept from my youthe. When Jesus herde that, he sayde vnto him: Yet lackest thou one thyng. Sell all that thou hast, and distribute it vnto the poore, and thou shalt haue treasure in heuyn, and come folowe me. When he herde this he was hery, for he was very ryche.

M When Jesus sawe him mourne, he sayde: How hardy shall they that haue ryches enter in to the kyngdome of God: it is easer for a camell to go thorow a needles eye, then a ryche man to enter into the kyngdome of God. Then sayd they that herde that. And who shall then be saued? And he sayd: Those thynges that are impossible with men, are possible with God.

N Then Peter sayd: Lo, we haue left all, and haue folowed the. And he said vnto the. Verily I saye vnto you: there is no man that leueth houle, eyther father and mother, eyther brethren, or wyfe, or chyldren for the kyngdome of God, whiche shall not receyue moche

more in this world, and in the world to come lyfe euellastynge.

O * He toke vnto him the twelue, and sayde vnto them. Beholde we go by to Jerusalem, and all shall be fulfilled that are wyrtten by the prophetes of the sonne of man. He shall be deliuered vnto the gentyles, & shall be mocked and shall be despytfully entreated, and shall be spitted on: and when they haue scourged him they shall put him to deeth, and the thyrde daye he shall aryse agayne. But they vnderstode none of these thynges. And this sayynge was hyd from them. Neither they perceyued the thynges whiche were spoken.

P * And it came to passe as he approached nye vnto Hierico, a certeyn blynde man sat by the way syde begging. And when he herd the people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cryed, sayinge: Jesus the sonne of Dauid, haue mercye on me. And they whiche went before rebuked him, that he shoulde be syle. But he cryed so moche the more, * thou sonne of Dauid, haue mercye on me. So Jesus stode syle, and commaunded him to be brought vnto him. And when he was come nere, he asked him saying: what wilt thou that I do vnto the? And he said, Lord, I maye receyue my sight. Jesus sayde vnto him: receyue thy sight, thy faith hath saued the. And anon he sawe, & folowed him praisynge God. And all the people when they sawe it, gaue prayse to God.

Q Of zachus, and the ten seruantes to whome the talentes were deliuered. Chryst rydeth to Jerusalem, and wyrteth ouer it.

C A P I. XIX.

A * And he entred and went thorow Hierico. And beholde there was a man named Zachus, whiche was a ruler amonge the Publicans, and was ryche. And he sought to se Jesus, what he wold be: & coulde not for the preace, because he was lytle of stature. And runnyng before, clymbed vp in to a myddle figge tree to se him: for he wolde come that waye. And when Jesus came to the place, he looked vp, and sawe hym, and said vnto him: Zachus, hasten the downe, for to day I must abyde at thy house. And he came downe hastily, and receyued hym ioyfully. And when they sawe that, they all grudged, saying: He is gone in to terpe with a synfull man.

R And Zachus stode forth and sayde vnto the Lord: Beholde Lord, the halfe of my goodes I geue to the poore: and if I haue done any man wronge, I restore hym foure folde. And Jesus sayde to him: this daye is healt he came vnto this house, for as moche as he also is become the chyld of Abraham. * For the sonne of man is come to seke and to saue the losse.

S * As they herde these, he put to and spake: because he was nye to Hierusalem, and because they thoughte the kyngdome of God shoulde shortly appere. He sayde therefore: * A certayne noble man wente in to a

farre countrey, to receyue hym a kyngdome, and to come agayne. So he called his tenne seruantes, and deliuered them tenne poundes, sayinge vnto them. Occyppye tyll I come. But his cytyens hated hym, and sent a messaige after him, saying: we will not haue this man to reygne ouer vs.

T And it came to passe when he was come agayne and had receyued his kyngdome, he commaunded his seruantes to be called vnto him (to whome he gaue his money) to wyrt what euery man had marchaundysed. Then came the first, sayinge: Lord, thy pounde hath encreased ten poundes. And he sayde vnto hym.

U * Well good seruant, because thou hast ben faythfull in a very lytle thyng, haue thou auctoritie ouer ten cyties. And the seconde came, saying: Lord, thy pounde hath encreased fyue poundes. He sayde also to this: and be thou also ruler ouer fyue cyties.

V And an other came and sayd: Lord beholde thy pounde, whiche I haue kepte in a naphyn, for I feared the because thou art a stern man: thou takest by that thou laydest not downe, and repest that thou bydest not sowe. And he said vnto him: * Of thyne owne mouth iudge I the, thou euyl seruant. Knewest thou that I am a stern man, takinge by that I layde not downe, & repest that I byd not sowe. Wherefore then gauest thou my money in to the banke, that at my commynge I myght haue receyued myne owne with gaynes?

W And he sayd to them that stode by: take fro him that pounde, and geue it hym that hath the ten poundes. And they sayd vnto him, Lord he hath tenne poundes. I saie vnto you, that vnto euery one that hath, it shall be giuen, and from him that hath not, eue that he hath shall be taken from him. Whereouer those myne enemyes which wolde not I wold reigne ouer them, bringe hither, and sle them before me. * And when he had thus spoken, he went before, goinge by to Jerusalem.

X And it fortuned, when he was come nye to Bethphage and Bethany, besydes mount called Oliuet, he sent two of his disciples, sayinge: Go in to the towne ourt agaynst you. In whiche as soone as ye are come, ye shall fynde a colte tyed wheron yet neuer man sate. Loose hym and bringe hym hither. And if any man aske you, why do ye loose him, thus ye shall saye vnto him, the Lord hath neede of hym.

Y They that were sent, went they way and founde euen as he had said vnto them. And as they were lookinge the colte, the owners of it sayd vnto them: why loose ye the colte? And they sayd, the Lord hath neede of him. And they brought him to Jesus. And castinge there rayment on the colte, they sate Jesus thereon. And as he went, they spredd the clothes in the waye.

Z And when he nether approached nere to the descente of the mounte Oliuet, the hole multitude of the disciples began to reioyse, and prayse God with a great voyce, for all the myracles that they hadde sene, sayinge: blessed be the kyng that cometh in the name of the Lord.

Loide: pear in heuen, and glozy in the highest. And some of the Pharisees of the trayne sayd to him: Master, rebuke thy disciples. He answered and sayd vnto them: I tell you if these wolde hold your peare, the stones wolde crye.

* And when he was come nere, he behelde the city, & wept on it sayinge. Yf thou knewest also euen in this daye the thynges apperteyning vnto thy peare. But nowe are they hyd frome thyne eyes. For the dayes shall come vpon the that thy enemyes shall cast a banke about the and besiege the, and kepe the in on euery syde, and make the euen with the ground, with thy chyliden which are in the. And they shall not leue in þ one stone vpon an other, because thou knowest not the tyme of thy visitacion.

And he entred the temple, and began to cast out them that soulede therein, and them that bought, sayinge vnto them: it is wyrtten in my house is the house of prayer, but ye haue made it a den of theues. And he taught daily in the temple. * The high priestes and the Scribes and the chiefe of the people went aboute to destroye him, but coulde not fynde what to do. For all the people did hange of his mouth hearpyng him.

¶ They aske Chyfte one question, and he asketh them an other. The parable of the vnyerde. Of tribute to be gyuen vnto Cesar, and how Chyft stoppeth the mouthes of the Sadduces.

C A P I.

X X.

A * And it befell in one of those dayes as he taught the people in the temple and preached the gospell, the chiefe priestes and Scribes came with the elders, and spake vnto him, sayinge: * Tell vs by what auctorite thou doest these thynges? Either who is he that gave the this auctorite? He answered and sayde vnto them: I also wyll aske you a word, and answer me. The baptisme of Iohn was it from heuē or of men? And they thought within them selues, sayinge: yf we shall saye from heuē: he wyll saye: why then belyued ye him not? But yf we shall saye, of men: all the people wyll stone vs. For they be ascerteyned that Iohn is a prophet. And they answered, they coulde not tell whence it was. And Iesus sayde vnto them: neyther tell I you by what auctorite I do these.

B Then began he to speake to the people this parable. * A certayne man planted a vnyerde, and let it forth to husbandmen, & went him selfe in to a straunge countrey for a greete season. And when the tyme was come, he sent a seruaunt to the husbandmen that they wolde gyue him of the frutes of the vnyerde. And they dyd beat him, and sent him away emptye. And agayne he sente yet an other seruaunte. But they dyd beate him, and foule entreated him also, and sent him away emptye. He sent the thyrde to, and him they wounded, and cast out. Then sayd the Loide of the vnyerde: What shall I do? I wyll sende my dere sonne, him peradventure they wyll reuerence when they se him.

But when the sermers sawe him, they reas-

soned within them selues sayinge: this is the heyre, come let vs kyll hym, that the inheritance maye be ours. And they cast him out of the vnyerde, and kyllid him. Nowe, what shall the Loide of the vnyerde do vnto them? He wyll come and destroye these sermers, and wil let out his vnyerde to other. When they herde that, they sayd: God forbid.

And he behelde them, and said: what meaneth this then that is wyrtten: * The stone that the buylders refused, the same is made the heed corner stone? Who so euer stumbe at that stone shall be broken: but on whom so euer it fall, it wyll grynde him to powder. And the hyghe priestes and Scribes the same hour went aboute to laye handes on hym, but they feared the people. For they wyll he spake this parable agaynst them.

And they watched hym, and sente for the espyes, whiche wolde sayne them selues perfect to take him in his wordes, and to deliuer him vnto the power and auctorite of the ruler. And they asked him, sayinge: Master, we knowe that thou sayest and teachest rightly: neyther considerest thou the person, but teachest the waye of God truly. Is it lawfull for vs to gyue Cesar tribute or no? He perceyued their craftines, and sayde vnto them: * why tempte ye me? Shewe me a penny. Whose image and superscription hath it? They answered & sayde, Cessars. And he said vnto them: Gyue then vnto Cesar that whiche belongeth vnto Cesar, & to God that whiche pertaineth to god. And they could not reprove his sayinge before the people. But they maruelled at his answer, and helde their peare.

E There came to him certayne of the Sadduces, whiche deny there is any resurrection. And they asked him, sayinge: * Master, Moses wrote vnto vs: Yf any mans brother dye haupynge a wyfe, and the same dye without issue, that then his brother shold take his wyfe, and rayle vp seed vnto his brother. There were seven brethren, and the first toke a wyfe, and dyed without issue. And the seconde toke the wyfe, and he dyed chyldelesse. And the thyrde toke her / yf he wyll the residue of the seven, and lette no issue behynde them, and dyed. Last of all the woman died also. Now at the resurrection whose wyfe of them shall she be? For seven had hee to wyfe.

Iesus answered and sayde vnto them. The chyliden of this worlde mary wyues, and are gyuen to maryge, but they which shal be made worthye for that worlde, and for the resurrection from deth, neither marye wyues, ne are maryed, nor can dye any more. For they are angell lyke, and are the sonnes of God, in as moche as they are the chyliden of the resurrection. Now that the deed shall tpe agayne, also Moses signified besydes the bulle, when he sayde: * the Loide God of Abraham, and the God of Isaac, and the God of Jacob. But he is not the God of the deed, but of them which lyue. For all lyue in him. Then certeyn of the Pharisees answered and sayd: Master, thou hast well sayde. And after that durst they aske him nothyng any more.

Thm

S Then sayd he vnto them: * how say they that Chyfte is Dauids sonne? And Dauid him selfe saythe in the boke of the Psalmes: * The Loide sayd vnto my Loide, syt on my ryght hande, tyll I make thynne enemyes thy fote stole. So Dauid calleth hun Loide: and how is he then his sonne?

¶ Then in the audience of all the people, he sayde vnto his disciples: * beware of the scribes, which wyll go in long clochyng / and loue grettynges in the markets, and the hyest seates in chasembles, & the chiefe rowmes at festes, which deuour wydwomes houses, and that vnder pretence of longe prayyng / these shall receyue greater damnacion.

¶ Chyfte commendeth the poore wydwome, telleth of the destruction of Ierusalem, of false teachers, of the tokens and troubles for to come, of the cude of the wyrd, and of his owne commyng.

C A P I.

X X I.

A S he behelde, he sawe the ryche men castinge in thei ostrynges in to the treasury. And he sawe also a certayne poore wydwome castinge in thyrer two myres. And he sayd: of a truthe I say vnto you, this poore wydwome hath put in more then they all. For they all haue of theyr superfluite put to the gyftes of god, but this of her penury hath cast in all the substance that she had.

¶ As some spake of the temple howe it was garnished with goodly stones and iewels, he sayde. * The dayes wyll come, when of these whiche ye se / shal not be lefte stone vpon stone that shal not be thowen downe. And they asked him, sayinge: Master when shal these be, and what signe is there when they shal come to passe.

¶ And he said: take hede ye be not deceyued. For many shall come in my name, sayinge / I am he: and the tyme appoereth. folowme ye not them therefore. But when ye heare of warres and sedicions, be not affrayde. For these muste fynde come, but the ende soloweth not forthwith. When sayd he vnto them: Nacion shal tpe agaynst nacion, and kyngdom agaynst kyngdom, and great earthquakes shal be in all quarters, and hunger, and pestilence, and fearful thynges. And greete signes shal there be from heuen.

¶ But before all these they shal lay their handes on you and pursue you, deliueryng you vp to chasembles, and in to pylson / and byrnyng you before kynges and rulers for my name. And this shal chaunce you for a testimonye. But therefore in your hertes, not to stude before what ye shal answer: for my selfe shal gyue you a mouthe and wyldome, wherby to all youre aduersaryes shal not be hable to gaine saye or resist. Yea, ye shal be betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and louers / and some of you shal they put to deth. And hated shal ye be of all men for my name. And an heare of your heed shal not perperde. With your patience possesse your soules.

¶ And when ye se Ierusalem besieged with hostes / then vnderstande, that the desolacion of it is nye. Then lette them whiche are in Jewye, flee to the mountaynes. And let them whiche are in the myddes of it, departe our. And let not them that are in other countreys entre therein. For these be the dayes of vengeance, to hurll all that are wyrtten. But woo to women which chylde, and to them that gyue sucke in those dayes: for there shal be greate trouble in the lande, and warthe ouer all this people. And they shal fall on the edge of the swerde, and shal be lead captiue in to all nations. And Ierusalem shal be troden vnder fote of the Gentyles, tyll the tymes of the Gentyles be fulfilled.

* And there shal be sygnes in the sonne, and moone, and in sterres / and vpon the erthe affliction of people, in despayre, the see and floodes roynge, men consuminge for feare, and loyng after those thynges which shal come on the erth. For the powers of the heuens shal moue. And then shal they se the sonne of man come in a cloude with power and great glozy. When these thynges begyn to come to passe, then loke vp, and lyfte vp your heedes, for your redemption draweth nye.

¶ And he spake to them a synilitude: We holde the figge tree and all other trees, when they shoute for the theyr budde, ye se and knowe of youre owne selues that sommer is nowe nere. So also ye (when ye se these come to passe) vnderstande, that the kyngdom of God is nye. Certeyn I saye vnto you, this generation shal not passe, tyll all be fulfilled. Heuen and erthe shal passe, but my wordes shal nor passe.

* Take hede to youre selues, lest youre hertes be greued with surtetyng and drunkenesse and cares of this worlde, and that day come sodeynly on you. For as a snare shal it come on all them that syt on the face of the erthe. Watche therefore continually, prayyng that he maye be hadde worthy to see all this that shal come, and that ye maye stande before the sonne of man.

¶ In the daye tyme he taughte in the temple, and at nyght he wente out and lodged in the mounte Oluyete. * And all the people came in the morninge to hym, in the temple, to heare hym.

¶ Chyft is betrayed. They eate the Ester lambe. They aske who shal be greatest: he prayeth vpon the mount. They take him and byrnyng him to the hygh priestes house. Peter denyeth him thyrre.

C A P I.

X X I I.

T He fest of swete bred drew ne, whiche is called Ester, and the high priestes and Scribes soughte howe to kyll hym but they feared the people. Then entred Sathan in to Judas, whose name was Iscariot (whiche was of the nombre of the twelue) and he wente and communed with the hygh priestes and rulers howe he myghte betraye hym to them. And they were gladd / and

A couenaunte

countenanced to give hym money. And he consented, and soughte oportunitie to betraie hym vnto them when the people were awaye.

Math. xxi. b.
Marc. xiii. a.

* Then came the day of sweete bread when of necessity the Easter lambe muste be offered. And he sente Peter and Iohn, sayinge: Go prepare the Easter lambe, that we maye eate. They sayd to him: Where wyllste thou, that we prepare? And he sayd vnto them: Beholde when ye be entred in to the cite, there shall a man mete you bearynge a pycche of water: hym folowe in to the same house that he entrecch in, and saye vnto the householder. The master saythe vnto the: where is the gelle chambr, where I shal eate my Passouer with my disciples? And he shall shewe you a greete poyntre paved. There make redye. And they went, and founde as he had sayde vnto them, and made redye the Passouer.

Math. xxi. b.
Marc. xiii. c.
Luce. xxi. c.

And when the houre was come, he satte downe and the twelue apostles with hym, and sayd vnto them: I haue desyryngly desired to eate this Easter lambe with you before that I suffre. For I saye vnto you henceforth I wyll not eate of it any moze, tyl it be fulfilled in the kyngdome of God. * And he toke the cup, and gaue thankes and said: Take this, and drynke it amonge you. For I saye vnto you, I wyll not drynke of the frute of the vyne, tyl the kyngdome of God be come.

And takyng bread and grynng thankes, he brake and gaue it to them, sayinge: This is my body whiche is gyven for you. This do for my remembraunce. * Afterwylle also the cuppe when he had supped, sayinge: This cuppe is the newe testament in my blood, whiche is shedde.

But loo, the hande of him that betrayeth me, is with me on the table. And the sonne of man goeth as is appoynted: But woe to that man by whom he is betrayed. And they began to enquerie among them selues, whiche of them it shoulde be that shoulde do that.

Mat. xxi. a.
Marc. xvi. c.
Luce. xxi. f.

* * And there was a stryfe amonge them, whiche of them shoulde be taken for the greater. But he sayd vnto them: the kynges of the gentyles reigne ouer them, and they that beare rule ouer them are called gracious lordes. Ye shall not be so. But the greater amonge you, shal be as the ydger / a the chiefe, as the ministre. For whether is greater he that sitteth at the table, or he that serueth? Is not he that sitteth at the table? But I am among you, as he that ministrerth / ye are they which haue abided with me in tribulations. And I dispose vnto you a kyngdome as my father hath disposed to me: that ye maye eate and drynke at my table in my kyngdome, and sit on seates, and iudge the xij. tribes of Israel. *

Math. xxi. c.
Marc. xvi. d.

And the Lorde said: Simon, Simon, beholde Satan hath desired you, to spit you as it were whete / but I haue prayed for the, that thy fayth faile not. And when thou art conuerted strengthen thy brethren. But he sayd vnto him: * Lorde I am redye to go with the in to prison, and to deeth. And he sayd: I tell the Peter the cocke shall not crowe this daye, tyl thou

haue thysle denyed that thou knowest me.

And he sayde vnto them: when I sent you without wallet and scrippe and shoes: lacked ye oughte? And they sayde, no. And he sayd to them: But nowe he that hath a wallet, let him take it vp, and lyke wyse his scripp. And he that hath no swerde, let him sell his cote and bye one. For I saye vnto you, that yet that whiche is wyrtten muste be performed in me: * * * * * And with the twelue was he nombred. For those thynges whiche are of me, haue an ende. And they sayd: Lorde, beholde here are two swerdes. And he sayd vnto them: it is ynough.

And he came out, and went as he was wont to moune Oliuet. And the disciples folowed hym. And when he came to the place, he said to them, praye, lest ye fall in to temptation.

And he was diuyned from them aboute a stonys cast, and kneled downe and prayed, sayinge: Father, if thou wyllste, withdrowe this cup from me. Nevertheless, not my wyll, but thyne be fulfilled. And there appered an angell vnto him from heuen, comfortyng hym. And beinge in an agonye, he prayed somewhat longer. And his sweat was lyke dropes of blood, trycklyng downe to the grounde. And he arose vp from prayer and came to his disciples, and founde them slepyng for heuynesse, and said to them: why slepe ye? * * * * * I praye, lest ye fall in to temptation.

Whyle he yet spake / beholde, there came a company, and that he was called Judas one of the twelue, went before them, and ptealed nye vnto Iesus to kysse him. And Iesus said vnto him: Judas betrayest thou the sonne of man w a kysse? When they whiche were aboute him sawe what wolde folowe, they said vnto him: Lorde shall we symple with the swerde. * * * * * And one of them smote a seruant of the hyest priest and smote of his right eare. And Iesus answered and said, suffice ye thus farre togethe. And he touched his eare, and healed him.

Then Iesus sayde vnto the chiefe priestes and rulers of the temple, and the elders whiche were come to him. We ye come out as vnto a thefe with swerdes and staves? When I was dayly with you in the temple, ye sayde no handes vpon me. But this is your houre, and the power of darkenesse. Then toke they hym, and ledde hym, and broughte him to the hygge pyccles house. But Peter folowed a farre of.

When they had kyndled a fyre in the myddes of the palace, and were set downe together * Peter also satte downe amonge them. And a certayne damsell behelde him as he satte by the fyre, and beholdyng hym sayd: This was also with him. When he denyed hym, sayinge woman I knowe him not. And after a while whyle, an other saue him and said: thou arte also of them. And Peter sayd, man, I am not. And about the disaunce of an houre, an other asseynt saying: verily this felowe was with him, for he is of Galile / and Peter sayd, man, I wote not what thou sayest. And forthwith whyle he yet spake, the cocke crowe. And the Lorde turned abacke and looked vpon Peter. And

And Peter remembred the wordes of the Lorde, how he said vnto him, before the cocke crowe, thou shalt denye me thysle. And Peter wente out, and wepte bitterly.

And the men that helde Iesus mocked him, symple and byndfoldyng hym, they strake hym on his face. And asked him sayinge: arte thou who it is that smote the? And many other thynges despitfully said they against hym.

And as sone as it was daye, the elders of the people, and the hygh priestes and scribes came together and led hym in to their concile sayinge art thou very Chylye? tell vs. And he sayde to them: yf I shall tell you, ye wyll not beleue. And yf also I aske you, ye wyll not answer me or let me go. Hereafter shall the sonne of man sit on the ryghte hande of the power of God. Then sayd they all: art thou then y son of God? He sayd to them: ye saye that I am. Then sayde they: what ned we any further wytnes? We oure selues haue herde of his owne mouth.

I Iesus is brought before Pilate and Herode. The women make lamentation for him. He prayeth for his enemies, forgiveth the thefe vpon his ryght hande, and dyeth on the crosse, and is buryed.

C A P I. XXIII.

And the hole multitude of them arose, and led hym vnto Pilate. And they began to accuse him, sayinge: We haue founde this man peruertryng the people, and sobboldyng to paye tribute to Cesar: sayinge that he is Chylye a kyng. And Pilate examined hym, saying: art thou the kyng of the Jewes? He answered him and said: thou sayest. When said Pilate to the hygge pyccles, a to the people: I fynde no faute in this man. And they were the more feare, saying: He maketh commotions in the people, teachinge throughout Iury, and began at Galile, euen to this place.

When Pilate herde menyon of Galile, he asked whether the ma were of Galile. And as sone as he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Jerusalem in those dayes. And when Herode sawe Iesus, he was exceedingly glad. For he was desirous to se him of a longe season, because he hadde herde many thynges of him, and trusted to haue sene some myracle doone by him. Then questioned he with him of many thynges. But he answered hym not one worde. The hygge pyccles and scribes rode and accused him warpely. But Herode with his men of warre despyed hym, and after he had mocked him, arayed him in whyte, and sente hym agayne to Pilate. * And the same daye Pilate and Herode were made frendes togethe. For before they were at variance.

Pilate assembled the hygge pyccles, and rulers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruertryd the people. And beholde I haue examined hym before you, haue founde no faute in this man, of those thynges wherof ye accuse him. No no: yet Herode. For I sente you to

him: and lo, nothyng of worthy of deeth is done to hym. I wyll therefore chasen hym, and let hym go. * For of necessity he muste haue let one lose vnto them at that fest.

And all the people cryed togethe, sayinge: awaye with hym, and deliuer to vs Barabbas: whiche for insurrection made in the cite and murder, was cast in prison. Pilate spake agayne to them, wyllpyng to dymysse Iesus. And they cryed, sayinge: Crucifye him, crucifye him. He sayd vnto them the thrid tyme. What euill hath he done? I fynde no cause of deeth in him, I wyll therefore chasen hym, and let hym lose. * And they cryed with a loude voyce, and requyred that he myght be crucified. And the voyce of them and of the hygge pyccles preuailed.

And Pilate gaue sentence that it shoulde be as they requyred, and let lose vnto them, hym that for insurrection and murder was caste in to prison, whome they desired / and deliuered Iesus to do with him what they wolde. * And as they led hym awaye, they caught one Symon a Cyrenense commyng out of the felde, and on him layde they the crosse, to beare it after Iesus.

And there folowed hym a great company of people and of women, whiche women bewailed & lamented hym. But Iesus turned backe vnto them, and sayde: Doughters of Jerusalem, wepe not for me, but wepe for your selues and for your chyldren. For beholde, the dayes be commyng when men shall saye: * happy are the bareyn, and the wombes that neuer bare, and the brestes which neuer gaue sucke. When shall they begyn to saye to the mountaynes, fall on vs / and to the hylls, couer vs. For yf they do this to a grene tree, what shall be done to the dye.

And there were two felons led with him to be slayne. * And when they were come to the place called Caluary, there they crucified hym, and the felons, one on the right hande, and an other on the left. Then said Iesus: father, forgive them, for they wote not what they doo. And they parted his rayment, and cast lottes. And the people rode and behelde.

Also the rulers mocked him with them sayinge: he holpe other, let him helpe him selfe / yf he be Chylye the chosen of God. The souldyours also mocked him, and came and gaue him byneyger and said: Yf thou be that kyng of the Jewes, saue thy selfe. And his inscription was wyrtten ouer him, in Greke, and Latyn, and Hebrew letters: This is the king of the Jewes.

Nowe, one of the felons whiche hanged, rayled on hym, sayinge: Yf thou be Chylye, saue thy selfe, and vs. The other answered and rebuked hym, sayinge: Neither fearest thou God, because thou arte in the same damnacion? We are iustly punysshed, for we receiue accordyng to our dedes: But this man hath done nothyng amysse. And he sayd vnto Iesus: Lorde, remember me when thou comest in thy kyngdome. And Iesus sayde vnto him: Verily I saye vnto the, to daye shalt thou be with me in paradysse.

Mat. xxi. d.
Marc. xvi. a.
John. xvi. a.

Mat. xxi. c.
Marc. xvi. a.
John. xvi. a.

Mat. xxi. d.
Marc. xvi. a.

Mat. xxi. a.
Marc. xvi. c.
Luce. xxi. d.

Mat. xxi. d.
Marc. xvi. c.
John. xvi. d.

It was aboute the sixte houre. And there came a darkenes ouer all the lande, tyll the thirde houre, and the sonne was darkened. And the vable of the temple dyd rent euen thorow the myddes. And Jesus cryed with a great voyce and sayd: Father, in to thy handes I comende my spere. And when he thus had said, he gaue vp the ghost. When the Centurion saw what had happened, he glorified God, saying. Verily, this was a righteous man. And all the people that came together to that spght, be- holding the thynges which were done, and the things which he sayde, and returned home. And all his acquaintaunce, and the women that folowed him from Galile, stood afarre of beholdinge these thynges.

And lo, a man named Joseph, a councey- lous, being a good man and a iuste, who was not conscripte to the councell and dede of them, whiche was of Aramatia, a cite of the Jewes: whiche same also waited for the kyngdom of god: this man went vnto Pilate and begged the bodye of Jesus, and toke it to tyme, and wrapped it in a linnen clothe, and layde it in an hewen tombe, wherein was neuer man before layde. And it was the daye of preparinge, and the Saboth daye on. The women that folowed after whiche came with him from Galile, beheld the sepulchre, and how his bodye was layde. And they returned and prepared obouers and oymntes, but rested the Saboth day, accordyng to the commaundment.

The women come to the graue, whiche appeereth vnto the two disciples that go towards Emmaus, stonde in the myddes of all his disciples, openly they vnderstandyng in the scriptures, by which the charge, and ascendeth vp to heauen.

C API. XXXIII.

Of the morow after the Saboth, early in the mornynge, they came vnto the tombe, and brought the spices whiche they hadde prepared, and other women with them. And they founde the stone rolled away from the sepulchre, and went in, but founde not the bodye of the Lorde Jesus. And it happened as they were amased therat: Lo, two men stode by them in whynnyng garments. And as they were afrayde, and bowed downe theyr faces to the erth, they sayd to them: why seke ye the lyving among the ded? He is not here, but is risen. Remembre howe he spake vnto you when he was yet with you in Galile, sayinge that the sonne of man must be deliuered in to the handes of synfull men, and be crucified, and the thyrde daye rise agayne.

And they remembred his wordes, and returned from the sepulchre, and tolde all these vnto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary of James, and other that were with them, whiche tolde these thynges vnto the apostles: and theyr wordes seemed vnto them as a fable, neyther beleued they them. Then arose Peter, and came vnto the sepulchre, and lo-

pyng downe sawe the linnen clothes layde alone, and departed wonderinge in hym selfe at the thynges happened.

And beholde, two of them went that same daye to a towne beyng frome Jerusalem aboute the score furlonges, called Emmaus: and they talked together of all these thynges that had happened. And it chaunced whyle they communed together and reasoned, that Jesus hym selfe diuine nere, & went with them. But theyr eyes were holden, that they coulde not knowe him. And he sayd vnto them: What communacions are these that ye haue one to another as ye walke and are sadde? And one of them named Cleophas, answered and sayd vnto hym: arte thou alone a stranger in Jerusalem, and haste not knowne that haue chaunced therein, in these dayes? To whome he sayde, what thynges?

And they sayd vnto hym: of Jesu the Nazarene, whiche was a prophete myghty in dede and woide before God, and all the people. And howe the hygh priestes, and our rulers deliuered him to be condemned to death: and haue crucified him. But we trusted that it hadde ben he, that shoulde haue deliuered Israel. And as touchyng all these thynges, the daye is euen the thyrde daye, sythen they were done.

Yea, and certayne women of our compaignie made vs assayed, whiche came early vnto the sepulchre, and founde not his bodye: and came, sayinge, they hadde sene a vision of aungels, whiche sayd that he was alive. And certayne of them whiche were with vs went to the sepulchre, and founde it euen so as the women had sayd: but him they sawe not.

And he sayd vnto them: O folles and slowe in heart to beleue all that the Prophetes haue spoken: Doughte not Christus to haue suffered these thynges, and to entre in to his glorie? And he began at Moyses, and at all the Prophetes, and interpreted vnto the in all the scriptures which were wyrtten of him. And they approached the towne whiche they went to. And he made as though he wolde haue gone further. But they constrained him sayinge, as byde with vs, for it draweth towards night, and the daye is farre passed. And he went in to eate with them.

And it came to passe, as he sat at table with them, he toke bread, blessed it, brake and gaue to them. And theyr eyes were opened, and they knewe him, and he banished away from them. And they sayd bytwene them selues: Dyd not oure hertes burne within vs whyle he talked with vs by the way, & whyle he opened to vs the scriptures? And they rose by the same houre, and returned to Jerusalem, and founde the eleven gathered together, and them that were with them, whiche sayd: the Lorde is risen in dede, and hath appeared to Symon. And they told what thynges was done in the waye, and howe they knewe hym in the breakinge of bread.

As they thus spake, Jesus hym selfe stode in myddes of them, and sayd vnto them: peace

The Gospell after S. Iohn.

The euerglastyng byrth of Christus, and how he became man. The testimony of Iohn. The callinge of Andrew, Peter, &c.

C API.

I. 4



In begynnynge was the woide, and the woide was with God: and the woide was God. This was in begynnynge with God. All were made by it, and without it was made nothing that was made.

In it was lyfe, and the lyfe was the lyghte of men, and the lyghte shyneth in the darkenes, and the darkenes comprehended it not.

There was a man sent frome God, whose name was Iohn. This came for a wytnes, to testifie of the lyghte, that all men throughte him might blynde. He was not the lyght, but to beare wytnes of the lyght. That was the true lyght whiche lyghteth all men commyng in to the woide. He was in the woide, and the woide was made by him, and the woide knewe him not.

He came in to his owne, and his owne receyued him not. But as many as receyued him, to them he gaue power to be made the sonnes of God, by the woide on his name whiche were borne, not of bloode, nor of the will of the fleshe, nor of the will of man, but of God.

And the woide was made fleshe, and dwelt amonge vs, and we sawe the glorie of it, as the glorie of the onely begotten sonne of the father, full of grace and trouthe.

Iohn wytnesseth of him, and cryed sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was before I was. And of his fulnes haue all we receyued, and grace for grace. For the lawe was given by Moyses, but grace & trouthe came by Jesus Christus. No man hath sene God at any tyme. The onely begotten sonne, which is in the bosome of the father, he hath declared him.

And this is the recorde of Iohn: when the Jewes sent priestes and Leuites from Jerusalem, to aske him, what arte thou? And he confessed and denyed not, and confessed I am not Christus. And they asked him: what then? Arte thou Hely? And he sayd: I am not. Arte thou the prophet? And he answered no. Then sayd they vnto him: what arte thou, that we may geue an answer to them that sente vs? What sayest thou of thy selfe? He sayd: I am a voyce of one cryyng in the wyldernes, make straite the waye of the Lorde, as sayd the prophet Esaye.

And they whiche were sente, were of the Pharisees. And they asked him, and said vnto him: Why baptisest thou then, if thou be not Christus, nor Hely, neither the prophet? Iohn answered them, sayinge: I baptise with water: but one is come amonge you, whome ye knowe not: he it is that cometh after me, whiche was before me, whose shoe latchet I

A.iii. am

peate be with you. And they were abashed and ascrayde, supposyng that they had sene a spierite. And he sayde vnto them: why are ye troubled, and why do thoughtes arise in your hertes? Beholde my handes and my fete, for it is euen my selfe. Handle me and se: for spierites haue not fleshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for loye and wonder, he sayd vnto them: Haue ye here any meate? And they gaue him a pece of a broyled fyssh, and of an hony combe. And he toke it, and ate it before them.

And he sayd vnto them. These are the woide whiche I spake vnto you whyle I was yet with you, that all must be fulfilled whiche were wyrtten of me in the lawe of Moyses, and in the prophetes, and in the psalmes. Then opened he theyr mynde, that they myght vnderstande the scriptures, and sayd vnto them. Thus it is wyrtten, & thus it behoued Christus to suffer, and to rise agayne frome deathe the thyrde daye, and that repentance and remission of synnes shoulde be preached in his name amonge all nations, & begynnynge at Jerusalem. Ye are wytnesses of these thynges. And lo, I sende the promyse of my father vpon you. But tarye ye in the cite of Jerusalem, tyll ye be endued with power frome an hye. And he led them out in to Bethanye,

and lyce by his handes and blessed them. And it came to passe, as he blessed

them, he departed from them, and was borne up in to heuen. And they worshyped him, & returned to Jerusalem with great loye, and were continually in the temple prayyng and blessing god. Amē.

The ende of the Gospell after S. Luke.

am not worthy to vnloose. These thinges were done in Bethabara beyonde Iordane, where Iohn dyd baptise.

† The nexte daye Iohn sawe Iesus commynge vnto him, and said: beholde the lambe of God, which taketh awaye the synne of the worlde. This is he of whome I said. After me cometh a man whiche was before me, for he was yet then I, and I knewe him not, but that he shoulde be declared to Israel: therefore am I come baptysinge with water.

Math. iii. d.
Marcke. i. b.
Luke. iii. d.

And Iohn wytnesed sayinge: I sawe the sperte descende from heuen, lyke vnto a doue and abyde vpon him, and I knewe him not. But he that sent me to baptise in water, he sayde vnto me, vpon whome thou shalt se the sperte descende and tarye vpon hym, this is he whiche baptiseth with the holy ghoſte. And I sawe and testified that this is the son of God. †

The nexte daye after, Iohn stode agayne, and two of his disciples. And he behelde Iesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples herd him speake and folowed Iesus. And Iesus turned aboute, and sawe them folowe, and sayd vnto them: What seeke ye? They said vnto him: Rabbi (whiche is by interpretation, Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelt, and abode with him that daye. For it was about the tenth houre.

John. i.

One of the two whiche herde Iohn speake and folowed Iesus, was Andew Symon Peters brother. This sperte founde his brother Symon, and sayde vnto hym: we haue founde Messias, whiche is by interpretation, anointed: and broughte hym to Iesus. And Iesus behelde hym and sayde: thou art Symon the sonne of Ionas: thou shalt be called Cephas, whiche is by interpretation a stone.

The daye folowynge Iesus wolde go in to Galile, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cite of Andew and Peter. And Philip founde Nathanael, and sayd vnto hym: We haue founde him of whom Moses in the lawe and the prophetes dyd wyte, Iesus the sonne of Ioseph, a Nazarene. And Nathanael sayde vnto him: can ther any good come out of Nazareth? Philip said to him: Come and se.

Iesus sawe Nathanael commynge to him, and sayde of him. Beholde a ryght Israelyte, in whome is no guyle. Nathanael sayde vnto hym: where knewest thou me? Iesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the figg tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Iesus answered and said vnto him: Because I sayd vnto the, I sawe the vnder the figge tree, thou biluest. Thou shalt se greater thynges then these. And he sayd vnto him: Verily, verily, I saye vnto you: hereafter shall ye se heuen open, and the aungels of God ascendynge and descendynge ouer the sonne of man.

† The turneth the water vnto wyne, and dyd uerly the byers and sellers out of the temple.

C A P I.

II.

At the thyrde daye, was there a marriage in Cana a cite of Galile, and the mother of Iesus was there. And Iesus was byden also & his disciples vnto the marriage. And when the wyne failed, the mother of Iesus said vnto him: they haue no wyne. Iesus sayde vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto the ministers: what so euer he sayth vnto you, do. And there were standing there, six water pottes of stone, after the maner of the purifying of the Iewes, containing two or thre fyfthens a peece.

And Iesus said vnto them: fylle the water pottes with water. And they fylled them vnto the toppes. And he said vnto them: draw out nowe, and beare vnto the gouernour of the feest. And they bare it. When the ruler of the feest had taked of the water that was turned vnto wyne, and knewe not whence it was, (but the ministers whiche drew the water knewe) he called the bydegrome and sayde vnto him: all men at the begynnyng set forth good wyne, and when men were dyonke, then that whiche is worse. But thou hast kepte backe the good wyne tyll now.

This begynnyng of myracles did Iesus in Cana of Galile, and shewed his glory, and his disciples bilueed on him. † After that he descended in to Capernaum, and his mother, and his brethren, and his disciples: and there continued not many dayes.

† And the Iewes after was at hande, and Iesus went vp to Ierusalem, and founde synnynge in the temple those that solde oxen and shepe and wyes, and chaungers of money. And he made a scourge of small cordes, and droue them al out of the temple, with the shepe and oxen, and powzed out the chaungers money. And ouerthrew the tables, and said vnto them that solde doves: Awey with these thynges hère, and make not my fathers house an house of marchaundyse. And his disciples remembred how that it was written: † The zeale of thyne house hath euen eaten me.

Then answered the Iewes, and sayd vnto him: What token shewest thou vnto vs, because thou doest these thinges? Iesus answered and said vnto them: † destroye this temple, and in thre dayes I shall reare it vp agayn. Then said the Iewes. xliij. yeres was this temple a buyldynge: and wilt thou reare it vp in thre dayes? But he spake of the temple of his bodye. As sone therfore as he was risen from deth agayne, his disciples remembred that he thus sayd. And they belueed the scripture, and the wordes whiche Iesus had sayd.

When he was at Ierusalem at Ester in the feest, many bilueed on his name, when they sawe his myracles whiche he dyd. But Iesus put not hym selfe in thei handes, because he knewe all men, and neded not that any shoulde testifie of him. For he knewe what was in man. †

The

† The communycation of Christ with Nicodemus. The doctrine and baptysme of Iohn, and what witness he beareth of Christ.

C A P I.

III.

† There was a man of the Pharisees named Nicodemus, a ruler amonge the Iewes. The same came to Iesus by nyght, and sayde vnto him. Rabbi, we knowe thou arte a teacher come frome God. For no man can do these signes that thou doest, except God were with. Iesus answered and sayde vnto him: Verily, verily I say vnto the: onles a man be borne a newe, he can not se the kynngdome of God. Nicodemus sayd vnto him: how can a man be borne when he is olde? can he enter into his mothers wombe, & be borne agayne? Iesus answered: Verily, verily I saye vnto the: onles a man be borne of water and sperte, he can not enter in the kynngdome of God. That whiche is borne of the fleshe is fleshe: and that whiche is borne of the sperte, is sperte. Maruaile not that I sayd to the, ye must be borne a newe. The sperte breatheth where he lyeth, and thou hearest his sounde: but canst not tell whence he cometh, and whether he goeth. So is euerie man that is borne of the sperte.

And Nicodemus answered and sayde vnto hym: howe can these be? Iesus answered and sayde vnto him: arte thou the master of Israel, and knowest not these thinges? Verily, verily I saye vnto the, we speake that we knowe, and witness that we haue seene: and ye receyue not oure wytnes. If when I tell you earthly thinges, ye beleue not: how shulde ye beleue, if I shall tell you heavenly thinges?

And no man ascendeth vp to heuen, but he that came downe frome heauen, the sonne of man whiche is in heauen.

And as Moses lyfted vp the serpent in the wyldernesse, euen so must the sonne of man be lyfted vp, that none that beleueth in hym perishe: but haue eternall lyfe. †

† For God so loueth the worlde, that he hath giuen his onely sonne, that none that beleue in him, shulde perishe: but shuld haue euertlastinge lyfe. For God sent not his sonne into the worlde, to condemne the worlde: but that the worlde through him, might be saued. He that beleueth on him, shall not be condemned. But he that beleueth not, is condemned all redy, because he beleueth not in the name of the only sonne of God. And this is the condemnation, that light is come into the worlde, and the men loued darckenes more then light, because thei dedes were euill. For euerie man that euill doeth, hateth the light: neyther cometh to lyght, lest his dedes shoulde be reproued. But he that doeth trouth, cometh to the lyght: for his dedes might be knowe, how that they are wrought in God. †

After these came Iesus and his disciples in to the land of Iewry, and there he abode with them and baptised. And Iohn also baptised in Enon beyndes Salim, because there was moche water there, and they came, and were

baptised. For Iohn was not yett calle in to prison.

† There arose a question betwene Iohns disciples and the Iewes about purgynge. And they came vnto Iohn, & sayde vnto him: Rabbi, he that was with the beyonde Iordane, to whome thou barest wytnesse, beholde he baptiseth, and all men come to hym. Iohn answered, and sayde: A man can receyue no thyng, onles it be giuen him frome heauen. Ye your selues are witnesses, that I sayde: I am not Christ, but am sent before him. He that hath the byrde, is the bydegrome. But the frende of the bydegrome, which standeth by & heareth him, reioiceth greatly of the bydegromes voyce. This my tope is fulfilled. He must increase: and I must abate.

He that cometh from an hyrde, is aboue all: he that is of the earthe, is earthly, and speaketh of the earthe. He that cometh fro heauen, is aboue all, and what he hath seene and herde: that he testifieth: but no man receyueh his testimony. He that hath receyued his testimony, hath set to his seale that God is true. For he whome God hath sent, speaketh the wordes of God. For God giveth not the sperte by measure. The father loueth the sonne, and hath giuen all thinges into his hand. He that beleueth on the sonne hath euertlastinge lyfe: & he that beleueth not the sonne, shall not se lyfe, but the wrath of God abydeh on him. †

† The lounge communication of Christ with the woman of Samaria by the welles syde. How he healeth the rulers sonne.

C A P I.

IIII.

As sone as the Iorde had knowledge, howe the Pharisees had herde, that Iesus made and baptised moo disciples then Iohn (though that Iesus him self baptised not: but his disciples) he sente Jewry, & departed agayne into Galile. And it behoued him to go thorow Samaria. So came he to a cite of Samaria called Sichar, besydes the possessio that Iacob gaue to his sonne Ioseph. And there was Jacobs well. Iesus then weltyed in his toynep, sare thus on the well. And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Iesus sayd vnto her: geue me drinke. For his disciples were gone awaye vnto the towne to bye meate. Then sayde the woman of Samaria vnto him: howe is it, that thou beyng a Iewe, asked drinke of me, beyng a Samaritan? For the Iewes meele not with Samaritans. Iesus answered and sayd vnto her: If thou knewest the gyfte of God, and who it is that saythe to the geue me drinke, thou wouldest haue asked of him, and he wold haue giuen the, lpyunge water. The woman sayd to hym: Syr thou hast nothinge to drinke with to drawe, and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then our father Iacob which gaue vs the well, and he him selfe dranche therof, and his chyldren, and his catell?

Iesus answered and sayde vnto her: wote thou

to euer drinke of this water, shall thirle a gayne. But whoso euer shall drinke of the water that I shall geue hym, shall neuer be thirle: but the water that I shall geue hym, shall be in him a well of water, springing vp into euerlastinge lyfe. The woman sayde to hym: Syr, geue me of that water, that I thirle not, neyther come hyther to drinke. Jesus sayde vnto her. So and call thy husband, and come hyther. And the woman answered, and sayde to hym: I haue no husbande. Jesus sayde to her: Thou hast well sayd, I haue no husbande. For thou hast had fyue husbandes, and he whome thou now hast, is not thy husbande. That saydest thou truly?

The woman sayde vnto hym: Syr, I perceyue, thou arte a prophete. Our fathers worshipped in this mountayne: and ye saye that in Ierusalem is the place, where men oughte to worshyppe. Jesus sayde vnto her: woman beleeue me, the houre is commynge, when ye shall neyther in this mountayne nor yet at Ierusalem, worshyppe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For helth cometh of the Jewes. But the houre cometh and now is, when the true worshypers shall worshyppe the father in spyte, and trouthe. For such also the father seeketh to worshyp hym. God is a spyte and they that worshyp hym, must worshyppe hym in spyte and trouthe.

The woman sayde vnto hym: I wot well that Messias shall come, which is called Christ. When he is come, he will tell vs all. Jesus sayde to her: I that speake vnto the, am he. And euen with that came his disciples, and merueiled that he talked with the woman. Yet no man sayde vnto hym: What meanest thou, or why talkest thou with her? The woman the left her waterpot, and went her waye into the cite, and sayde to the men. Come, se a man which tolde me all that euer I byd. Is not he Christ? Then they went out of the cite, and came to hym.

In the meane whyle, his disciples prayed hym, sayenge: Master, eate. He sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples within them selues: hath any man brought hym meate? Jesus sayde vnto them: my meate is to do the will of him that sent me. And to fulfill his worke. Saye not ye: there are yet foure monethes, and then cometh haruest? Beholde, I saye vnto you, lyfe by your eys, and loke on the regions: for they are whyte already vnto haruest. And he that retheth receyueh reward, and gathereth frute vnto lyfe eternall: that both he that soweth, and he that retheth, in pte together. And herein is the sayenge true, that one soweth and another retheth. I sente you to retheth that wheron ye bestowed no labour. Other men laboured, and ye are entred into their labours.

Many of the Samaritans of that cite beleeued on him, for the sayenge of the woman / which testified: he tolde me all, that euer I byd. Then when the Samaritans were come vnto hym they besought hym, that he wolde

stay with them. And he abode there. viij. dayes. And many moo beleeued, because of his owne wordes, and sayde vnto the woman: Now, we beleeue not because of thy sayenge: for we haue herde him oure selues, and knowe that this is in dede Christ, the sauloute of the worlde.

After two dayes, he departed thence, and went into Galile. And Jesus hym self testified that a prophete hath none honoure in his owne countreye. Then as sone as he was come into Galile, the Galileas receyued him which had sene all that he byd, at Ierusalem at the feast. For they went also vnto the feast that daye. And Jesus came agayne into Cana of Galile, where he turned the water, into wyne.

And there was a certayne ruler, whose sonne was sicke at Capernaum. This man as sone as he herde that Jesus was come oute of Jewry into Galile, wente vnto him, and besought him, that he wolde come wyne, and heale his sonne. For he was at point of deeth. Then sayde Jesus to hym: except ye se signes and wonderes, ye can not beleeue. The ruler sayde vnto hym: Syr, come away, or that my childe dye. Jesus sayde to hym: So thy wyfe thy sonne lyueth. And the man beleeued the wordes that Jesus had spoken vnto him, and went his waye. And anon as he went on his waye, his seruantes met him, and told him sayenge: thy childe lyueth. Then enquired he of them the houre when he began to amende. And they sayde vnto him: Yesterday the serueth houre, the feuer left him. And the father knewe that it was the same houre, in which Jesus sayde vnto him: Thy sonne lyueth. And he beleeued, and all his household. This is agayne the seconde myracle that Jesus byd, after he was come oute of Jewry into Galile.

The healeth the man that was sicke eight and thirtie yere. The Jewes accuse him, he answereth for hym self, and reponeth them.

CAP. V.

After that, there was a feast of the Jewes, and Jesus went vp to Ierusalem. And there is at Ierusalem, by the slaughterhouse, a pole called in the希伯来 tongue, Bethesda, hauynge fyue porches, in which laye a great multitude of sicke folke, of blynde, halte and wyddered, waitinge for the mowynge of the water. For an angell went downe at a certayne season into the pole, and troubled the water. Who so euer then first after the sterynge of the water, wente wyne, was made hole of what so euer displeased he had. A certayne man was there, which hadde bene dyspleased. xxxviij. yeres. When Jesus saw hym lye, and knewe that he nowe longe tyme had bene displeased, he sayde vnto hym. Wilt thou be made hole? The sicke man answered hym. Syr, I haue no man when the water is troubled, to put me into the pole. But in fyne tyme, whyle I am aboute to come, another steppeth downe before me.

And Jesus sayde vnto hym: arise, take up

thy bedde and walke. And forthwith the man was made hole, and toke vp his bed, and walked. And the same daye was the Sabbath daye. The Jewes therefore sayde to hym that was made hole. It is the Sabbath daye, it is not lawfull for the, to take awaye thy bedde. He answered them: he that made me hole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, which sayde vnto the, take vp thy bed, and walke? But he that was healed, wist not who it was. For Jesus hadde gotten hym self awaye, because there was pte of people in the place.

After that, Jesus founde hym in the temple, and sayde vnto him: Beholde, thou arte made hole, senns no more, lest a worse thinge happen vnto the. The man departed and told the Jewes that it was Jesus, which hadde made hym hole.

And therefore the Jewes byd pursue Jesus, and sought to see him, because he had done this on the Sabbath. And Jesus answered them: My father worketh byther, and I worke. Therefore the Jewes sought the more to kyll hym, not onely because he had broken the Sabbath: but sayd also that God was his father, and made him selfe egall with God.

Then answered Jesus, and sayde to them: Verely, verely I saye vnto you: the sonne can do nothinge of hym selfe, but that he seeth the father do. For what so euer he doth, the father doth also. For the father loueth the sonne, and wherewith him all what so euer he doth. And he will shewe hym greater workes then these, so that ye shall maruaile. For as the father rapeth vp the deede, and quickeneth the, so the sonne also quickeneth whome he will. Neither iudgeth the father any man: but hath gyven all iudgement vnto the sonne, that all men shoulde honour the sonne, as they honour the father. Who so honoureth not the sonne, honoureth not the father, which hath sent hym. Verely, verely I saye vnto you: he that heareth my wordes and beleeueth on him that sent me, hath euerlastinge lyfe, and shall not come into damnacion: but hath passed from deeth vnto lyfe.

Verely, verely I saye vnto you: the howre is commynge, and now is, when the deede shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in hym selfe, so hath he gyven the sonne, to haue lyfe in hym selfe: and hath gyven him power also to iudge, in that he is the sonne of man. Maruaile not at this: the houre shall come, in which all that are in the graues, shall heare his voyce, and shall come forth: they that haue done good, vnto the resurrection of lyfe: and they that haue done euill, vnto the resurrection of damnacion.

I can of my selfe do nothinge. As I heare I iudge, and my iudgement is iuste, because I seeke not my will, but the will of the father which hath sent me. If I beare wytnesse of my selfe, my wytnesse is not true. There is another that beareth wytnesse of me, and I am sure that the wytnesse, which he beareth of

me, is true.

Ye sent vnto Iohn, and he bare wytnesse vnto the trouthe. But I receyue not the recorde of man. But these thinges I saye, that ye myght be safe. He was a burnynge, and a shynynge light, and ye wolde for a season haue rioted in his light. But I haue greater wytnesse then the wytnesse of Iohn. For the workes, which the father hath gyven me to fynde: the same workes that I do, beare wytnesse of me, that the father sent me. And the father hym selfe which hath sent me, beareth wytnesse of me. Ye haue not herde his voyce at any tyme nor ye haue sene his shap: And his wordes haue ye not abydinge in you. For whome he hath sent: hym ye beleeue not.

Search the scriptures, for in the ye thinke ye haue eternall lyfe: and they are they which testifie of me. And yet will ye not come to me, that ye myghte haue lyfe. I receyue not pte of me. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not. If another shall come in his owne name, hym will ye receyue. How can ye beleeue which receyue glorie one of another, and seke not the glory that cometh of God onely?

Do not thinke that I will accuse you to my father. There is one that accuseth you: euen Moses in whome ye truste. For hadde ye beleeued Moses, ye wolde haue beleeued me: for he wrote of me. But ye beleeue not his wytnesses: howe shoulde ye beleeue my wytnesse?

Jesus sedeth fyue thousande men, departeth awaye, that they shoulde not make hym kynge, and reponeth the fleschly hearers of his wordes. The carnall are offended at hym.

CAP. VI.

After these Jesus went his waye oute of the see of Galile ngyhe to a cite called Tiberias. And a great compaigne folowed hym, because they had sene his myracles which he byd on the dyspleased. And Jesus went vp into a mountayne, and there sate with his disciples. And Saller, a scalle of the Jewes, was ngyhe.

Then Jesus lyft vp his eyes, and saue a great compaign come vnto hym, and sayd vnto Philip: Whence shall we bye bread that these might eate. This he sayde to proue hym for hym selfe knewe what he wolde do.

Philip answered hym, two hundred penyne worche of bread are not sufficient for them, that euery one maye take a lyttell. Then sayde vnto him one of his disciples, Andrewe Simon Peters brother. There is a ladde here, which hath fyue barley loaves and two fisses: but what is that amonges so manye? And Jesus sayde: Make the people sit downe. There was moche grasse in the place. And the men sate downe, in nombre, about fyue thousande. Jesus toke the bread, and grynge thankes: gaue to the disciples: and his disciples to the people that were set downe. And lykwys of the fisses /

Math. x. 1.
Luce. 9. 17.

Math. 14. 17.
Luce. 9. 17.

Math. 14. 17.
Luce. 9. 17.

17

as moche as they wolde.

When they had eate ynowghe he sayd vnto his disciples, gather vp the broken meate & remayne: that nothinge be losse. And they gathered it together, and fylled twelue baskets with the fragmentes, of the spye barley loaves: whiche remayned vnto them that had eaten. When the men, when they hadde sene the miracle that Iesus dyd, sayde: this is doubtles the prophete that shulde come into the world, &c.

Math. xiii.
Marthe. vii.
Luce. vii.

When Iesus perceyued that they wolde come, and take him vp to make him kynge, & he departed agayne into a mountayne, hym selfe alone.

And when euen was come, his disciples went vnto the see, and entred into a shyppe & went ouer the see vnto Capernaum. And as none it was darcke, and Iesus was not come to them. And the see arose with a great wynd that blew. Nowe, when they had rowen about. xxv. or. xxx. furlonges, they sawe Iesus walkynge on the see, & drawynge vnto the shyppe, and were afrayed. But he sayde vnto them: It is I, be not afrayed. Then wolde they haue receyued hym into the shyp, and the shyp was forthwith at the land whither they went.

The daye followynge, the people whiche stode on the other syde of the see, sawe that there was none other shyppe there, save that one into which his disciples were entred, and that Iesus entred not with his disciples in the shyppe: but that his disciples were gone awaye alone. Howe be it, there came other shippes from Tiberias vnto the place, where they are bryed, when the Lorde hadde blyssed. Then when the people sawe that Iesus was not there, nerther his disciples, they also toke shyppe, and came to Capernaum, to synge Iesus.

And when they hadde founde hym, on the other syde of the see, they sayde vnto hym: Rabbi, when camest thou hither? Iesus answered them and sayde: Verely, verely I say vnto you: Ye seeke me, not because ye sawe the myracles: but because ye dyd eate of the loaves, and were fylled.

¶ Worke ye not the meate whiche perissheth, but that endureth, vnto euerylastynge lyfe, whiche the sonne of man shall gyue vnto you. For hym hath God the father sealed.

Then sayde they vnto hym: what shall we do that we myght worke the workes of God? Iesus answered and sayde vnto them: This is the worke of God, that ye beleue on hym, whome he hath sent. They sayde vnto hym: what signe shewest thou then, that we maye se, and beleue the? What dost thou worke? Sure fathers dyd eate Manna in the wyldernesse, as it is wyrtten: He gaue them bryed frome heauen to eate. Iesus sayde vnto the: Verely, verely, I say vnto you: Moses gaue you not the bryed frome heauen: but my father gyueth you the true bryed frome heauen. For the bryed of God is that cometh downe frome heauen, & gyueth lyfe vnto the world.

Then sayde they vnto hym: Lorde, euer-

more gyue vs this bryed. And Iesus sayde vnto them: I am the bryed of lyfe. Who cometh to me, shall not hunger: and who beleueth in me shall neuer thurst. &c.

But I sayde vnto you: that ye haue sene me, and yet beleue not. All that the father gyueth me, shall come to me: and hym that cometh to me, I call not to a way. For I came downe from heauen: not do myne owne will, but his will whiche hath sent me. And this is the fathers will whiche hath sent me, that of all whiche he hath gyuen me, I shulde lose nothinge: but shoulde eate it vp agayne, at the last daye. And this is the will of him that sent me: that euery man which seyth the sonne, & beleueth on hym, haue euerylastynge lyfe, and I will eate hym vp at the last daye. The Jewes then murmured at him, because he sayde: I am the bryed whiche is come downe frome heauen, and sayde: Is not this Iesus the son of Joseph, whose father & mother we knowe? Howe is it then that he sayth, I came downe frome heauen? Iesus answered, and sayde vnto them: Murmure not, within pouce selues. ¶ No man can come to me, onles the father which hath sent me, draw him: and I will eate hym vp at the last daye. It is wyrtten in the prophetes, & that they shalbe all taught of God. Euery man therefore that hath herd and hath lerned of the father, cometh vnto me, not that any man hath sene the father, save he whiche is of God, he hath sene the father.

¶ Verely, verely, I saye vnto you, who beleueth on me, hath euerylastynge lyfe. I am the bryed of lyfe. Your fathers dyd eate Manna in the wyldernesse and are deed? This is that bryed whiche cometh frome heauen, that one shulde eate of it, and not dye. I am the lyving bryed whiche came downe frome heauen. If any man eate of this bryed, he shall lyue for euer. And the bryed that I wyll gyue is my fleshe, whiche I wyll gyue for the lyfe of the world. &c.

¶ Then the Jewes stroue amonge them selues, sayenge: Howe can this man gyue his fleshe to eate? Iesus therefore sayde vnto the: ¶ Verely, verely I saye vnto you, onles ye eate the fleshe of the sonne of man, & drinke his bloude, ye haue not lyfe in you. Who so euer eateth my fleshe and drynketh my bloude, hath eternall lyfe: and I will eate hym vp at the last daye. ¶ For my fleshe is verely meat, and my bloude is verely drynke. Who eateth my fleshe and drynketh my bloude, dwelleth in me, and I in hym. As the lyving father hath sent me, and I lyue by my father: so he that eateth me, shall lyue by me. This is the bryed whiche came from heauen: not as your fathers haue eaten Manna and are deed. Who eateth of this bryed, shall lyue for euer. &c.

These sayde he in the Synagoge, as he taught in Capernaum. Many therefore of his disciples: when they hadde herd this, sayde: This is an harde sayenge: Who can here hym? Iesus knewe in him selfe, that his disciples murmured at this, and sayde vnto them: Doth this offende you? What then yfye shall the sonne of man ascende vp where he was before?

before? It is the spere that quykenerh, the fleshe promyseth nothinge. The wordes that I speake vnto you, are spere and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynnyng, whiche they were that beleued not, and who shulde betray him. And he sayd: therefore sayd I vnto you: that no man can come vnto me, onles it were gyuen vnto him of my father.

¶ From that tyme many of his disciples went backe and walked no more with him. Then sayde Iesus to the twelue: will ye also go awaye? Simon Peter answered: Master, to whome shall we go? thou hast the wordes of eternall lyfe, & we beleue and know that thou arte Christ the sonne of the lyving God. Iesus answered them: Haue not I chosen you twelue, and yet one of you is a deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was that shulde betraye hym, and was one of the twelue. &c.

¶ Iesus cometh to Jerusalem at the feast, teacheth the Jewes, and reproveth them. There are dyuerse opinions of him, amonge the people. The Pharisees rebuke the officers, because they haue not taken him, and chyd with Symeonus, for takynge his part.

CAP. I.

VII.

¶ After that, Iesus walked aboute to Galilee, and wolde not walke in Ierusalem: for the Jewes sought to kyll hym. The Jewes tabernacle feast was at hande. His brethren therefore sayde vnto hym: get the hie and go into Ierusalem that thy disciples maye se thy workes that thou dost. For there is no man that doeth any thinge secretly, & he hym selfe seeketh to be knowen openly. If thou wyldeste chynge, shewe thy selfe to the world. For as yet his brethren beleued not in hym.

¶ Then Iesus sayde vnto them: My tyme is not yet come: but your tyme is all waye reby. The world can not hate you. But me it hateth: because I testify of it, that the workes of it are euill. So ye go vnto this feast. I wil not go vp yet vnto this feaste, for my tyme is not yet full come. These wordes he sayde vnto them, and abode still in Galilee. But as sone as his brethren were gone vp, then wente he also vp vnto the feaste: not openly, but as it were secretly. Then sought him the Jewes at the feast, and sayde: Where is he. And moche murmure was there of hym amonge the people. Some sayde: He is good, others sayd naue, but he deceyueh the people. Howe be it no man spake openly of hym, for fear of the Jewes. &c.

¶ In the myddes of the feast, Iesus wente vp into the temple, & taught. And the Jewes marueyled, sayenge: Howe knoweth he the scriptures, wheras he neuer lerned? Iesus answered them, and sayde: My doctrine is not myne: but his that sent me: Yf any man will doo his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seeketh his own prayse. But he that seeketh his prayse that sent him, he is true, and no vnright wyse-

nesse is in hym.

¶ Dyd not Moses gyue you a lawe, and yet none of you kepeth the lawe? Why goo ye about to kyll me. The people answered, and sayde: Thou hast a deuyll: who seeketh to kyll the? Iesus answered and sayde to them: I haue doone one worke, and ye all maruaile. Moses therefore gaue vnto you circumcision, not because it is of Moses: but of the fathers. And yet ye on the Sabboth daye, circumcise a man. Yf a man on the Sabboth daye receyue circumcision without breakynge of the lawe of Moses: dyd ayne ye at me, because I haue healed an hole man on the Sabboth daye? Judge not after the better aparence: but iudge by the iudgement.

Gene. vii. 8.

¶ Then sayde some of them of Ierusalem: is not this he whome they seeke to kyll? Beholde he speaketh boldly, and they saye nothinge to him. Whether do the rulers know certayn lyfe that this is verely Christ? Howe be it we knowe this man, whence he is: But when Christ cometh, no man knoweth, whence he is.

¶ The cryed Iesus in the temple as he taught sayenge: ye knowe me, and whence I am, ye knowe. And I am not come of my selfe, but he that sent me is true, whome ye know not. I knowe hym: for I am of him, and he hath sent me. Then they sought to take hym: but no man layde handes on hym: because his tyme was not yet come. Many of the people beleued on hym, and sayde: When Christ cometh, shall he do mo myracles then this man hath done?

¶ The Pharisees herde that the people murmured this aboute hym. Wherefore the pharisees and hygge prestes sent ministers forthe to take hym. Iesus therefore sayde vnto them: Yet am I a lyfel wyple with you, and then go I vnto him that sent me. Ye shal see me, and shall not synde me: and where I am thither can ye not come. Then sayd the Jewes to the selues: whither shall he go, that we can not synde hym? Will he go amonge the skatering of the Grekes, & teache the Grekes? What manner of sayeng is this that he sayde: Ye shal see me, and shall not synde me: and where I am, thither can ye not come?

¶ In the last daye, whiche was the great daye of the feaste, Iesus stode and cryed, sayenge: Yf any man thurst, let him come vnto me and drynke. ¶ He that beleueth on me, as sayeth the scripture, oute of his belly shall flowe ryuers of water of lyfe. This spake he of the spere, whiche they that beleued on hym, shulde receyue. ¶ For the holy ghoost was not yet there, because that Iesus was not yet glorified.

¶ Many of the people, whiche they herd this sayenge sayde: this is vndoubtedly a prophete: other sayde, this is Christ: Some sayde: Cometh Christ out of Galilee? ¶ Sayth not the Scripture that Christ shal come of the seed of Dauid: and oute of the towne of Bethleem where Dauid was? So was there disencion amonge the people aboute him. And some of them wolde haue taken hym: but no man durd.

Math. v. 17
John. vi. 14

handes on him. Then came the mynistres to the hygh prestes and Pharises. And they sayd vnto them: Why haue ye not brought him? The mynistres answered: neuer man spake as this man weth. Then answered them the Pharises: are ye also brought into erroure? Doth any of the rulers or of the Pharises beleue on him? But this commune people whiche knowe not the lawe, are cursed. Nicodemus sayde vnto theym, he that came to Iesus by nyght, and was one of them. Doeth oure lawe iudge any man, before it heare him, and knowe what he hath done? They answered and sayde vnto hym: arte thou also a Galilean? Searche and toke, for out of Galile hath aplyen no Prophete. And euery man went vnto his owne house.

A woman is taken in aduouty, whiche deliue-
reth her. The freedom of such as tolowe Christe,
whome they accuse to haue the deuyll with him, and
go about to stone him.

C A P I.

V I I I.

Luce. xli. g

Iesus went vp to the mount Oljvete, and early in the mornynge came agayne into the temple, and all the people came vnto him, and he saue towe and taught them. Nowe, the Scribes and Pharises brought him a woman taken in aduouty, and settyng her in the myddes, sayde vnto him: Master, this woman was taken in aduouty, even as the lawe was adouinge. * Moses in the lawe commaunded vs that such shoulde be stoned. What sayst thou therfore? And this they sayde to tempte him: that they might haue, wherof to accuse him. Iesus stooped towe, and with his syn-
ger wrote on the grounde. So whyle they con-
spued at hyng him, he lyft hym selfe vp, and sayde vnto them: The faultles person of you, fyrst cast the stone at her. And agayne he stooped towe, and wrote on the grounde.

Luce. xi. b
Leuit. xx.

And as sone as they herde that, they went out one by one, begynninge at the Elders. And Iesus was lette alone, and the woman standinge in the myddes. When Iesus hadde lyft vp hym selfe, agayne, and saue no man, but the woman, he sayde vnto her: woman where are those thyne accusars? Hath no man condemned the? She sayde: No man, Lord. Iesus sayde: Neyther do I condemne the. Go / a synne no more. f

Then spake Iesus agayne vnto them, say-
enge: I am the lyghte of the worlde. He that foloweth me, shall not walke in darckenesse: but shall haue the lyght of lyfe. The Pharises sayde vnto hym: thou bearest recorde of thy selfe, thy recorde is not true. Iesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I came, and whither I goo. But ye can not tell whence I come, and whither I go. Ye iudge after the fleshe, I iudge no man. And yet I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also wyrtten in your lawe, that the testimony of two men is true. I am one that beare witness of my selfe, and the father that sent me, beareth witness of me. Then sayde

Deute. xix. b
Mat. xxi. b
11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

they vnto hym: Where is thy father? Iesus answered: Ye neither knowe me, nor yet my father. If ye had knowen me, ye shoulde haue knowen my father also. These wordes spake Iesus in the temple, as he taught in the temple, and no man layde handes on him, for his tyme was not yet come. f

Then sayde Iesus agayne vnto them: * I go my waye, and ye shall seeke me, and shall dye in your synnes. Whither I go, thither can ye not come. Then sayde the Jewes: will he kyll him selfe / because he sayth: Whither I go, thither can ye not come? And he sayde vnto them: Ye are from beneath, I am from above. Ye are of this worlde, I am not of this worlde. I sayd therfore vnto you, that ye shall dye in your synnes. For oneles ye beleue that I am he, ye shall dye in your synnes.

Then sayd they vnto hym, Who art thou? And Iesus sayde vnto them: First of all euen that I saye vnto you. I haue many thynges to saye, and to iudge of you. But he that sent me is true. And I speake in the worlde, those thynges which I haue herde of him. They vnderstode not that he spake vnto them of his father. Then sayde Iesus vnto them: When ye haue lyft vp on hygh the sonne of man, then shall ye knowe that I am, and that I do nothing of my selfe: but as my father hath taught me, these I speake: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please him. f As he spake these wordes, many beleued on hym.

* Iesus therfore sayde, to those Jewes, whiche beleued on hym. If ye continue in my wordes, then are ye my very disciples, & shall knowe the trouthe: and the trouthe shall enfranchise you. They answered hym: We be Abrahams seide, and were neuer bonde to any man: Why sayest thou then, ye shall be made free.

Iesus answered them: verely, * verely I saye vnto you, that who so euer committeth synne, is the seruante of synne. And the seruante abyeth not in the house for euer: But the sonne abyeth euer. If the sonne therfore shall enfranchise you, so are ye truly franke, I knowe that ye are Abrahams seide: but ye seeke to kyll me, because my sayenge taketh no holde in you. I speake that I haue sene with my father: and ye do that which ye haue sene with your father. They answered and sayde vnto him: Abrahams is our father. Iesus sayd to theym. If ye were Abrahams chyldren, ye wolde do the dedes of Abrahams. But now ye go aboute to kyll me, a man that haue tolde you the trouthe whiche I haue herde of God: this byd not Abrahams. Ye do the dedes of your father. Then sayde they to hym: we were not bonde of aduouty. We haue one father, euen God. Iesus sayde vnto theym: yf God were your father, so wolde ye loue me. For I proceeded, and came frome God. Neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? Euen because ye can not heare my wordes.

Ye are of your father the deuell, and the iustes

† Iustes of your father ye will do. He was a murderer from the begynnyng, and abode not in the trouthe, because there is no trouthe in him. When he speaketh a lye, he speaketh of his owne. For he is a lyer, and the father therof. But I because I tell you the trouthe, therfore ye blynde me not.

* Whiche of you chalenge me of synne? If I saye the trouthe, why do not ye blynde me? * He that is of God, heareth Gods wordes. f Ye therfore heare them not, because ye are not of God. Then answered the Jewes and sayde vnto him: Saye we not well, that thou art a Samaritan, and hast a deuyll? Iesus answered: I haue no deuyll / but I honour my father, and ye haue dishonoured me. I seeke not myne owne glory: but there is one that seeketh and iudgeth.

Verily verily I say vnto you, yf a man kepe my word, he shall neuer see deathe. Then said the Jewes to hym. Nowe knowe we that thou hast a deuyll. Abrahams is deed, and the Prophetes: and thou sayest: yf a man kepe my word, he shall neuer taste of deeth. Arte thou greater then our father Abrahams, whiche is deed? and the prophetes are deed: Whome makest thou thy selfe?

Iesus answered: Yf I glorifie my selfe my gloire is nothyng worth. It is my father that glorifieth me, whiche ye saye is your God, and ye haue not knowen him: but I knowe him. And yf I wolde saye I knowe him not, I wolde be a lyer like vnto you. But I knowe him, and kepe his sayenge.

Your father Abrahams reioysed to se my day, and he saue it, and reioysed. Then sayde the Jewes vnto him: thou art not yet fifty yeres old, and hast thou sene Abrahams? Iesus sayde vnto them. Verily verily I saye vnto you: euen Abrahams was borne, I am. Then toke they vp stones to caste at him. But Iesus byd hym selfe, and went out of the temple. f

† Christe maketh the man to se, that was borne blynde.

C A P I.

I X.

As Iesus passed by, he saue a man blynde from his birth. And his disciples asked him, sayenge: Master, who byd synne: this man, or his parentes, that he was borne blynde? Iesus answered: Neyther hath this man synned, nor yet his parentes: but that the workes of God shoulde be shewed in him. I must worke the workes of him that sent me, whyle it is daye. * The nyghte cometh when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

As sone as he hadde thus spoken, he spatte on the grounde, and made claye of the spittle, and sayde vnto hym: Soe walke the in the pole of Syloe, which by interpretation signifieth sent. He wente his waye and walshed, and came agayne sayenge. The neyghbours and they that had sene him before howe that he was a begger, sayde: Is not this he that sate and begged? Some sayde: this is he.

Other sayde: he is lyke hym.

But he him selfe sayd: I am euen he. They sayd therfore vnto him. How are thyne eyes opened? He answered and sayd. A man called Iesus, made claye, and anoynted myne eyes, and sayd vnto me. So to the pole Syloe and walshed. And I wente and walshed, and receyued my syght. They sayd vnto him: where is he? He sayth: I can not tell.

They byng hym to the Pharisees that a lytell before was blynde (for it was the Sabbath daye when Iesus made the claye and opened his eyes.) Then agayne the Pharisees also asked him howe he had receyued his syght. He sayd vnto them: He put claye vpon myne eyes, and I walshed, and I se. Then sayde some of the Pharisees: this man is not of God, because he keepeth not the Sabbath daye. Other sayde: howe can a man that is a synner, doo suche myracles? And there was streple among them. Then spake they vnto the blynde agayne: What sayest thou of him, because he hath opened thyne eyes? And he said: He is a Prophete.

The Jewes therfore byd not blynde of the felowe, that he was blynde, and receyued his syghte, tyll they hadde called the parentes of him that hadde receyued syghte. And they asked them, sayeng: Is this your sonne, whom ye saye was borne blynde? Howe dothe he nowe se then? His parentes answered them and sayde: We wote well that this is oure sonne, and that he was borne blynde: but howe he now seeth we knowe not, or who hath opened his eyes, can we not tell. He is of age aske him / let him answer for him self. Suche wordes spake his parentes, because they feared the Jewes. For the Jewes hadde nowe conspyred, that yf any man byd confesse that he was Christe, he shoulde be excommunicate. Therfore sayd his parentes: he is of age, aske him.

Then agayne called they the man that was blynde, and sayde vnto him: Spue God the praye: we knowe that this man is a synner. He answered and sayd: Whether he be a synner or no, I can not tell: One thyng I am sure of, that I was blynde, and nowe I se. Then sayd they to him agayne. What byd he to the? Howe opened he thyne eyes? He answered them: I tolde you euen nowe, and ye byd not heare. Wherfore wolde ye heare it agayne? Wyl ye also be his disciples? Then tased they him, and sayde: We thou his discyples, we be Moses disciples. We are sure that God spake to Moses. This felow we knowe not from whence he is.

The man answered and sayde vnto them: this is a merueylous thyng, that ye wote not whence he is / and yet he hath opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshipper of God and do his will, him heareth he. Sithen the worlde began, was it not herde that any man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothyng. They answered and sayd vnto him: thou art all together borne in synne, yet,

† God heareth no synners. But yf any man be a worshipper of God and do his will, him heareth he. Sithen the worlde began, was it not herde that any man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothyng. They answered and sayd vnto him: thou art all together borne in synne, yet,

† synne, yet,

spine, and dost thou teache vs? And they cast hym oute.

Jesus herde that they had cast him out: and as sone as he had founde hym, he sayde vnto hym: dost thou beleue on the sonne of God? He answered and sayde: Who is it Lord, that I myght beleue on him? And Jesus sayd vnto hym: Thou haste hym, and he it is that talketh with the. And he sayde: Lord, I beleue, and worshipped him. **J**esus sayde: I am come vnto iudgemente into this worlde: that they whiche se not, myghte se, and they whiche se, myghte be made blynde. And some of the Pharises which were with hym, herde these wordes and sayde vnto him: are we the blynde? Jesus sayde vnto them: Yf ye were blynde, ye shoulde haue no synne. But now ye say, we se, therfore your synne remaineth.

Chyrste is the true Sheperde, and the doze of the shepe. Because he telleth the truth, the Jewes take hym for a deceiver, to cast at hym, call his preaching blasphemie, and go about to take him.

C A P I.

X.

Verely I saye vnto you: He that entreteth not in, by the dore into the shepe folde, but climeth by some other waye he is a theif, and a robber. He that goeth in by the dore, is the sheperde of the shepe: to him the porter openeth, and the shepe heare his voyce, and he calleth his owne shepe, by name, and leadeth theym oute. And when he hath sent forth his owne shepe, he goeth before them, and the shepe folowe him: for they know his voyce. A straunger they will not folowe, but will flee frome him: because they knowe not the voyce of straungers. This prouerbe spake Jesus vnto theym. But they understood not what thinges they were, whiche he spake vnto them. Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the dore of the shepe. All that euer came before me, are theues and robbers: but the shepe byd not heare them. I am the dore: by me yf any man entreteth, he shalbe saue, & shall go in and oute, and fynde pasture. The thefe cometh not, but to steale, kyll and destroye. I am come that they myghte haue lyfe, & haue it more abundantly.

I am the good sheperde. The good sheperde graueh his lyfe for the shepe. An hyred seruaunt, which is not the sheperde, neyther the shepe are his owne, seyth the wolfe comynge, and leueth the shepe, and fleeth, and the wolfe catcheth them, and scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunt, and careth not for the shepe. I am the good sheperde, and knowe myne, and am knowne of myne. As my father knoweth me: euen so knowe I my father. And I geue my lyfe, for the shepe: and other shepe I haue, whiche are not of this folde. They also muste I bynge, that they maye heare my voyce, and that there maye be one flocke and one sheperde. Therfore doth my father loue me, because, I put my lyfe for me, that I myght take it agayne. No man ta-

keeth it from me: but I put it away of my self. I haue power to take it from me, and haue power to take it agayne: This commaundement haue I receyued of my father. Distinction therefore was agayne amonge the Jewes for these saynges: and many of them sayde: He hath a deuill, and is madde: why heare ye hym? Other sayde, these are not the wordes of hym that hath a deuill. Can a deuill open the eyes of the blynde?

It was at Jerusalem, the feeste of the dedication of the temple, and it was winter, and Jesus walked in Salomons porche. Then came the Jewes rounde aboute him, and sayde vnto him: How longe dost thou suspende our myndes? Yf thou be Chryste, tell vs playnly. Jesus answered them: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witness of me. But ye beleue not, because ye are not of my shepe. As I sayd vnto you: My shepe heare my voyce: and I knowe them, and they folowe me, and I geue vnto them eternall lyfe, and they shall neuer perishe, neither shall any man plucke them out of my hande. My father which gaue them me, is greater then all, and no man is hable to take them out of my fathers hand. And I and my father are one.

Then the Jewes agayne toke by stones to stone hym. Jesus answered them: many good workes haue I shewed you frome my father, for whiche of them do ye stone me? The Jewes answered him, sayinge. For good workes we stone the not, but for blasphemie: and because that thou bringest a man, makinge thy selfe God. Jesus answered them. Is it not written in your lawe, I haue sayde, ye are Goddes? Yf he called them Goddes vnto whome the wordes of God was spoken (and the scripture can not be broken) saye ye then to him, whom the father hath sanctified, and sente in to the worlde: thou blasphemest, because I sayde I am the sonne of God? Yf I do not the workes of my father, beleue me not. But yf I do, then thoughte ye beleue not me, yet beleue the workes, that ye maye knowe and beleue that the father is in me, and I in hym.

Agayne they went about to take hym: but he escaped oute of their handes, and wente awaye agayne beyonde Jordan, into the place where Iohann before had baptised, and there abode. And many resorted vnto him, and sayd. Iohann byd no myracle: but all thinges that Iohann spake of this man, are true. And manye beleued on him there.

Chyrste rayseth Lazarus frome death. The hygge prestes and pharises, gather a counsell agaynste hym, he getteth him out of the waye.

C A P I.

XI.

A certayne man was sicke, named Lazarus of Bethania the towne of Mary and her syster Martha. It was that Marye whiche annointed Jesus with oyle, and wyped his feete with her herte, whose brother Lazarus was sicke, and his syster sent vnto him, sayinge. Lord, behold, he whom

thou louest, is sicke. When Jesus herde that, he sayd: This infirmite is not vnto death, but for the gloire of God, that the sonne of God, myghte be glorified by it. Jesus loued Martha, and her syster, and Lazarus. Then after he had herde that he was sicke, he abode two dayes still in the same place.

After that, sayde he to his disciples: let vs go into Jewry agayne. His disciples sayd vnto him: Master, the Jewes lately sought to stone the, and wilt thou go thither agayne? Jesus answered, are there not twelue houres in the daye? Yf a man walke in the daye, he stumbleth not, because he seyth the lyghte of this worlde. But yf a man walke in the night he stumbleth, because there is no lyght in him. This sayde he, and after that, he sayde vnto them: our frende Lazarus slepeth, but I go to awake him. Then sayde his disciples: Lord, yf he slepe, he shall wel ynoughe. But Jesus spake of his death: wheras they thought that he had spoken of the sleppinge of slepe.

Then sayde Jesus vnto theym playnly, Lazarus is dead, and I am glad for your sakes, that I was not there, because ye maye beleue. But go we vnto him. Then sayde Thomas called Dydymus, vnto the disciples: Let vs also go, that we maye dye with hym. So went Jesus, & founde that he had lyen in his graue foure dayes already. Bethany was nygge vnto Jerusalem, aboute. x. furlonges of, & many of the Jewes were come to Martha and Mary to comforte them ouer their brother. Martha as sone as she herde that Jesus was comynge, wente and met hym: but Marye saue still in the house.

Then sayde Martha vnto Jesus: Lord, yf thou haddest bene here, my brother had not bene dead: but also now I knowe that what so euer thou askest of God, God will geue it the. Jesus sayde vnto her: Thy brother shall rise agayne. Martha sayde vnto him: I know that he shal rise agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resurrection and the lyfe: He that beleueth in me, thoughte he were dead, yet shall he lyue. And who so euer lyueth, and beleueth in me, shall neuer dye: Beleuest thou this? She sayd vnto him: yf Lord, I beleue that thou arte Chyrist the sonne of God whiche shouldest come into the worlde.

And as sone as she had so sayde, she went & called Mary her syster secretly, sayenge: The master is come and calleth for the. And as sone as she herde that, she arose quickly, and came vnto hym. Jesus was not yet come into the towne: but was in the place where Martha met hym. The Jewes then which were with her in the house, & comforted her, when they sawe Mary, that she rose vp hastily, and went out, folowed her, sayenge: She goeth vnto the graue, to wepe there.

Then when Mary was come where Jesus was and saue hym, she fell downe at his fete, sayenge vnto him: Lord, yf thou haddest bene here, my brother haddest not bene dead. When Jesus saue her wepe, & the Jewes also wepe, which came with her, he groned in the spirit,

and was troubled in him self, & sayde: Where haue ye layd hym? They sayd vnto him: Lord, come and se. And Jesus wept. Then sayd the Jewes: Beholde, howe he loued him. And some of theym sayde: Couledest thou not this man whiche opened the eyes of the blynde, haue made also, that this man shouldest not haue dyed? Jesus agayne groned in hym selfe, & came to the graue. It was a caue and a stone was layde on it.

And Jesus sayde: Take awaye the stone. Martha the syster of him that was dead, sayd vnto him: Lord, by this tyme he is synketh. For he hath ben dead foure dayes: Jesus sayd vnto her: Sayd I not vnto the, that yf thou dydest beleue, thou shouldest se the gloire of God. Then they toke awaye the stone frome the place where the dead was layde. And Jesus yfte by his eyes, and sayde: Father, I thanke the, because thou haste herde me. I wote that thou hearest me alwayes: but because of the people that stande by, I sayde it that they maye beleue that thou hast sent me.

And when he thus hadde spoken, he cryed with a loude voyce. Lazarus come forth. And he that was dead, came forth, bounde hande and fote, with graue boddies, and his face was bounde with a naphin. Jesus sayde vnto the lowse hym, and let him go. Then many of the Jewes which came to Mary, and hadde sene the thinges whiche Jesus byd, beleued on hym. But some of them went their wayes to the Pharises, and tolde them what Jesus had done.

Then gathered the hygge prestes, and pharises a counsell, and sayde: What do we? This man doth manye myracles. Yf we let hym escape thus, all men will beleue on hym and the Romayns shall come and take awaye our countrey and the people. But one of the named Cayphas beyng the hygge prelate of that pere, sayde vnto them: Ye perceyue nothinge, nor yet consider that it is expedient for vs, that one man dye for the people, and not all the people perishe. This spake he not of hym selfe, but beyng the hygge prelate that same pere, prophesied that Jesus shouldest dye for the people, and not for the people onely, but that he shouldest gather together in one the chyldren of God whiche were scattered abroade. Frome that daye forth, they deuyled to put hym to death.

Jesus therfore walked no more openly amonge the Jewes: but wente thence vnto a countrey nygge to the wyldernesse, into a cite called Ephraim, and there taried with his disciples. Nowe, the Jewes Easter was nygge, and many went oute of the countreye vnto Jerusalem before the Easter, to purishe them selues. Then sought they for Jesus, and spake betwene theym selues, as they stode in the temple: What thinke ye, that he cometh not to the feast. The hygge prestes and pharises hadde giuen a commaundement, that yf any man knewe where he were, he shouldest shewe it, that they myghte take hym.

G. H.

Mary

Math. xxi. d.
Luk. xxi. d.
Math. xxi. d.

Math. xxi. d.
Mark. xxi. d.

Math. xxi. d.
Mark. xxi. d.
Luk. xxi. d.

¶ Mary anoynteth Chrystes fete. Judas murmureth, Chryst exulteth her, and sendeth in to Jerusalem.

CAP. I. XII.

Then Jesus, six dayes before Easter, came to Bethany, where Lazarus was which had bene dead, & whom Jesus had rased from death. There they made him a supper, and Martha serued: but Lazarus was one of them that sat at the table with hym. Then toke mary a pounce of opment called Nardus, pure and precious, and annoynted Jesus fete, and toyyt his fete with her heer, the house was filled with the sauer of opment. ¶ Then sayde one of his disciples, named Judas Iscariot, Simons sonne, whiche afterwarde betrayed hym: why was not this opment solde for thye hundred pence, & gyven to the poore? This sayde he, not that he cared for the poore: but because he was a thefe, and kept the bagge, & bare that whiche was gyven. Then sayde Jesus: Let her alone, against the daye of my burpence she hath kept this. The poore alwayes ye haue with you, but me ye haue not alwayes.

¶ Moche people of the Jewes, hadde knowledge that he was there. And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he had rased from death. The hygh prieskes therfore helde a counsell, that they myght put Lazarus to death also, because for his sake many of the Jewes went and beleued on Jesus. ¶

¶ On the morow, moche people that were come to the feast, when they herd that Jesus woulde come to Jerusalem, toke bounches of palme trees, and went and met him, & cryed Hosanna, blessed is he that in the name of the Lorde, cometh kynge of Israel. And Jesus got a ponge asse and sate thereon, accordyng to that which was wyrtten: feare not daughtee of syon, beholde thy kynge cometh sittinge on asses colte. These vnderstode not his disciples at the first: but when Jesus was glorified, then remembred they that suche thynges were wyrtten of him, and that suche thynges they had done vnto him. The people that was with hym when he called Lazarus oute of his graue, and rased him from death, bare record. Therfore met hym the people, because they herde that he had done suche a myracle. The Pharises therfore sayde amonge the selues, perceyue ye how we preyale nothinge? Beholde the world goeth awaye after hym.

¶ There were certayne Brekes amonge the, that came to praye at the feast: these came to Philip, whiche was of Bethsaida a cytie in Galile, and desired him, sayenge: Syr, we wolde sayne se Jesus. Philip came and tolde Andrieu. And agayne Andrieu and Philip, tolde Jesus. And Jesus answered them sayenge: the houre is come, that the sonne of man must be glorified.

¶ ¶ Creely, verely I saye vnto you, ones the wheate come fall into the grounde & dye, it abyedeth alone. Yf it dye, it bringeth forth the moche fruite. He that loueth his lyfe shall destroye it: and he that hateth his lyfe, in this

world, shall kepe it vnto lyfe euertlastinge. ¶ Any man minster vnto me, let him folow me, and where I am, there shall also my minster be. And if any man minster vnto me, him shall my father honoure. ¶

¶ Now is my soule troubled, & what shall I saye? Father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came there a voyce from heauen: I haue glorified it, and will glorify it agayne. Then sayd the people that stode by and herde: it thoundyeth. Other sayd, an angell spake to hym. Jesus answered, & sayde: This voyce came not because of me, but for your sakes.

¶ Now is the iudgement of this world: now shall the prince of this world be cast out. And I, if I were lyfte vp from the earth, will draw all men vnto me. This sayd Jesus, signifyinge what death he shoulde dye. The people answered him: We haue herde out of the lawe that Chryst abyedeth euere, and how sayst thou then, that the sonne of man must be lyft vp? Who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyg he with you. Walke whyle ye haue lyght lest the darcknesse come on you. He that walketh in the darcke, wotteth not whither he goeth. Whyle ye haue lyght, beleue on the lyght, & ye maye be the children of light. ¶

¶ These thynges spake Jesus and departed, and byd hym selfe from them. And thoughte he had done so many miracles before them, yet beleued not they on hym, that the sayenge of Esay the Prophet myght be fulfilled, that he spake. ¶ Lorde who beleueth oure sayenge? And to whome is the arme of the Lorde opened? Therfore could they not beleue, because that Esay sayth agayne: he hathe blinded their eyes, & hardened their hertes, that they shoulde not se with their eyes, and vnderstand with their hertes, and shoulde be converted, & I shoulde heale them. Suche thynges sayd Esay when he saw his gloyp, and spake of him. ¶ Neuerthelesse also amonge the chiefe rulers, many beleued on him. But because of the pharises, they wolde not be aknowen of it, leaste they shoulde be thurst out of the Synagoge. For they loued the prayse, that is gyven of men, more then the prayse that cometh of God.

¶ But Jesus cryed and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him that sent me. ¶ I am come a lyght into the world that who so cuer beleueth on me, shoulde not abyde in darcknesse. And if any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the world: but to saue the world. He that refuseth me, and receyuech not my wordes, hath one that iudgeth hym. The wordes that I haue spoken, they shall iudge him, in the last daye. For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundment what I shoulde saye and what I shoulde speake. And I knowe that this commaundment is lyfe euertlastinge. What so cuer I speake therfore, euen as the father bad me, so I speake. ¶

¶ Chryst

¶ Chryst washeth the disciples fete, telleth them of Judas the traytour, and commaundeth the earnestly to loue one another.

CAP. I. XIII.

Before the feast of Easter, when Jesus knew his houre was come, that he shoulde departe out of this world, vnto the father, where as he loued him, whiche were in the world, vnto the ende he loued them. And when supper was ended, after that the dwyll had put in the heart of Judas Iscariot Simons sonne, to betraye him: Jesus knowinge, that the father had gyven all thynges into his handes, and that he was come frome God, and went to God, ryleth frome supper, and layd a swete his upper garmentes, and toke a towel, and gyde hym selfe. After that, he powred water into a bason, and began to washe his disciples fete, & to toyyt them with the towel wherewith he was gyde.

¶ Then came he to Simon Peter. And Peter sayde to hym: Lorde wash thou my fete? Jesus answered and sayde vnto him: What I do, thou wottest not now, but thou shalt knowe hereafter. Peter sayde vnto hym: thou shalt not washe my fete whyle the world standeth. Jesus answered hym: yf I wash be the, thou hast no part with me. Simon Peter sayde vnto him: Lorde, not my fete onely: but also my handes and my heed. Jesus sayde to him: He that is washed, needeth not saue: to washe his fete, and is cleane euery wyth. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: Ye are not all cleane.

¶ After he had washed their fete, and receyued his ciorpes, and was sered wone agayne, he sayde vnto them: Wote ye what I haue done to you? Ye call me master and Lorde, and ye say well, for so am I. Yf then, your Lorde & master haue washed your fete, ye also ought to walke one an others fete. For I haue gyven you an example, that ye shoulde do, as I haue done to you. ¶ Creely verely I saye vnto you, the seruaunt is not greater then his master, neyther the apostle greater then he that sent him.

¶ Yf ye vnderstande these thynges, happy are ye, yf ye do them. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: He that eateth bread w me, hath lyft vp his hele agaynst me. ¶ Howe tell I you, before it come: that wher it is come to passe, ye might beleue, that I am he. Creely verely I saye vnto you. He that receyuech whom so cuer I sende, receyuech me. And he that receyuech me, receyuech him that sent me.

¶ When Jesus had thus sayde, he was troubled in the sperte, and testified sayenge: verely verely I say vnto you, that one of you shall betraye me. And then the disciples looked one on an other doubtinge of whome he spake. There was one of his disciples, which leaned on Jesus bosome, whome Jesus loued. To him beckened Simon Peter, that he shoulde aske who it was of whome he spake. He then as he leaned on Jesus brest, sayd vnto hym: Lorde

who is it? Jesus answered, he it is to whom I geue a sopp, when I haue dypte it. And he wer a sopp, and gaue it to Judas Iscariot, Simons sonne. And after the sopp, Satan entered into him. Then sayde Jesus vnto him: What thou doest, do quynclly. That wilt thou man at the table, for what intent he spake vnto hym. Some of them thought, because Judas had the bagge, that Jesus had sayde vnto him, dye those thynges that we haue neede of, against the feaste: or that he shoulde gyue some thyng to the poore. As sone then as he had receyued the sopp, he went out. And it was nyght, when he was gone out. Jesus sayde: now is the sonne of man glorified. And God is glorified by him. Yf God be glorified by him, God shall also glorify him in him self: and shall shortly glorifye him.

¶ Deare children, yet a lytell whyle, am I with you. Ye shall seeke me, and as I sayd vnto the Jewes, whither I go, thence can ye not come. And to you saye I now. A new commaundment gyue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one an other. By this, shall all men knowe that ye are my disciples, yf ye shall haue loue one to an other. Simon peter sayd vnto him: Lorde whither goest thou? Jesus answered hym: Whither I go, thou canst not follow me now, but thou shalt follow me afterwarde. ¶ Peter sayde vnto him: Lorde, why can not I followe the now? I wyl geue my lyfe for thy sake. Jesus answered vnto him: thou gyue thy lyfe for my sake? Creely, verely I saye vnto the, the tocke shall not crowe, tyl thou haue denyed me thrise.

¶ He comforteth his disciples with consolation agaynst trouble, and promyseth them the holye ghost, the sperte of comforte.

CAP. I. XIII.

And he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God, and beleue in me. In my fathers house are many dwellinges. Yf it were not so, I wolde haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come agayne, and receyue you: euen vnto my selfe, that where I am, there maye ye be also. And whither I go ye knowe, and the waye ye knowe.

¶ Thomas sayd vnto him: Lorde, we knowe not whither thou goest, and how is it possible for vs to knowe the waye? Jesus sayd vnto hym: I am the waye, and the trowth and the lyfe. And no man cometh vnto the father, but by me. Yf ye had knowen me, ye had knowen my father also. And now ye knowe him, and haue sent him.

¶ Philip sayeth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Jesus sayd vnto him, haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip, he hath sene me, hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes that I speake vnto you

G. 19.

I speake

I speake not of my selfe: but the father that dwelleth in me, is he that weth the workes. Beleeue me that I am in the father, and the father in me. At the least, beleeue me for the beserp workes sake.

Truely, verely I say vnto you, he that belecureth on me, the workes that I do, he shall also do, and greater workes then these, shall he do, because I go vnto my father. And what soeuer ye aske in my name, that will I doo, that the father, myghte be glorified, by the sonne. If ye shall aske any thing in my name, I will do it.

* If ye loue me, kepe my commaundmentes, and I will praye the father, and he shall gyue you an other comforter, that he maye abyde with you euer: whiche is * the spirite of trouth, whome the worlde can not receiue, because the worlde seeth hym not, neither knoweth hym. But ye knowe hym, for he dwelleth with you, and shall be in you. I will not leaue you fatherles: but will come to you.

Yet a lytell whyle, and the worlde seeth me no more: but ye shall see me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

* Who that hath my commaundmentes, & kepteth them, the same is he that loueth me. And who loueth me, shall be loued of my father: and I will loue hym, and open my selfe to hym. Judas sayde vnto hym (not Judas Iscariot) Rorde, what is the cause, that thou wilt leaue thy selfe vnto vs, and not vnto the worlde? Iesus answered and sayde vnto him: if a man loue me, he will kepe my word, and my father also will loue him, & we will come vnto hym, and dwell with hym. He that leaueth me not, kepeth not my sayenges. And the workes whiche ye heare, are not myne, but the fathers whiche sent me.

¶ This haue I spoken vnto you, beyng yet present with you. But that comforter the holy ghooste (whome my father will sende in my name) he shall teache you all, and byng all to your remembraunce, what so euer I haue tolde you.

¶ Pear I leaue with you, my pear I gyue vnto you. For as the worlde greued, gyue I vnto you. Let not your hertes be greued, neyther feare ye. Ye haue heard, how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wold verely reioyce, because I sayde, I go vnto the father. For the father is greater then I. And now haue I shewed you, before it come, that when it is come to passe, ye myght beleeue. Here after will I not speake many wordes vnto you. For the ruler of this worlde cometh, and hath nought in me. But that the worlde maye knowe that I loue the father: Therefore as the father gaue me commaundement, euen so do I. & Arple, go we hence.

¶ The true byne, the husbandman, and the byanches. & doctrine of loue, and a sweete consolacion agaynst persecution.

¶ I Am the true byne, and my father is the husbandman. Euer byanche that beareth not frute in me, he will take awaye. And euer byanche, that beareth frute, will he pouerge, that it maye byringe more frute. Nowe are ye cleane, thorow the wordes, whiche I haue spoken vnto you. Abyde in me, and let me abyde in you. As the byanche cannot beare frute of it selfe, except it abyde in the byne: no more can ye, ones ye abyde in me. I am the byne, and ye are the byanches. Who abyde in me, and I in him, the same byngeth forth moche frute. For without me, can ye do nothinge. If a man abyde not in me, he is cast forth as a byanche, and is wyddered: & men gather it, and cast it into the fyre, and it burneth. * If ye abyde in me, and my wordes also abyde in you: what so euer ye will, ye shall aske, and it shall be done to you. ¶ Herin is my father glorified, that ye beare moche frute, and be made my disciples.

¶ As the father hath loued me, so haue I loued you. * Continue in my loue. If ye shall kepe my commaundmentes, ye shall abyde in my loue, euen as I haue kept my fathers commaundmentes, and abyde in his loue. These haue I spoken vnto you, that my love myght remaine in you, and your love myght be full.

¶ This is my commaundment: That ye loue together, as I haue loued you. A greater love then this, hath no man, that a man bestowe his lyfe for his frendes. Ye are my frendes, if ye do what so euer I commaunde you. Therefore call I you not seruantes: for the seruant knoweth not what his lord doeth. But you haue I called frendes: for all that I haue heard of my father, I haue opened to you.

¶ Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth frute, and that your frute remaine, that what so euer ye shall aske of the father, in my name, he shall gyue it you.

¶ This commaunde I you, That ye loue together. If the worlde hate you, ye knowe that he hated me, before he hated you. If ye were of the worlde, the worlde wold loue his owne. Howe be it because ye are not of the worlde, but I haue chosen you out of the worlde: therefore hateth you the worlde. Remember the sayenge that I sayde vnto you: The seruant is not greater then the Lord. * If they haue persecuted me, so will they persecute you. If they haue kept my sayenges, so will they kepe your.

¶ But all these thinges will they do vnto you for my names sake, because they haue not known hym that sent me. If I hadde not come, and spoken vnto them, they wold not haue had synne: but now haue they nothinge, to cloke their synne with all. He that hateth me hateth my father. If I had not done workes amonge them, whiche none other man dyd, they had not had synne. But now haue they sene, and yet haue hated both me and my father: euen so the sayenge myght be fulfilled & is wyf-

is wyfthen in theyr law: they hated me without a cause. & But when the comforter is come, whome I will sende vnto you from the father, whiche is the spirite of trouth, whiche procedeth of the father, he shall witness of me. And ye shall beare witness also, because ye haue ben with me from the beginninge.

¶ Consolacion agaynst trouble. Prayers are herde of you & Chyche.

¶ These thynges haue I sayd vnto you, because ye shold not be offended. They shall excommunicate you: yea the tyme shall come, that who so euer kylleth you, will thynke that he dothe God seruyce. And suche thynges will they do vnto you, because they haue not known the father, neyther yet me. But these thynges haue I tolde you, & when that houre is come, ye myght remembre them that I tolde you so. ¶ These thynges sayd I not vnto you at the beginninge, because I was present with you.

¶ But now I go awaye to him that sent me, and none of you asketh me: whither goest thou? But because I haue sayd suche thynges vnto you, your hertes are full of sorowe. But I tell you the trouth, it is expedient for you that I go awaye. For if I go not awaye, the comforter will not come vnto you. But if I departe, I will sende hym vnto you. And when he is come, he shall rebuke the worlde of synne, and of ryghtousnes, and of iudgement. * Of synne, because they beleeue not on me: of ryghtousnes, because I go to my father, & ye shall see me no more: of iudgement, because the chiefe ruler of this worlde is iudged already.

¶ I haue yet many thynges to saye vnto you: but ye can not beare them awaye now. Howe be it when he is come (I mean the spirite of trouth) he will leade you in to all trouth: he shall not speake of hym selfe: but what so euer he shall heare, that shall he speake: and he will shewe you thynges to come. He shall glorifye me: for he shall receiue of myne, and shall shewe vnto you. All thynges that the father hath, are myne. Therefore sayde I vnto you, that he shall take of myne and shewe vnto you.

¶ A whyle & ye see me not, agayne a whyle and ye shall see me: for I go to the father. When I haue said some of his disciples within them selues: What is this that he sayth vnto vs: a whyle and ye see me not, and agayne a whyle and ye shall see me, and that I go to the father. They sayde therefore: what is this that he saythe, a whyle: we can not tell what he saythe. Iesus perceyued that they wold aske him, and sayd vnto them: This is it that ye enquire of amonges your selues, that I sayde: a whyle and ye see me not, and agayne a whyle and ye shall see me. Verily verily I saye vnto you: ye shall wepe and lament, and the worlde shall reioyce: ye shall sorowe, but your sorowe shall be turned to ioye.

¶ A woman when she trauaileth, hathe so-

rowe, because her houre is come: but as soone as she is deliuered of the chyld, she remembereth no more the angurthe, for ioye that a man is borne in to the worlde. And ye now are in sorowe, but I will see you agayne, and your hertes shall reioyce, and your ioye shall no man take from you. ¶ And in that daye shall ye aske me no question. * Verily verily I saye vnto you, what so euer ye shall aske the father in my name, he will gyue it vnto you. Wherefore haue ye asked nothing in my name. * Aske and ye shall receiue it: that your ioye may be full.

¶ These thynges haue I spoken vnto you in prouerbes. The tyme shall come when I shall no more speake to you in prouerbes: but I shall shewe you playnly of my father. At that daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you. For the father him self loueth you, because ye haue loued me, and haue beleeued that I came from God. I wente out from the father, and came in to the worlde: and I leue the worlde agayne, and go to the father.

¶ His disciples said vnto him: lo, now speakest thou playnly, and thou bled no prouerbe, now we knowe we that thou understandest all thynges, and needest not that any man shold aske the any question. Therefore beleeue we that thou camest from God. ¶ Iesus answered them: Now ye do beleeue. ¶ Beholde the houre draweth nye, and is already come, that ye shall be scattered euerie man his wayes, & shall leue me alone. And yet am I not alone. For the father is with me.

¶ These wordes haue I spoke vnto you, that in me ye might haue peace. For in the worlde shall ye haue tribulation: but be of good chere: I haue overcome the worlde.

¶ The moste hartly and louynge prayer of Chyche vnto his father, for all such as receiue the truth.

¶ These wordes spake Iesus and lyft vp his eyes to heuen, and sayd: father, the houre is come: glorifye thy sonne, that thy sonne maye glorifye the: as thou hast gyuen him power ouer all fleshe, that he shold gyue euerylastyng lyfe to as many as thou hast gyuen him. This is lyfe euerylastyng, that they might knowe the, thonly true God, & whome thou hast sent Iesus Chyche.

¶ I haue glorified the on the erthe, I haue fulfilled the worke whiche thou gauest me to do. And now glorifye me thou father at thine owne selfe, with the glory whiche I had with the, & the worlde was. I haue declared thy name vnto the men whiche thou gauest me of the worlde. Whome they were, and thou gauest them me, and they haue kepte thy sayenges. Now they knowe that all what so euer thou hast gyuen me, are of the. For I haue gyuen vnto them the wordes whiche thou gauest me, and they haue receiued them, and knowe surely that I came from the: and do beleeue that thou dydest sende me.

¶ I pray for them, I pray not for the worlde, but

* The holy ghoost.

* Chyche.

* Chyche.

* Chyche.

* Chyche.

* Chyche.

* Chyche.

but for them whiche thou hast gyuen me, for they are thynne. And all myne are thynne, and thynne are myne/and I am glorified in them. And now am I no more in the worlde, but they are in the worlde, and come to the. **I** Holy father kepe i thynne owne name them whiche thou hast gyuen me, that they may be one as we are. While I was with them in the worlde, I kept them in thy name. Those that thou gavest me, have I kept, and none of them is lost, save that lost chylde, that the scripture myght be fulfilled.

Now come I to the, & these wordes speake I in the worlde, that they might have my ioye full in them. I have gyuen them thy wordes, and the worlde hath hated them, because they are not of the worlde, as I am not of the worlde. I desyre not that thou shouldest take them out of the worlde, but that thou kepe them from euill. They are not of the worlde, like as I am not of the worlde. Sanctifie them with thy trouthe. Thy sayinge is trouthe. As thou saydest send me in to the worlde, so have I sent them in to the worlde, & for their sakes sanctifie I my selfe, that they also might be sanctified throughe the trouthe.

I praye not for them alone: but for them also whiche shall beleue on me throughe thy preachinge, that they all maye be one, as thou father art in me, and I in the; that they maye be also one in us, that the worlde maye beleue that thou hast sent me. And that glorie that thou gavest me, I have gyuen them, that they maye be one, as we are one. I in them, and thou in me, that they maye be made perfecte in one, and that the worlde maye knowe that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I wyl that they whiche thou hast gyuen me, be with me where I am, that they maye see my glory whiche thou hast gyuen me. For thou lovedst me before the makinge of the worlde. **O** righteous father, the worlde hathe not knowne the, but I have knowne the, and these have knowne that thou hast sent me. And I have declared unto them thy name, and wyl declare it, that the loue wherewith thou hast loved me, be in them, and I in them. **I**

Chyrche is betrayed. The wordes of his mouth myghte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna Cayphas, and Pilate.

C API. XVIII.

When Jesus had spoken these wordes he went forth with his disciples ouer the brooke Cedron, where was a garden in to whiche he entred with his disciples. Now Judas whiche betrayed him knewe the place, for Jesus oft tymes resorted thither with his disciples. Judas then after he hadde receyued a bande of men, and ministers of the hygh priestes & Pharisees, came thither with lanterns and torches, and weapons. Then Jesus knowinge al thinges that shoulde come on him, went forth and said unto them: whom seke ye?

They answered him: Jesus of Nazareth. Jesus said unto them: I am he. Judas also whiche betrayed him, stode with them. But as sone as he had sayde unto them, I am he, they wente bakwardes and fell to the grounde. And he asked them agayne: whom seke ye? They sayd: Jesus of Nazareth. Jesus answered: I said vnto you, I am he/ye seke me, let these go their way. That the sayinge myght be fulfilled whiche he spake: of them whiche thou gavest me, have I not lost one.

Simon Peter had a swerde, and drew it, and smote the hygh priestes seruante, and cut of his righte eare. The seruantes name was Malchus. Then sayd Jesus vnto Peter: put vp thy swerde in to the sheathe: Shall I not drinke of the cup which my father hath given me? Then the company and the captayne, and ministers of the Jewes toke Jesus and bound him, and ledde him awaye to Anna Pryse, for he was father in lawe vnto Cayphas, whiche was the hye priest that same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedient that one man shoulde dye for the people.

And Simon Peter folowed Jesus & an other discipule, that discipule was knowne of the hye priest, & wet in with Jesus in to the palace of the hygh priest. But Peter stode at the doore without. Then wente out that other discipule whiche was knowne vnto the hye priest, and spake to the damsell that kepte the doore, and brought in Peter. Then said the damsell that kepte the doore vnto Peter: Art not thou one of this mans disciples? He said: I am not. The seruantes and the ministers stode there, and had made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed him selfe.

The hygh priest asked Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in the worlde. I neuer taughte in the Synagoge, and in the temple whither all the Jewes resorteth, and in secreete have I sayde nothinge: Why asked thou me? Aske them whiche heard me, what I said vnto them. Whiche thes can tell what I sayd. When he had thus spoken, one of the ministers whiche stode by smote Jesus on the face, sayinge: answered thou the hygh priest so? Jesus answered him. If I have euill spoken, beare wytnesse of the euill: yf I have wel spoken, why smytst thou me? And Anna sente him bounde vnto Cayphas the hygh priest.

Simon Peter stode and warmed him selfe. And they sayde vnto him: Art not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruantes of the hygh priestes (his cosyn whose eare Peter smote of) sayde vnto hym: Dyd not I see the in the garden with him? Peter denyed agayne, and amonge the cracke cewe. **T**hen ledde they Jesus from Cayphas in to the hall of iudgement. It was in the morning, and they them selues went not in to the iudgement hall lest they shoulde be defiled, but that they might eate the pasche. Pilate then wente out vnto them and sayde: What accusation byngst thou agaynst this man? They answered and sayde vnto him: If he were not an euill doer, we wold not haue deliuered him vnto the. Then sayde Pilate vnto them: take ye him and iudge him after your lawe. Then the Jewes sayde vnto him: It is not lawfull for vs to put any man to death. That the wordes of Jesus myghte be fulfilled, whiche he spake signifyinge what death he shoulde dye.

Then Pilate entred in to the iudgement hall agayne, and called Jesus, and sayde vnto him: Art thou the kynge of the Jewes? Jesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thyne owne nation and hye priestes haue deliuered the vnto me. What hast thou done? Jesus answered: My kynghome is not of this worlde. If my kynghome were of this worlde, then wold my ministers surely fygth, that I shoulde not be deliuered to the Jewes, but now is my kynghome not from hence. Pilate said vnto him: Art thou a kynge then? Jesus answered: thou sayst that I am a kynge. For this cause was I borne, and for this cause came I in to the worlde, that I wold beare wytnesse vnto the trouthe. And all that are of the trouthe heare my voyce. Pilate said vnto him: what thing is trouthe? And when he had sayd that, he went out agayne vnto the Jewes, and sayde vnto them: I fynde in him no cause at al. Ye haue a custome that I shoulde deliuer you one lofe at Ester. Wyl ye that I lofe vnto you the kynge of the Jewes? Then cryed they all agayne, sayinge: Not him, but Barabbas, that Barabbas was a robber.

Chyrche is crucified, he commendeth his mother vnto Ioh, headeth his bloude, and is bur yed.

C API. XIX.

Then Pilate toke Jesus and scourged him. **A**nd the souldiours wounde a crowne of thornes, & put it on his heed. And they byd on him a purple garmente, and sayd, halle kynge of the Jewes: & they smote him on the face. Pilate went forth agayne and sayd vnto them: Beholde I byngge him forth to you, that ye maye knowe that I fynde no faulte in him. Then came Jesus forth, wea-ryng a crowne of thorne, and a robe of purple. And Pilate sayd vnto them: beholde the man. **W**hen the hye priestes and ministers sawe him, they cryed, sayinge: Crucifye him, crucifye him. Pilate sayd vnto them. Take ye him and crucifye him, for I fynde no cause in him. The Jewes answered him. We haue a lawe, and by our lawe he ought to dye: because he made him selfe the sonne of God. When Pilate herde this sayinge, he was the more afrayde, and went agayne in to the iudgement hall, and sayd vnto Jesus: Whence art thou? But Jesus gaue him none answer. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the, and haue power to lofe the? Jesus answered. Thou couldest haue no power at all agaynst me, onlesse it were

gyuen the from above. Therefore he that deliuered me vnto the, is moze in synne. **A**nd from thence forth Pilate meanes to lofe hym. But the Jewes cryed, sayinge: yf thou let him go, thou arte not Celsars friend. For who so cuer maketh him selfe a kynge, is agaynst Celsar.

When Pilate herde this sayinge, he brought Jesus forth, and sare downe to gyue sentence, in a place called the pauement, but in the Hebrue tonge, Sabbatha. It was the Saboth euen, whiche fallerh in the Ester feest, and aboute the syxe houre. And he sayde vnto the Jewes: beholde your kynge. They cryed, awaye with him, awaye with him, crucifye him. Pilate sayde vnto them, Shall I crucifye your kynge? The hye priestes answered: we haue no kynge but Celsar. **T**hen deliuered he him vnto them, to be crucified.

And they toke Jesus, and ledde him awaye. And he bare his crosse, and wente forth in to a place called the place of deed mens sculles, which is named in Hebrue, Golgotha. Where they crucified him, and two other with hym, on either syde one, and Jesus in the myddes. And Pilate wrote this scyle, and put it on the crosse. The wyrtynge was: Jesus of Nazareth kynge of the Jewes. This title red many of the Jewes. For the place where Jesus was crucified, was nye to the cite. And it was wyrtten, in Hebrue, Greke, and Latyn. Then sayd the hygh priestes of the Jewes to Pilate: wryte not kynge of the Jewes, but that he sayd I am kynge of the Jewes. Pilate answered: what I haue wyrtten, that haue I wyrtten.

Then the souldiours when they had crucified Jesus, toke his garmentes and made foure partes, to euery souldiour a parte, and also his coote. The coote was withoute seme, wrought vpon throughe out. And they sayd one to an other. Let vs not deuyte it, but cast lottes who shall haue it. That the scripture myght be fulfilled whiche sayth. **T**hey parted my rayment amonge them, and on my coote dyd cast lottes. And the souldiours byd these thynges in dede.

Then stode by the crosse of Jesus his mother, and his mothers syster, Mary the wyfe of Cleophas, and Mary Magdalen. When Jesus sawe his mother, and the discipule standinge whom he loued, he sayd to his mother: woman, beholde thy sonne. Then sayde he to the discipule: beholde thy mother. And frome that houre the discipule toke her for his owne.

After that, when Jesus perceyued that all thynges were performed, that the scripture might be fulfilled, he sayd: I thirst. There stode a vessel full of vinegre by. **A**nd they fylled a sponge with vinegre, and wounde it aboute with plope, and put it to his mouth. As sone as Jesus had receyued of the vinegre he sayte: It is fulfilled, and bowed his heed, and gaue vp the ghost. The Jewes then because it was the Saboth eue, that the bodies shold not remayne vpon the crosse on the Saboth daye (for that Saboth daye was an hye day) besought Pilate that their legges might be broken, & that they might be taken downe.

Mat. xxi. d
Mark. xvi. c
Luke. xxi. e

Luthostrotus.

Mat. xxi. d
Mark. xvi. c
Luke. xxi. e
Luthostrotus.

Psalm. xli.

Mat. xxi. d
Mark. xvi. c
Luke. xxi. e

Then came the souldpours and brake the legges of the hyfte and of the other whiche was crucified with Iesus. But when they came to Iesus, and sawe that he was dead alreadye, they brake not his legges: But one of the souldpours with a speere thrust hym in to the syde, and forthwith came there out blood and water.

And he that sawe it, bare recorde, and his recorde is true. And he knoweth that he sayth true, that ye myghte beleue also. These thynges were done that the scripture shoulde be fulfilled. * Ye shall not breake a bone of hym. And agayne an other scripture sayth: They shall loke on hym whome they pierced. * After that Ioseph of Aramathea (whiche was a disciple of Iesus: but secretly for feare of the Jewes) be soughte Pilate that he myght take downe the bodye of Iesus. And Pilate gaue him licence. And there came also Nicodemus, whiche at the begynnyng came to Iesus by nyght, and brought of myrrour and aloes myn- gled togyther aboute an. x. ponde waight. Then toke they the bodye of Iesu, and wounde it in linnen clothes with the odours, as the maner of the Jewes is to bury. And in place where Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherein was neuer man layde. There layd they Iesus because of the Jewes Saboth euen, for the sepulchre was nye at hande. f

The resurrection of Christ, whiche appeareth to Marye Magdalene, and to all his disciples, to their great comforte.

C A P I.

X X.

The morowe after the Saboth dape, came Marye Magdalene early, when it was yet darke, vnto the sepulchre, and sawe the stone taken awaye from the graue. Then she ranne, and came to Symon Peter and to thother discipple whome Iesus loued, and sayd vnto them. They haue taken awaye the Lorde out of the graue, & we can not tell where they haue layde him. Peter went forth and that other discipple, and came to the sepulchre. They ranne bothe togyther, and that other discipple dyd out runne Peter, & came first to the sepulchre. And he stooped downe, & sawe the linnen clothes lyinge: yet went he not in. Then came Symon Peter folowynge hym, and went in to the sepulchre, and sawe the linnen clothes lye, and the naphyn that was about his heed not lyinge with the linnen cloth but wrapped togyther in a place by it selfe. Then went in also that other discipple whiche came first to the sepulchre, and he sawe and beleued. For as yet they knewe not the scriptures that he shoulde rise agayne from the dead. f And the disciples went awaye agayne vnto theyr owne home.

* Marye rode without at the sepulchre wepyng. And as she wepte, she bowed her selfe in to the sepulchre, and sawe two aungelles in whyte syttinge, thone at the heed, and the other at the fete, where they had layde the bo-

dy of Iesus. And they said vnto her: woman, why wepest thou? She sayde vnto them: for they haue taken awaye my Lorde, & I wote not where they haue layd him. When she had thus sayd, she turned her selfe backe, and sawe Iesus standynge, and knewe not that it was Iesus. Iesus sayde vnto her: Woman, why wepest thou? Whome seekest thou? She sayd: for I had ben a gardener, sayd vnto him. Sir, if thou haue borne him hence, tell me where thou hast layd him, that I may fer him. Iesus sayd vnto her: Marye. She turned her selfe, and sayd vnto hym: Rabbi, whiche is to saye, master. Iesus sayde vnto her, & touche me not, for I am not yet ascended to my father. But go to my brethren & saye vnto them: I ascend to my father and your father: to my God and your God. Marye Magdalene came and tolde the disciples that she hadde sene the Lorde, and that he had spoken such thynges vnto her. f

* The same dape at nyght, which was the morowe after the Saboth, when the doores were shut where the disciples were assembled for feare of the Jewes: came Iesus and stode in the myddes, and sayde to them: pear with you. And when he had so sayd: he shewed vnto them his handes and his syde. Then were the disciples glad, when they sawe the Lorde. Then sayde Iesus to them agayne: pear be with you. As my father sent me, so send I you. And when he had said that, he breathed on the, and sayd vnto them: Receyue the holy ghoost. Who so euer synnes ye remitte, they are remitted vnto them. And who so euer synnes ye retayne, they are retayned. f

* But Thomas one of the twelue, called Didimus, was not with them when Iesus came. Thother disciples sayde vnto hym: we haue sene the Lorde. And he sayde vnto them: Onlesse I se in his handes the pynte of the nayles, and thrust my hande in to his syde: I will not beleue. And after eght dayes agayne his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the myddes, and sayd: pear with you.

After that sayd he to Thomas: bringe thy fynger hither, and se my handes: and bringe thy hande and thruste in to my syde, and be not farythelle, but beleuynge. Thomas answered and sayd vnto him: My Lorde, and my God. Iesus sayde vnto hym. Thomas, because thou hast sene me, therefore thou belieuest: happy are they that haue not sene, and belieue. f

And many other sygnes dyd Iesus in the syghte of his disciples, whiche is not wyrtten in this booke. These are wyrtten that ye myght beleue that Iesus is Christ the sonne of God: and that in beleuynge, ye myght haue lyfe thow he is his name.

He appeareth to his disciples agayne by the see of Tiberias, and commaundeth Peter cruccly to feed his shepe.

C A P I.

X X I.

After

After that Iesus shewed hym selfe agayne, at the see of Tiberias. And on this wyse shewed he hym selfe. There were togyther Symon Peter, Thomas called Didimus: and Nathanael of Cana a citie of Galile, and the sonnes of Zebedee, & two other of the disciples. Symon Peter sayth vnto them: I go a fyshynge. They sayde vnto hym: We also will go with the. They wente theyr waye, and entred in to the shyppe forthwith, and that nyght caught they nothyng. But when the morowynge was now come, Iesus stode on the shype: neuerthelesse the disciples knewe not that it was Iesus. Iesus sayde vnto them: Chyldren, haue ye any meate? They answered hym, no. And he sayde vnto them: cast out the net on the ryght syde of the shyp, and ye shall fynde. They cast out, and anon they were not hable to drawe it by, for the multitude of fyshes.

Then sayd the discipple whome Iesus loued vnto Peter: It is the Lorde. When Symon Peter herde it was the Lorde, he gryde his mantell to hym (for he was naked) and sprange in to the see. The other disciples came by shyp, for they were not farr from lande, but as it were two hundred cubites, and they dreyne the nette with fyshes. When they were come to the lande, they sawe hote coles and fyshes layde thereon, & brede: Iesus sayd vnto them: bring of the fyshes which ye haue nowe caught. Symon Peter stepped forth and dreyne the nette to lande full of grete fyshes, an hundred and liij. And for al there was so many, yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durst aske hym: what art thou? For they knewe it was the Lorde. Iesus then came and toke brede, and gaue them, and fyshed lykewyse. And this is now the thyrde tyme that Iesus appeared to his disciples, after he was risen agayne frome deathe. f

When they had dynd: Iesus sayd to Symon Peter: Symon Joanna, louest thou me

more then these? He sayde vnto hym: Yea Lorde, thou knowest I loue the. He sayde to him: fede my lambs. He said to him agayne the seconde tyme: Symon Joanna louest thou me? He sayd to him: Yea Lorde thou knowest I loue the. He sayd vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Symon Joanna louest thou me? And Peter sorowed bycause he said to him the thyrde tyme, louest thou me: and sayd vnto him: Lorde thou knowest all thou knowest that I loue the. Iesus sayd to him: fede my shepe.

Merely verily I saye vnto the, when thou wast yonge, thou gydest thy selfe, and walkest whither thou woldst: but when thou arte olde, thou shalt stretch forth thy handes and an other shal gyde the, and lede the whither thou wilt not. That spake he, signifying by what deeth he shoulde glorifye God.

And when he had sayd thus, he sayd to him: folowe me. Peter turned about, and sawe that discipple whome Iesus loued folowynge whiche also leued on his brest at supper, and sayde: Lorde, whiche is he that shal betraye the. When Peter sawe him, he sayd to Iesus: Lorde, but what shal this man do? Iesus said vnto him: If I will haue hym tarye tyll I come, what is that to the? folow thou me. When went this sayinge abrode amonge the brethren that that discipple shoulde not dye. Yet Iesus sayd not to him, he shal not dye, but yet I will that he tarye tyll I come, what is that to the? The same discipple is he whiche testifyeth of these thynges, and wrote these thynges:

And we knowe that his testimonye is true. f There are also many other thynges whiche Iesus dyd, whiche if they shoulde be wyrtten euery one, I suppose the worlde coude not contayne the booke that shoulde be wyrtten.

Here endeth the Gospell after S. Iohn.

✠ ✠ ✠

* He loneth
Christe that
fede his la-
bes and shepe

The Actes of the Apostles.

The ascension of Chrysostom, Mathias is chosen in the stead of Judas.

CAP. I.

I. ✕

In the former treatise (where friend Theophilus) I have written of all that Jesus began to do and teach, until the day in which he was taken up, after that he shewed the holy ghost had given commandments unto the apostles, which he had chosen: to whom also he shewed him self alive after his passion by many tokens, appearing unto them fourty daies, and speaking of the kingdom of God, and gathered them together, and commanded them that they shoulde not departe from Jerusalem, but waite for the promise of the father, which he hath said by the mouth of his holie prophetes, saying: For John baptised with water: but ye shall be baptised with the holy ghost, and that within this fewe daies. When they were come together, they asked of him, saying: Lord, wilt thou at this tyme restore againe the kingdom to Israel? And he sayde unto them: It is not for you to knowe the tyme or the seasons, which the father hath put in his owne power: but ye shall receiue power of the holy ghost, which shall come upon you. And ye shall be witnesses unto me in Jerusalem, and in all Jewrye, and in Samaria, and even unto the world.

Luk. xxiii. 34

Mark. xvi. 7
Luk. xxiii. 34☞ Saboth daies iourneie
was aboute a myle.John. xviii. 1
Psal. xli. 4

And when he had spoken these thynges, whyle they behelde, he was taken up, and a cloude receyued him up out of theyr sight. And whyle they looked stedfastly vp to heauen, as he wente, beholde, two men stode by them in white apparell, which also sayd: Ye men of Galilee, why stande ye gazinge up in to heauen. This same Jesus which is taken up from you in to heauen, shall so come euen as ye haue seene him go in to heauen. Then returned they vnto Jerusalem from mounte Oliuet, which is nye to Jerusalem, contynnyng a Saboth daies iourneie. And when they were come in, they wente up in to a parloure, where abode bothe Peter and James, John and Andzew, Philip and Thomas, Bartolomew and Mathew, James the sonne of Alphus, and Symon Zelotes, and Judas James sonne. These all contynued with one accord in prayer and supplication with the women, and Mary the mother of Iesu, and with his brethren.

And in those daies Peter stode vp in the myddes of the disciples and sayd (the nombre of names that were together were aboute an hundred and twenty) Ye men and brethren, this scripture must needs haue ben fulfilled touching the holy ghost, which shewed the mouth of David, sayinge before of Judas, which was guide to them that toke Iesus. For he was nombred with vs, and hadde obteyned felowship in this ministration. And the same hath now possessed a plot of ground in the rewarde

of iniquite, and when he was hanged, he fell asunder in the myddes, and all his bowels gashed out. And it is knowne vnto all the inhabitants of Jerusalem, in so moche that that felte is called in theyr mother tonge, Acheldama: that is to saye, the bloude felde.

It is written in the booke of Psalmes: His habitation be voyde, and no man be dwelling therein: ✕ and his dyspopyche let an other take. Wherefore of these men which haue accompanied with vs all the tyme that the Lord Iesus wente in and out amonge vs, begynnynge at the baptisme of John vnto that same daye that he was taken up from vs, muste one be ordeined to beare witness with vs of his resurrection.

And they appoynted two: Joseph called Barsabas (whose surname was Iudas) and Mathias. And they prayed sayinge: Thou Lord, which knowest the hartes of all men, shewe whether of these two thou hast chosyn, that the one may take the lotte of this ministry and apostleship, from which Iudas by transgression fell, that he myghte go to his owne place. And they gaue forth theyr lottes, and the lot fel on Mathias, and he was counted with the eleuen apostles.

The commynge of the holy ghost. The sermon of Peter before the congregation at Jerusalem, and the increase of the church.

CAP. II.

II.

When the daye of Pentecost was come, they were all with one accord together in one place. And suddenly there came a sounde from heauen, as it had ben the commynge of a mygdyr wynde, and it filled all the house where they sat. And there appered vnto them clouen tonges, lyke as they had ben fyre, and it sate vpon eche of them: ✕ and they were all filled with the holy ghost, and began to speke with other tonges, euen as the spirytle gaue them utteraunce.

And there were dwelling at Jerusalem Jewes, deuoute men, which were of all nations vnder heauen. When this rumour was heard, the multitude came together, and were assembled, because euery man herde them speke his owne tonge. They wondered all, and marvelled, sayinge amonge them selues: beholde are not all these which speke of Galilee? And how here we euery man his owne tonge, wherein we were doctored? Parthians, Medes, and Elamites, and the inhabitants of Mesopotamia, of Iurye, and of Capadocia, of Pontus and Asia, Phrygia, Pamphilia, and of Egypte, and of the parties of Libya, which is besyde Cyrene, and straungers of Rome, Jewes, and conuerter, Grekes and Arabians: we haue herde them speke with our owne tonges the greates workes of God. They were all amazed, and wondered, sayinge one to an other: what meaneth this? Other mocked them, sayinge: they are full of newe wyne.

But Peter stepped forth with the eleuen and sayde vnto them: Ye men of Iurye, and all ye that inhabit Jerusalem:

Jerusalem: be this knowne vnto you and with your eares heare my wordes. These are not drunken, as ye suppose: for it is yet but the thyrde hour of the day. But this is that which was spoken by the prophet Joel: ✕ It shall be in the last daies (sayeth God) of my spirytle I will powre out vpon all fleshe. And your sonnes and your daughters shall prophesye, and your olde men shall dreame dreames, and on my seruantes, and on my hande maydens I will powre out of my spirytle in those daies, and they shall prophesye. And I will shewe wonders in heauen aboue, and tokens in the earth beneath, bloude and fyre, and the vapour of smoke. ✕ The sonne shall be turned in to darkness, and the mone in to bloude before that greates notable daye of the Lord come. ✕ And it shall be, that whosoever shall call on the name of the Lord, shall be saved.

Ye men of Israel heare these wordes. Iesus of Nazareth a man approued of God amonge you with myracles, wonders and signes which God dyd by hym in the myddes of you, as ye your selues knowe: hym haue ye taken by the handes of vnrighteous persons, after he was deliuered by the determinat counsell and fore knowledge of God, and haue crucified and slayned hym: whom God hath rayled vp with longynge the sorowes of death, because it was impossible that he shoulde be holden of it. For David speaketh of him. ✕ Afore hande I sawe God alwayes before me: for he is on my ryghte hande, that I shoulde not be moued. Wherefore dyd my herte reioyce, and my tongue was glad. Wherefore also my fleshe shall rest in hope, because thou wilt not leaue my soule in hell, neyther wilt suffice thyn holy to se corruption. Thou hast shewed me the wayes of lyfe, and shalt make me full of meryte with thy countenaunce.

Men and brethren, for as moche as I may freely speake vnto you of the Patriarke David: ✕ For he is both deed and buried, and his sepulchre remaineth with vs vnto this daye. Where as he then was a prophet, and knew that God had sware with an othe to hym, that the frute of his loynes shoulde sit on his seate (in that Christ shoulde rise againe in the fleshe) he sawe before: and spake of the resurrection of Christ, that his soule shoulde not be left in hell: neyther his fleshe shoulde se corruption. This Iesus hath God rayled vp, whereof we all are witnesses.

Sythen now that he by the ryght hand of God is exalted, and hath receyued of the father the promise of the holy ghost, he hath shed forth this which ye now se and heare. For David is not ascended into heauen: but he sayde. ✕ The Lord sayde to my Lord, sit on my ryghte hand, till I make thyn enemies thy fote stole. Soo therefore let all the house of Israel knowe for a surety, that God hath made that same Iesus, whom ye haue crucified, Lord and Christ.

When they herde this, they were pricked in their hartes, and sayde vnto Peter and the other apostles: Ye men and brethren, what

shall we do? Peter sayde vnto them: repente and be baptised euery one of you in the name of Iesus Christ, for the remission of synnes, and ye shall receiue the gyfte of the holy ghost: for the promise was made vnto you and to your children, and to all that are a farre, euen as many as the Lord our God shall call. And with many other wordes bare he witness and exhorted them, sayinge: Save your selues fro this crooked generation. Then they that gladly receyued his preachinge, were baptised: and the same daye, there were added vnto theym aboute thre thousande soules.

And they continued in the apostles doctrine and felowship, and in breakinge of bread, and in prayer. And feare came ouer euery soule. And many wonders and signes were shewed by the apostles. And al that belued kept theyr selues together, and had all thynges comen, and solde their possessions and goodes, and departed them to all men, as euery man had neede. And they continued dayly with one accord in the temple, and brake bread in euery house, and dyd eate their meate together, with gladnes and synghenes of hert, praylinge God, and hauing fauour with all the people. And the Lord added to the congregacion dayly suche as shoulde be saved.

The halfe is restored to his seate. Peter preacheth Christ vnto the people.

CAP. III.

III.

Peter & John went by together into the temple at the nyght house of prayer. And there was a certayne man halfe, from his mothers wombe, whom they brought & layd at the gate of the temple called beutyfull, to aske almes of them that entred into the temple. Which same when he sawe Peter & John that they wolde entere into the temple, desired to receiue an almes. And Peter stryde his eyes on him with John, sayde: Loke on vs. And he gaue hede vnto them, trustynge to receiue some thyng of them. Then sayd Peter: Syner & golde haue I none, suche as I haue, geue I the. In the name of Iesu Christ of Nazareth, rise vp and walke. And he toke him by the right hande, and left him vp. And anon his feete and ancle bones receyued strength. And he sprang, stode and also walked, & entered with them into the temple, walkinge & leaping, and praylinge God.

And all the people saw him walke & prayse God. And they knew him, for it was he which sat and begged at the beutyfull gate of the temple. And they wondered and were sore amazed at that which had happened vnto him. And as the halfe which was healed, helde Peter and John, all the people ran, amazed vnto them in Salomons porche.

When Peter sawe that, he answered vnto the people. Ye men of Israel, why marvelle ye at this, or why loke ye so stedfastly on vs, as though by our owne power or holynes we had made this man goo? The God of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye deli-

R ye deli-

ye deliuered and denved in the presence of 33- late, when he had iudged him to be lost. But ye denied: y^e vylp and iust, and despyed a mur- therer to be geyuen you, and kyled the Loyde or iust, who god hath raysted from deth, of the which we are witnesses. And his name shal be the saythe of his name, hath made this man founde, whom ye se and knowe. And the sayth which is by him, hath gyuen to him this helth in the presence of you all:

And now brethren, I wot wel that thowost ignorance ye dyd it, as dyd also your rulers. But thowost thynges which god before had shew- ed by the mouth of all his prophetes, how that Christ shoulde suffer, he hath thus wyse fulfilled. Repent ye therfore and turne, that your synnes may be done awaye. * When the tyme of refreschynge cometh, which we shall haue of the presence of the Loyde, & when god shall sende him, which before was pre- ched vnto you, that is to wit, Iesus Christ, which must receyue heuen, till tyme all thynges which god had spoken by the mouth of al his holy prophetes & whichens the world be- gan be restoyred agayne.

Deut. xiii. 1.
Act. xiii. 1.

For Moyses sayd vnto the fathers: * A Pro- phete shall the Loyde your god rayse vp vnto you, euen of your brethren lyke vnto me: him shall ye heare, in al thyngs what so euer he shall saye vnto you. For the tyme shall come that eueri soule whiche shall not heare that same prophete, shall be destroyed out of the people. Also al the prophetes from Samuel & thence forth, as many as haue spoken haue in ipe- wyle tolde of these dayes.

Testament)
a councill
of promys.
Gen. xii. 1.

Ye are the chyldren of the prophetes and of the testament, whiche god hath made vnto our fathers, sayinge to Abraham: * Euen in thy seed shall all the kynredes of the earth be blessed. First vnto you hath god raysted by his sonne Iesus, and him he hath sente to blesse you, that eueri one of you shoulde turne frome your wyckednesse. *

The Apostles are taken and brought before the Councill. They are forbydden to preache, but they turne them vnto prayer, and are moze obedi- ent vnto god then vnto men.

C A P I. I I I I.

As they spake vnto the people, the prie- stes and the ruler of the temple, and the Sadduces came vpon them takynge it greuously that they taught the people & pre- ched in Iesus the resurrection from deth. And they layde handes on them, and put them in holde till the nexte daye: for it was now euen tyme. Nowe be it many of them which herde the wordes, blyued, and the nombre of the men was aboute fyue thousande,

And it chaunced on the morowe that they rulers, and elders, and Scribes, as Anas the chiefe priest and Apphas, and John and Alexander, & as many as were of y^e kynred of the hygh priestes gathered together at Jeru- salem, and set the other before them, and asked by what power, or in what name haue ye done this? * Then Peter full of holy ghoost sayd vnto them: Ye rulers of the people, and elders

of Israel, if we this daye are examined of the good dede doone to the speke man, by what meanes he is made hole: be it knowne vnto you all, and to the people of Israel, that in the name of Iesu Christ of Nazareth, whome ye crucified, and whom god raysted agayne from deathe: euen by him dothe this man stande here present before you hole. * This is the done caste a speche of you buylders, which is set in the chese place of the corner. Reuer is ther saluacion in any other. For there is not any other name gyuen to men, wherein we must be saued. *

When they sawe the boldnes of Peter and John, and understood that they were bali- ned and lape people, they merueyled, and they knewe them, that they were with Iesu, and beholdynge also the man whiche was healed standynge with them, they couide not saye agayne it. But they commaunded them to go asyde out of the concile, and conspyed among them selues sayinge: what shall we do to these men? For a manifest signe is done by them, and is openly knowne to al them that dwell in Je- rusalem, and we can not denye it. But that it be nopsed no farther among the people, let vs threaten and charge them they speake hence- forth to no man in this name.

And they called them, and commaunded them that in no wyse they shoulde speake or teache in the name of Iesu. But Peter & John answered vnto them, and sayd: whether it be right in the sight of god, to obeye you more then god, Iudge ye. For we can not, but speche that which we haue seene and herde. So they rebayed them, and let them go, and founde nothyng howe to punishe them, because of the people. For all men glorified god in: the miracle whiche was doone, for the man was aboute fourety yere olde, on whome this mira- cle of healyng was shewed.

As soone as they were let go, they came to the priestes, and shewed all that the hygh priestes & elders had sayd to them. And when they herde that, they lyfte vp theyr voyces to god with one accorde, and sayd: Loyde, thou arte god whiche hast made heuen and erthe, the see and all that in them is, whiche by the mouth of thy seruant Dauid hast sayd: * Why dyd the hechen rage, and the people magen bayne thynges. The kynredes of the earth shode vp, and the rulers came togither agaynst the Loyde, and agaynst his anoynted.

For of a trowth, agaynst thy holy sonne Je- sus whom thou hast anoynted, bothe Herode and also Pontius Pilate, with the Seniles and the people of Israel gathered them selues togither to do what so euer thy hande and thy counsell determined before to be doone. And now Loyde, beholde their thynges, & graunt vnto thy seruantes in all confidence to speke thy worde. So that thou stretche forth thyne hande, that healyng, and signes and wonders be done by the name of thy holy sonne Iesus. And as soone as they had prayd, the place mo- ued where they were assembled togither, and they were all fylled with the holy ghoost, and they spake the worde of god boldly. * And

* And the multitude of them that bly- ned were of one herte, and of one soule. And none of them sayde that any of the thynges whiche he possessed was his owne, but had al thynges common. And with greute power the apostles gaue witness of the resurrection of the Loyde Iesu. And greute grace was with them all. Nowhere was there any among them, that lacked. For as many as were possessors of lan- des or houses, solde them and broughte the pyce of the thynges that were solde, and layde it downe at the apostles fete. So distribution was made vnto eueri man accordynge as he had neede. *

And Joses which was also called of the apo- stles, Barnabas (that is to saye the sonne of consolacion) being a Leuite, and of the coun- trey of Cyprus had lande, and solde it, and layd the pyce downe at the apostles fete.

The dissimylage of Ananias and Saphira is punyshed. Miracles are done by the apostles, which are taken, but the angell of god byngely them out of pylson. The sentence of Gamaliel. The Apostles are beate, they reioyce in trouble.

C A P I. V.

A Certayne man named Ananias wth Sa- phira his wyfe, solde a possession, and kepte awaye part of the pyce (his wife also bringe of counsell) and broughte a cer- tayne part, and layd it downe at the apostles fete. The said Peter: Ananias, how is it that Sathan hath filled thyne herte, that thou woldest lye vnto the holy ghoost, & kepe away part of the lyeuolde. Detrayned it not vnto the onely, and after it was soule, was not the pyce in thyne owne power. How is it that thou hast put this thyng in thine herte? Thou hast not lye vnto men, but vnto god. When Ananias herde these wordes, he fell downe and gaue by the ghoost. And great feare came on all them that these thynges herde. And the yonge men rose vp, and put him aparte, and carped him out, and buryed him.

And it fortuned, as it were aboute the space of xij. houres after, that his wyfe came in, not knowynge what was done. And Peter sayd vnto her: Tell me, gaue ye the lande for so moche? And she sayd: yea, for so moche. Then Peter said vnto her: Why haue ye agreed to- gether, to tempte the sperte of the Loyde? Be- holde the fete of them which haue buryed thy husbande, are at the doye / and shall carpe the out. Then she fel downe, forthwith at his fete and yeldd by the ghoost. And the yonge men came in, and founde her deed, and carped her out, and buried her by her husband. And great feare came on all the congregacion, and on as many as herde it.

By the handes of the apostles were manye signes and wonders shewed amonge the peo- ple. And they were all togither with one ac- corde in Salomons porche. And of other dust no man toyne him selfe to them: neuerthelesse the people magnified them. The nombre of them that belieued in the Loyde bothe of men and women grewe moze & moze, in so moche they broughte the sick in to the strettes, and layde

them on beddes and pallettes, that at the leas- t waye the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about vnto Jerusalem, byngynge speche folkes, and them whiche were vexed with vnclene spertes. And they were healed eueri one.

Then the chiefe priest rose vp, and all they that were with hym (which is the secte of the Sadduces) and were full of indignacion, and layde handes on the apostles, and put them in the comon pylson. But the angell of the loyde by nyght opened the pylson doores, & brought them forth, and sayd: go, steepe forth, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred in to the temple evely in the moynynge and taughte. The chiefe priest came, and they that were with him, and assembled the concile and hole order of the elders of the chyldren of Israel, & sent to the pylson to fet them. When the ministers came, and found them not in the pylson, they returned and tolde, sayinge: the pylson founde we shut as sure as was possible, and the keepers standynge without before the doores. But when we had opened, we found no man with in. When the chiefe priest, and the ruler of the temple, and the hye priestes herde these thynges, they doubted of them, wherevnto this wolde growe.

But now came one, and shewed them: be- holde the men that ye put in pylson, stande in the temple, and teache the people. Then went the ruler of the temple with ministers, and brought them wout violence. For they feared the people, lest they shoulde haue ben stoned. And when they had brought them, they set the before the counsell. And the chiefe priest asked them, sayinge: Did not we straitly commaunde you ye shoulde not teache in this name? And beholde ye haue fylled Jerusalem with youre doctryne, and ye intende to byngynge this mans bloode vpon vs.

Peter and the other apostles answered and sayde: * We ought moze to obeye god, then men. The god of our fathers raysted by Je- sus, whom ye kille and hanged on trece. Hym hath god lyt vp with his ryght hande, to be a ruler and a saupour, for to gyue repentance to Israel, and for gyuenes of synnes. And we are his recorder concernynge these thynges, and also the holy ghoost, whome god hath gy- uen to them that obeye him. When they herde that, they claue asunder, and soughte to slee them. Then stode there vp one in the counsell, a Pharisee named Gamaliel, a doctour of law hadde in auctorite amonge all the people, and commaunded to put the Apostles asyde a ly- tell space, and sayde vnto them: men of Israel take hede to youre selues what ye intende to do as touchynge these men. Before these dayes rose vp one Theudas bolyngynge hym selfe, to whome resorted a nombre of men, aboute a foure hundred which was slayne, and they all whiche blyued him were scattered abroad, and brought to nought. After this man, arose there vppe one Judas of Galile, in the tyme when trybute beganne, and drewe awaye

Gamaliel.

Act. xii. 1.

moche people after him. He also perished, and al euen as many as harkened to him, are scattered abrode.

And nowe I saye vnto you: refrayne poure selues from these men, let them alone. For yf this counsaile of moche be of men, it will come to nought. But yf it be of God, ye can not destroye it, lest happily ye be founde to sturpe against God. Now to him they agreed, and called the apostles, and bet them, and commaunded that they shoulde not speake in the name of Iesu, and let them go.

And they departed from the counsell rejoycing that they were counted worthy to suffer rebuke for his name. And dayly in the temple and in every house they ceased not, teachinge and preachinge Iesus Christ.

Ministers or deacons are ordeyned in the congregation to do seruice in necessary thynges of the body that the Apostles maye wayte only upon the worde of God. Steuen is accused.

C A P I. VI.

In those dayes, as the nombre of the disciples grew, there arose a grudge among the Grekes against the Hebrewes, because their synagogues were despoiled in dailye ministering. Then the twelve called the multitude of the disciples together, and sayd: it is not mete that we shoulde leaue the worde of God, and serue at tables. Wherefore brethren loke ye oute amonge you, seven men of honest reporte, and full of the holy ghost and wysdome, which we may appoynt to this needfull busynesse. But we will geue our selues continually to prayer, and to the ministracion of the worde. And they sayinge pleased the hole multitude. And they chose Steuen, a man full of fapth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, & Nicodemus a conuerter of Antioche. Whiche they set before the apostles, and they prayed & layde their handes on them.

And the worde of God encreased, and the nombre of the disciples multiplied in Ierusalem greatly, and a greates companye of the prestes, were obedient to the fapth. And Steuen full of fapth and power, dyd greates wonders and myracles amonge the people. Nowe, there arose certayne of the Synagoge, whiche is called the Synagoge of the Libertynes and Syrenytes, and of Alexandria, and Cecilia, & Asia, and disputed with Steuen. And they coulde not resiste the wysdome and the spyrte, with whiche he spake. Then sent they in men, which sayd: We haue herd him speke blasphemous wordes against Moses, and against God. And they moued the people and the eldres, and the Scribes, & came vpon him and caught him, and brought him to the consyle, and brought forth false witness, whiche sayde. This man ceaseth not to speke blasphemous wordes against this holy place, and the lawe. For we herd him say: this Iesus of Nazareth shall destroy this place, and shall chaunge the ordinaunce whiche Moses gaue vs. And all that sate in the counsell, looked stedfastly on

him, and sawe his face as it had ben the face of an aungell.

Steuen maketh answer to his accusation, rebuketh the harde necked Jewes, and is stoned vnto deathe.

C A P I. VII.

Then sayd the chiefe prest: is it euen so? And he said: ye men, brethren & fathers, harken to. The God of glozpe appered vnto our father Abraham, while he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: Come out of thy countrey and from thy kynred, & come in to the lande whiche I shal shew the. Then came he out of the land of Caldey, & dwelt in Charran. And after that, as sone as his father was dead, he brought him in to this lande in whiche ye nowe dwell, and he gaue him none inheritance in it, no nor the brydth of a foote: but promysed that he wold geue it to him to possesse, and to his seed after him, when as yet he had no chyld.

God verily spake on this wise, that his seed shoulde be a dweller in a straunge lande, & that they shoulde kepe them in bondage, and intreate them euill. My hundred peres. But the nation to whome they shal be in bondage wyl I iudge, sayd God. And after that shal they come forth and serue me in this place. And he gaue him the couenaunt of circumcision. And he begate Isaac, and circumcised him the eight daye, and Isaac begate Jacob, and Jacob the xx. Patriarkes. And the Patriarkes hauing indignacion, sold Joseph in to Egypt. And God was with him, & deliuered him out of all his aduersities, and gaue him fauour and wisdom in the sight of Pharaos king of Egypt, whiche made him gouernour of Egypt, and ouer all his householde.

Then came there a deth ouer all the lande of Egypt & Canaan, and great affliction, that our fathers founde no sustenance. But when Jacob herde that there was corne in Egypt, he sent oure fathers first. And at the seconde tyme Joseph was known of his brethren, and Josephs kindred was made known vnto Pharaos. Then sente Joseph, and caused his father to be brought and at his kynne, thre score and x. soules. And Jacob descended in to Egypt and dyed bothe he and oure fathers, and were translated in to Sichem, and were put in the sepulchre that Abraham boughte for money of the sonnes of Emor at Sichem.

When the tyme of the promys dyd come (whiche god had sowne to Abraham) the people grew and multiplied in Egypt, tyl an other kynge arose whiche knewe not Joseph. The same dealinge subtilly with our kynned euill entreated oure fathers, and made them to caste oute theyr younge chyldren, that they shoulde not remayne alyue. The same tyme was Moses borne, and was a proper chyld in the sight of God, whiche was nourished up in his fathers house thre monethes. When he was cast out, Pharaos myghter toke him vp, and nourished him vp for her owne sonne. And Moses was lerned in all maner wysdome of the Egyptians, and was myghty in dedes and in wordes.

And

And when he was full fortye yere olde, it came in to his herte to vspyte his brethren the chyldren of Israel. And when he sawe one of them surfe wynged, he defended him and auenged his quarrell that had the harme doone to hym, and smote the Egyptian. For he supposed his brethren wold haue vnderstande, how that god by his handes shoulde saue them. But they vnderstode not.

And the nexte daye he shewed him selfe vnto them as they stode, and wold haue sette them at one agayne, saying: My brethren, why hurt ye one another? But he that dyd his synghour wronge, thrust him away, saying: Who made the a ruler and a iudge amonge vs? What, wylte thou kill me, as thou bydest the Egyptian yesterday? Then fledde Moses at that saying, and was a stranger in the lande of Madian, where he begate two sonnes.

And when .xl. yeres was fulfilled, there appered to him in the wyldernes of mounte Syna, an angell of the Loyde in a flame of fire in a bush. When Moses sawe it, he wondered at the sight. And as he drew nere to beholde, the voyce of the Loyde came vnto him: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled and durst not beholde. Then said the Loyde to him. Put of thy shoes from thy fete, for the place where thou standest, is holy grounde. I haue perfectly sene the affliction of my people whiche is in Egypt, & I haue herde theyr groynge, and am come downe to deliuer them. And now come, and I wyl sende thee in to Egypt.

This Moses whom they forsoke, sayinge: Who made the a ruler and a iudge, God sent bothe a ruler and a deliuerer, by the handes of the angel, whiche appered to him in the bush. And the same broughte them out, & theyr wonders and signes in Egypt, and in the red see, and in the wilderness. xl. yeres. This is that Moses, whiche sayde vnto the chyldren of Israel: A Prophet shall the Loyde your God sayle vnto you of your brethren, lyke vnto me, him shall ye heare.

This is he that was in the congregation in the wilderness with the aungell whiche spake to him in the mounte Syna, and with our fathers. This man receyued the worde of Ipe to geue vnto vs, to whom our fathers coulde not obey, but cast it from them, and in their hertes turned backe agayne in to Egypt, saying vnto Aaron: Make vs Goddes to go before vs, for this Moses that brought vs out of the lande of Egypt, we wote not what is becom of him. and they made a calfe in those dayes, and offered sacrifice vnto the ymage, and reioyced in the workes of theyr owne handes.

Then God turned him selfe, and gaue them vp, that they shoulde worship the sterres of the skye: as it is wyrtten in the boke of the Prophetes. & ye of the house of Israel, gaue ye to me sacrifices and meat offerynges by space of fortye yeres in the wyldernes? And ye toke vnto you the tabernacle of Moloch, and the Actre of your God Kemphan, figures whiche

ye made to worship them. And I wyl translate you beyonde Babylon.

Our fathers had the tabernacle of wytnes in the wilderness, as he hadde appoynted them speaking vnto Moses, that he shoulde make it according to the fashion that he had sene. Whiche tabernacle oure fathers receyued, & brought it in with Iosue in to the possession of the gentyles, whiche God dyd out before the face of our fathers, vnto the tyme of Dauid. Whiche founde fauour before God, and wold sayne haue made a tabernacle for the God of Jacob. But Salomon built him an house.

How be it he that is best of all, dwelleth not in temples made with handes, as saythe the Prophete: Heuen is my seate, and earth is my foote stole: what house wyl ye build for me saythe the Loyde? or what place is it that I shoulde rest in? ha the not my hande made all these thynges?

Ye circumcised, and uncircumcised hertes, and eares, ye haue alwayes respyed the holy ghost: as your fathers dyd, so do ye. Whiche of the Prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the commynge of that righteous person whome ye haue nowe betrayed and murdered. And ye also haue receyued a lawe by the ordinaunce of aungels, and haue not kept it.

When they herde these thynges, theyr hertes claue a sunder, and they gnawed on hym with theyr tethes. But he being full of the holy ghost, looked vp stedfastly with his eyes in to heuen, and sawe the glory of God, and Iesus standing on the right hand of God, and sayd: beholde, I se the heuens open, and the sonne of man standynge on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped theyr eares, and ran vpon him with one accord, and cast him out of the cite, and stoned him. And the wytnesses layde downe their clothes at a yonge mans fete named Saul. And they stoned Steuen, callinge on and saying: Loyde Iesu receyue my sperte. And he kneled downe, and cryed with a loude voyce: Loyde, laye not this synne to theyr charge. And when he had thus spoken, he fell a slepe.

Saul persecuteth the Chyssen, The Apostles are scattered abrode. Philip cometh in to Samaria. Simon magus is baptyzed, he descumblyeth. Philip baptyzeth the chamberlayne.

C A P I. VIII.

Saul was consentynge to his deth. And at that tyme there was a great persecucion agaynst the congregation whiche was at Ierusalem, & they were all scattered abrode thorow out the regions of Iewye and Samaria, excepte the apostles. Then deuout men distressed Steuen, and made greates lamentacion ouer him. But Saul made hauoke of the congregation, and entred in to every house, and drew out bothe man and woman, and thrust them in to prison. How be it, they that were scattered abrode, wente euerye where preachinge the worde. Then came Philip in to a cite of Samaria, and preached Christ vnto them.

them. And þ people gaue hede vnto those thinges whiche Philip spake with one accorde in that they herde and sawe the myracles whiche he dyd. For unclene spites crying with loud voice, came out of many that were possessed of them. And many taken with palsyces, and many that halsted, were healed. And there was great ioye in that cite. Now there was a certayne man called Symon, which before tyme in the same cite, vled wythecraft, and bewitched the people of Samarie, sayinge that he was a man that coulde do greates thynges. Whom they regarded from the lest to the greatest, saying: this felowe is the great power of God. And him they set moche by, because that of long tyme he had mocked them with sorcery. But as sone as they beleued Philips preaching of the kingdom of god, and of the name of Jesu Chyrd, they were baptised bothe men and women. Then Symon him selfe beleued also, and was baptised / and continued with Philip, and wondered, beholding the myracles and signes whiche were shewed.

When the apostles which were at Jerusalem, herde saye that Samaria had receyued the worde of God, they sent vnto them Peter and Iohn, which whē they were come prayed for them that they might receyue þ holy ghoſt. For as yet he was come on none of them: but they were baptised only in the name of Chyrd Jesu. Then layde they theyr handes on them, and they receyued the holy ghoſt.

Simon Magus.

When Symon sawe, that thorow laying on of þ apostles handes on them, the holy ghoſt was gyuen: he offered them money sayinge: gyue me also this power, that on whom so euer I put the handes, he may receyue the holy ghoſt. Then said Peter vnto him: thy money perishe with the, because thou wench that the grſte of God maye be obteyned with money. Thou hast neyther parte nor felowſhip in this busynes. For thy herte is not right in the sight of God. Repent therfore of this thy wickednes, and praye God that the thought of thine herte may be forgiven the. For I perceyue that thou art full of bytter gall, a wasp in wickednes.

Then answered Simon and said: praye ye to the Lorde for me, that none of these thynges whiche ye haue spoken, fall on me. And they when they had refused and preached the worde of the Lorde, returned towarde Jerusalem, and preached the goſpell in many citis of the Samaritans.

Then the aungell of the Lorde spake vnto Philip, saying: arſe, & go towarde South, vnto the wape that goeth downe frome Jerusalem vnto Gaza, whiche is in the desert. And he arose and went on. And beholde a man of Ethiopia, which was a chamberlayne, and of greates auctorite with Candace queene of the Ethiopians, & had the rule of all her treasure, came to Jerusalem for to praye. And as he returned home agayne ſeeking in his charct, he red these prophete.

Then the spirete said vnto Philip: go nere and tope the selfe to poudre charct. And Philip can to him, and herd him rede the prophete

safe, and sayd: Underſtandeſt thou what thou redest? And he sayd: How can I, unless I had a guyde? And he desired Philip that he wolde come by & ſpe with hym. The tenour of the ſcripture which he red, was this. He was ledde as a ſhepe to be ſlayne, and lyke a lambe domme before his ſheer, ſo opened he not his mouth. Because of his humblenes, he was not eſtmed: who ſhall declare his generation: for his lyfe is taken from the erth. The chamberlayne answered Philip, and sayd: I praye the, of whome ſpeaketh the prophete this? of him selfe, or of ſome other man?

And Philip opened his mouth, and began at the same ſcripture, and preached vnto hym Jesus. And as they went on theyr wape, they came vnto a certeyn water: and the chamberlayne sayde: Se, here is water: what ſhal I let me to be baptised? Philip ſayd vnto him. If thou beleue with all thine herte, thou mayſt. He answered and sayde: I beleue that Jesus Chyrd is the ſonne of God. And he commaunded the charct to ſtande ſtill. And they wente downe both in to the water: both Philip and also the chamberlayne, and he baptised hym. And as ſone as they were come out of the water, the ſpice of the Lorde caught awaye Philip, that the chamberlayne ſawe him no moze. And he went on his waye rejoycing: but Philip was found at Azotus. And he walked thorow out the countrey, preachinge in theyr citis, tyll he came to Ceſarea.

Paul is converted, and confoundeth the Jewes Peter baptiseth Tabitha.

C A P I. IX.

And Saul yet bzyethng out threyninges and slaughter agaynſt the diſciples of the Lorde, went on to the high prieſt and deſired of him letters to Damasco, to the ſynagoges: that yf he founde any of this wape, whether they were men or women, he myght bynge them bounde vnto Jerusalem. But as he journeyed & was come nye to Damasco, ſuddenly there ſhyned round about him a light from heuen, and he fel to the erth, and herde a voyce, sayinge to him: Saul, Saul, why perſeuteſt thou me? And he sayd: what arte thou Lorde? And the Lorde ſayd: I am Jesus whome thou perſeuteſt, it is hard for the to hyke agaynſt the pyche. And he bothe tremblinge and aſtonyed, ſayd: Lorde, what wilt thou haue me to do? And the Lorde ſayd vnto him: Arſe, and go in to the cite, and it ſhal be tolde the what thou ſhalt do.

The men which journeyed with him, ſtoode amazed, for they herde a voyce, but ſawe no man. And Saul arose from the erth, and opened his eyes, but ſawe no man. Then led they him by the hande, and brought him in to Damasco. And he was thre dayes without sight, and neyther ate nor drank. Now there was a certeyn diſciple at Damasco named Ananias, to hym ſayd the Lorde in a viſion: Ananias? And he sayd: beholde, I am heere Lorde. And the Lorde ſayde vnto him: arſe, and go in to the ſtrete called ſtraight, and ſeke in the houſe Judas, after one called Saul of Tarsus.

for

For beholde he prayeth, and hath ſene in a viſion, a man named Ananias comynge into him, and puttinge his handes on him, that he myght receyue his ſight.

Then Ananias answered: Lorde, I haue herde by many of this man, how moche euill he hath done to thy ſayntes at Jerusalem: & here he hath auctorite of the hygh Prieſtes to bynde all that call on thy name. The Lorde ſayde vnto him: Go thy wape, for he is a choſen veſſell vnto me, to beare my name before the gentyles and kynges, and the chyldren of Iſrael. For I will ſhew hym how great thinges he muſt ſuffre for my name.

Ananias went his wape and entred into þ houſe, and put his handes on him, and ſayde: brother Saul, the Lorde that appeared vnto the in the wape as thou cameſt, hath ſent me, that thou myghteſt receyue thy ſight, and be fylled with þ holy ghoſt. And forthwith there fell frome his eyes as it had bene ſcales, and he receyued ſight, and arose, and was baptised, and receyued meate, and was comforted. Then was Saul a certayne dayes, with the diſciples whiche were at Damasco. And dreight wape he preached Chyrd in the ſynagoges, how that he was the ſonne of God. All that herde him, were amazed, and ſayde: Is not this he, that ſpoyleth them which called on this name in Jerusalem, and came hyther for the intent that he ſhuld bynge them bounde vnto the chiefe prieſtes? But Saul increaſed in ſtrength, & confounded the Jewes whiche dwelte at Damasco, affirminge that this was verſe Chyrd.

And after a good whyle, the Jewes toke counſell together, to kyll him. But their layenge awaye was knowne of Saul. And they watched at the gates, daye and nyght, to kyll him. Then the diſciples toke hym by night and put him thorow the wall, and let hym downe in a baſket.

And when Saul was come to Jerusalem, he aſſayde to couple him ſelfe with the diſciples, and they were all aſſayde of hym, and beleued not that he was a diſciple. But Barnabas toke him and brought him to the Apoſtles, and declared to them, howe he had ſene the Lorde in the wape, and had ſpoken with him: and how he had done boldly at Damasco, in the name of Jeſu. And he had his conuerſation with them at Jerusalem, and quire him ſelfe boldly in the name of the Lorde Jeſu. And he ſpake and diſputed with the Grekes: and they wente aboute to ſley him. But when the brethren knewe of that, they brought him to Ceſarea, and ſent him forth to Tharſus. Then had the congregations reſt thorow out all Jewy and Salile, and Samary, and were edified, and walked in the feare of the Lorde, and multiplied by the comforte of the holy ghoſt.

And it chaunced as Peter walked thorough out al quarters, he came to the ſayntes whiche dwelte at Lydda. And there he founde a certayne man, named Eneas, which had kept his bed. viij. yeres, ſyke of the palyſe. Then ſayde Peter vnto him: Eneas, Jeſus Chyrd

make the hole: arſe and make thy bed. And he arose forthwith. And all þ dwelt at Lydda and Aſaron, ſawe hym, and turned to the Lorde.

There was at Joppa a certayne woman / (which was a diſciple named Tabitha, which by interpretation is called Dorcas) the ſame was full of good workes and almes dedes, whiche ſhe dyd. And it chaunced in thoſe dayes, that ſhe was ſyke, and dyed. When they had welshed her and layde her in a chamber: because Lydda was nyghe to Joppa, & the diſciples had herde that Peter was there they ſent vnto him, deſiring him that he wold not be greued to come vnto them.

Peter arose and came with them. And whē he was come, they brought him into þ chaumber. And all the wydowes ſtoode rounde about him wepyng and ſhewyng the cotes and garments whiche Dorcas made, whyle ſhe was with them. And Peter put them al forth and kneeled downe and prayed, and turned hym to the body, and ſayde: Tabitha, arſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſate vp. And he gaue her the hande, and lyft her vp, and called the ſayntes and wydowes and ſhewed her alſue. And it was knowne thorowout all Joppa, and many beleued on the Lorde. And it fortuned that he taried many dayes in Joppa, with one Symon, a tanner.

The viſion that Peter ſawe. Howe he was ſent to Cornelius. The hepyen alſo receyue the ſpice, and are baptised.

C A P I. X.

There was a certayne man in Ceſarea called Cornelius, a captayne of the ſouldiers of Italy, a deuoute man, and one that feared God with all his houſholde, whiche gaue moche almes to the people, & prayde God alwayes. The ſame ſawe in a viſion evidently aboute the nyghe houre of the daye an aungell of God comynge in, to him, & ſayenge vnto hym: Cornelius. When he looked on him, he was aſſayde and ſayde: What is it Lorde? He ſayde vnto him. Thy prayers & thy almes are come vp into remembraunce before God. And now ſende men to Joppa, & call for one Simon named alſo Peter. He lodgeth with one Symon a tanner, whoſe houſe is by the ſee ſyde. He ſhal tell the, what thou oughteſt to doo. When the aungell whiche ſpake vnto Cornelius, was departed, he called two of his houſholde ſeruautes, and a deuout ſouldyer of them that waited on him, and tolde them all the matter, and ſent them to Joppa.

On the morowe as they went on their journey, & drew nyghe vnto the cite, Peter went vp vnto the tope of the houſe to praye, about the ſixt houre. Then waxed he an hungred, & wolde haue eaten. But whyle they made ready, he fell into a trance, and ſawe heauen opened, and a certayne veſſell come downe vnto him, as it had bene a great ſheet, knyt at the corners, and was let downe to the earth

Tabitha, Dorcas.

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Earth, where in were all maner of. iij. footed beastes of the earth, and vermen and wormes and foules of p. aer. And there came a voyce to him: aryse Peter, kyll, and cate. But Peter sayde: God forbid Loide, for I haue neuer eat any thinge that is comen of vncleane. And the voyce spake vnto him agayne the seconde tyme: What God hath cleansed, that make thou not comen. This was done thyrse and the vessell was receyued vp agayne into heauen.

Whyle Peter mused in him self what this vision whiche he had sene, meant: Beholde, the men whiche were sent from Cornelius, had made enqurye for Simons house, & stode before the doore. And called out one and asked whether Simon whiche was also called Peter were lodged there. Whyle Peter thought on this vision, the sperte sayde vnto him: beholde, men seke the: aryse therfore, get the towne, and go with them, and doubte not: for I haue sent them. Peter went towne to the men whiche were sent vnto him, from Cornelius, and sayde: Beholde, I am he whome ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius the centuraine, a iust man, & one that feareth God, and of good repute amonge al the people of the Jewes, was warned by an holy Aungell, to sende for the into his house, and to heare wordes of the. Then called he them in, and lodged them.

And on the morow Peter went away with them, and certayne brethren from Joppa accompanied hym. And the thyrde daye entered they into Cesaria. And Cornelius waited for them, and had called together his kinsmen, & speciall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell downe at his fete, and worshipped him. But Peter toke him vp, sayeng: stand vp: for euen I my selfe am a man. And as he talked with hym, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Jewe, to companie or come vnto a straunger: but God hath shewed me that I shoulde not call any man comen or vncleane: therfore came I vnto you, withoute sayenge naye, as sone as I was sent for. I aske therfore, for what intent haue ye sent for me?

And Cornelius sayde: This daye now. iij. dayes I fasted, and at the. iij. houre I prayde in my house: and beholde, a man stode before me in bright clothinge, and sayde: Cornelius thy prayer is herde, and thyne almes dedes are had in remembrance in the sight of God. Sende therfore to Joppa, and call for Simon whiche is also called Peter. He is lodged in the house of one Symon, a tanner by the se syde, who as sone as he is come, shall speake vnto the. Then sent I for the immediately: and thou hast well done for to come. Nowe are we all here present before God, to heare all thynges that are commaunded vnto the, of God.

Then Peter opened his mouth, and sayde: Of a trouth, I perceyue that God is not par-

tiall: but in all people, he that feareth hym, and worketh right wysnesse, is accepted with hym.

Ye knowe the preachinge that God sente vnto the children of Israel, preachinge pear by Iesu Christ, which is Loide ouer all: Whiche preachinge was published thorowout all Jewry, and began in Galile, after the baptyisme whiche Iohn preached, howe God had anoynted Iesus of Nazareth, with the holy ghoost, and with power. Whiche Iesus went aboute doyng good, and healynge all that were oppressed of the deuyls, for God was with him. And we are wytnesses, of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem: whome they stee & henge on tre. Him God retyed vp the thyrde daye, and shewed him openly, not to all the people, but vnto vs wytnesses chosen before of God, whiche are and dyonke with him, after he arose frome deathe. And he commaunded vs to preache vnto the people and testify, that it is he that is ordred of God, a iudge of quyrke and deed. To him gyue all the prophetes witness, that thowome his name, all that beleue in him, shall receyue remission of synnes.

Whyle Peter yet spake these wordes, the holy ghoost fell on all them whiche herde the preachinge. And they of the circumcision whiche beleued, were adouned, as many as came with Peter, because that on the Gentyls also was shedd out the gyfte of the holy ghoost. For they herde them speake with tonges and magnifye God. Then answered Peter: can any man forbid, that these shoulde not be baptyzed with water, whiche haue receyued the holy ghoost as well as we? And he commaunded them to be baptyzed, in the name of the Loide. Then prayd they hym to tary a few dayes.

Peter sheweth the cause wherfore he went to the Dyethen. Barnabas and Paule preach vnto the Dyethen. Agabus propheticeth deeth for to come.

CAP. XI.

XI.

And the Apostles and the brethren that were thowome Jewes, herde say that the Dyethen had also receyued the word of God. And when Peter was come vp to Jerusalem, they of the circumcision reasoned with him, sayenge: Thou wentest in to men vncircumcised, and ate with them.

Then Peter began, & expounded the thyng in order to them, sayenge: I was in the cite of Joppa, prayenge: and in a trance I saw a vision, a certayne vessell descende, as it had bene a large linnen clothe, let downe frome heauen, by the foure corners, and it came to me. Into the whiche when I hadde fastened myne eyes, I considered and saw fourefooted beastes of the earth, and vermen and wormes and foules of the ayre. And I herde a voyce sayenge vnto me: Aryse Peter, kyll, and cate. And I sayde: God forbid Loide, for nothing comen or vncleane, hath at any tyme entered into my mouth. But the voyce answered me

me agayne frome heauen, counte not thou those thynges comen, whiche God hath cleansed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, anon there were three men come vnto the house where I was, sente frome Cesarea vnto me. And the sperte sayde vnto me, that I shoulde go with them, without doubtinge. These sixe brethren accompanied me: and we entered into the mans house. And he shewed vs, howe he had sene an Aungell in his house, which stode and sayd to him sende men to Joppa, and call for Simon, named also Peter: He shall tell the, wordes, whereby both thou and all thyne house shall be saved. And as I began to preache, the holy ghoost fell on them, as he dyd on vs at the begynnynges. Then came to my remembrance the wordes of the Loide, how he sayde: Iohn baptyzed with water, but ye shal be baptyzed with the holy ghoost. For as moche then as God gaue them lyke gyftes, as he dyd vnto vs, when we beleued on the Loide, Iesu Christ: What was I, that I shoulde haue withstande God? When they herde this, they helde their pear and glorified God, sayenge: then hath God also to the gentyls graunted repentance vnto lyfe.

They whiche were scattered abrode, thowome the affliction that arose about Steuen, walked thorowout, tyll they came vnto Phenices and Cyprys and Antioche, preachinge the word to no man, but vnto the Jewes only. Some of them were men of Cyprys, and Cyrene, whiche when they were come into Antioche, spake vnto the Grekes, and preached the Loide Iesus. And the hande of the Loide was with them, and a greete numbze beleued and turned vnto the Loide.

Epynges of these thynges came vnto the eares of the congregation, whiche was in Jerusalem. And they sent forth Barnabas that he shoulde go vnto Antioche. Whiche when he was come, and hadde sene the grace of God, was glad, and exhorted them all, that with purpose of hert, they wold continually cleaue vnto the Loide. For he was a good man, and full of the holy ghoost and of faith: and moche people was added vnto the Loide. Then departed Barnabas to Tharsus, for to seche Saul. And when he had found him, he brought him vnto Antioche. And it chaunced that a hole yere, they hadde their conuersation with the congregation there, & taught moche people: in so moche that the disciples of Antioche were the first that were called Chrysten.

In those dayes came prophetes frome Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the sperte, that there shoulde be great deeth: through out all the world, whiche came to passe in the Emperour Claudius dayes. The disciples euery man accordyng to his habyllite, purposed to sende socourage vnto the brethren whiche dwelt in Jewry. Whiche thyng they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

Herod persecuteth the Chrysten, killeth James, and putteth Peter in pylson, whom the Loide deliuereth by an aungell. The marvellous deeth of Herod.

CAP. XII.

XII.

In that tyme Herode the kynge stretched forth his handes to bere certayne of the congregacion. And he killeth James the brother of Iohn with the swerde, and because he sawe that it pleased the Jewes, he proceeded further, and toke Peter also. Then were the dayes of twete byed. And when he had caught him, he put him in pylson, and deliuered him to. iij. quaternions of souldiers to be kept, entendinge after Easter to bryng him forth to the people. The was Peter kept in pylson. But prayer was made without ceasinge of the congregacion, vnto God for him. And when Herode wolde haue brought him oute vnto the people, the same night slept Peter betwene two souldyers, bounde with two chaynes, and the keepers before the doore, kepte the pylson.

And beholde the aungell of the Loide was there present, and a lyght shyned in the lodge. And he smote Peter on the syde, and stercyd him vp, sayenge: aryse vp quickly. And his cheynes fell of from his handes. And the aungell sayde vnto him: gyde thy selfe and bynde on thy. Sandales. And so he dyd. And he sayde vnto him: cast thy mantle about the, & folowe me. And he came oute, and followed him, and wist not, that it was trithe whiche was done by the aungell, but thought he had sene a vision. When they were past the firste and the seconde watche, they came vnto the yron gate, that ledeth vnto the cite, whiche opened to them by the owne accorde. And they went oute and passed thorowout one strete and by and by, the Aungell departed frome hym.

And when Peter was come to hym selfe, he sayde: nowe I knowe of a suretie, that the Loide hath sent his Aungell, and hath deliuered me out of the hande of Herode, & from all the layenge awaye of the people of the Jewes.

And as he consydered the thyng, he came to the house of Mary the mother of one Iohn, whiche was called Marke also, where many were gathered together in prayer. As Peter knocked at the entrey doore, a damsell came forth to herken, named Rhoda. And when she knew Peters voyce, she opened not the entrey for gladnes, but ran in, and tolde howe Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them downe that it was euen so. Then sayde they: it is his Aungell. But Peter continued knockinge: and when they hadde opened the doore, and sawe him, they were astonied. And he beckened vnto the with the hande, to hold their pear, and tolde them by what meanes the Loide had brought him oute of the pylson. And he sayde: goo shewe these thynges vnto James, and to the brethren. And he departed and went into an other place.

Allone as it was daye, there was no lytle adoe.

*Quaternions are foure.

*Sandales are soles to be bound vnder the fete.

*This Iohn is the same Marke that wrote the Gospell of Mark.

They of the circumcision, that is to say, the Jewes.

13

*The Jews as called the

a do among the foulyers, what was become of Peter. When Herode had called for hym, and founde him not, he examined the keepers, and commaunded them to departe. And he descended from Jewry to Cesarea, and there abode. Herode was displeased with them of Tyre and Sidon. And they came all together and made intercession vnto Blaudus the kynge chamberlen, & desired pear, because their countrey was noysshed by the kynge's lande. And vpon a daye appointed, Herode arrayed hym in royal appatell, and set him in his seate, and made an oracion vnto them. And the people gaue a shoute, sayenge: it is the bope of a God, and not of a man. And immediatly the angel of the Lorde smote him, because he gaue not God the honoure, & he was eat of wormes, and gaue by the ghoul. And the word of God grewe and multiplied. And Barnabas and Paul returned to Ierusalem, when they hadde fulfilled their office, and toke with them John, whiche was also called Marcus.

Paul and Barnabas are called to preache among the heathen. Of Sergius Paulus and Elymas the sorcerer. Paul preaches at Antioche.

CAP. XIII.

There were at Antioche, in the congregation certayne prophetes and teachers as Barnabas and Simon called Niger or Lucius of Cere and Manahen Herode the Tetrarches noysshed, & Saul. As they ministered to the Lorde and fasted, the holie ghost sayd: separate me Barnabas and Saul to the worke whereto I haue called them. Then fasted they and prayed, and put their handes on them, and let them go. And they after they were sent of the holie ghost, came vnto Seleucia, and from thence they sayled to Cyprus. And when they were come to Seramene, they bewet the word of God in the synagoges of the Jewes. And they had John to their minister.

When they had gone thowout the yle vnto the cite of Paphos, they founde a certayne sorcerer, a false prophete whiche was a Jewe, named Elymas, whiche was with the ruler of the countrey one Sergius Paulus a prouost man. The same ruler called vnto him Barnabas and Saul, and desired to heare the word of God. But Elymas the sorcerer (for so was his name by interpretation) withstode them, and soughte to turne awaye the ruler frome the faith. Then Saul whiche also is called Paul beynge full of the holie ghost, set his eyes on hym, and sayde: O full of all subtiltie and disceyfulnesse, the childe of the despyll, and the enemye of al rightousnes, thou cease not to peruerste the straight wayes of the Lorde. And now beholde the hande of the Lorde is vpon the, and thou shalt be blinde, and not se the sunne for a season. And forthwith there fell on hym a myd and a darcknes, and he went aboute seekinge them that shoulde leade hym by the hande. Then the ruler when he sawe what had happened, beleeued, & won-

ded at the doctrine of the Lorde.

When they that were with Paul, were departed by shippe frome Paphos, they came to Perga a cite of Pamphylia: & there John departed frome them, and returned to Ierusalem. But they wandred thowout the countreyes frome Perga to Antioche a cite of the countrey of Pisidia, and went into the synagoge on the Sabboth daye and late downe. And after the lawe and the prophetes were redde, the rulers of the synagoge sent vnto them, sayenge: Ye men and brethren, if ye haue any sermon to exhort the people, say on.

Then Paul stood vp, and beckened with the hande, and sayde: Men of Israel, and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a myghty arme brought them out of it, and about the tyme of xl. yeres suffered he their maners in the wilderness. And he destroyed by nations in the lande of Canaan, and bluded their lande to them by Lot. And after he gaue vnto them iudges about the space of. xliij. C. and fiftie yeres, vnto the tyme of Samuel the prophete. And after that, they desired a kynge, & God gaue vnto them Saul the sonne of Cis, a man of the tribbe of Beniamin, by the space of forty yeres. And after he had put him downe, he set by Dauid to be their kynge, of whome he rejoyced, sayenge: I haue found Dauid the sonne of Jesse, a man after myne owne heart, he shall fulfill all my will.

Of this mans seed hath God (accoydinge to his promise) brought forth to the people of Israel, a saviour, one Jesus, when John had first preached before his comminge the baptism of repentance, to Israel. And when John had fulfilled his course, he sayd: whome ye thinke that I am, the same am I not. But beholde, there cometh one after me, whose shoes of his fete I am not worthy to lowle.

Ye men and brethren, children of the generation of Abraham, and who so euer among you feareth God, to you is the word of saluation sent. The inhabitants of Ierusalem, & their rulers, because they knew him not, nor yet the voyces of the prophetes which are red euery Sabboth daye, they haue fulfilled the in condempninge him. And when they found no cause of death in him, yet desired they to lase to kill hym. And when they had fulfilled all that were written of him, they toke him downe frome the tree, and put him in a sepulchre. But God raysed hym agayne from death, and he was seene many dayes of them whiche came with him frome Galile to Ierusalem. Which are his wytnesses vnto the people.

And we declare vnto you, howe that the promise made vnto the fathers, God hath fulfilled vnto vs their children, in that he raysed by Jesus agayne: & euen as it is written in the fiftie psalme: Thou art my sonne, this same daye begate I the. As concerninge that he raysed him by frome death, now no more to returne to corruption, he sayde on this wyse:

The holy promyses made to Dauid, I will geue them faithfully to you. Wherefore he sayd also in another place. Thou shalt not suffer thynne holy to se corruption. Howe be it Dauid after he had in his tyme fulfilled the will of God, slepte, and was layde with his fathers, and sawe corruption. But he whome God raysed agayne, sawe no corruption.

Be it knowne vnto you therfore, ye men & brethren, that thowout this man is preached vnto you the forgiveness of synnes, and that by hym, all that beleeue, are iustified from all thynges, frome whiche ye coude not be iustified by the lawe of Moses. Beware therfore lest that fall on you, whiche is spoken of in the prophetes: Beholde ye despisers & wonder, and perseyue ye: for I to a worke in your dayes, whiche ye shall not beleeue, yf a man wolde declare it you.

When they were come oute of the synagoge of the Jewes, the Gentyles besoughte that they wolde preache the word to them betwene the Sabboth dayes. When the congregation was broken vp, manye of the Jewes and vertuous conuerteres folowed Paul and Barnabas, whiche spake to them and exhorted them, to continue in the grace of God.

And the nexte Sabboth daye came almosse the hole cite together, to heare the word of God. When the Jewes sawe the people, they were full of indignacion, and spake against those thynges whiche were spoken of Paul, speakinge against it, and sayinge on it.

Then Paul and Barnabas waxed bolde, & sayde: It was mete that the word of God shoulde firste haue bene preached to you. But seynge ye put it frome you, and thinke youre selues unworthy of euellangelesse: Lo, we turne to the Gentyles: for so hath the Lorde commaunded vs. I haue made the a lycht to the Gentyles, that thou be saluacion vnto the ende of the worlde.

The Gentyles herde, and were glad, and glorified the word of the Lorde, and beleeued: euen as many as were ordeyned vnto eternall lyfe. And the word of the Lorde was published thowout all the region. But the Jewes moued the worshipfull and honorable women, and the chiefe men of the cite, & raysed persecution against Paul and Barnabas and expelled them oute of their colles. And they shooke of the duste of their fete against them, and came vnto Iconium. And disciples were fylled with ioye and with the holie ghost.

Paul and Barnabas preache at Iconium, some beleeue, some sterc by sedition. At Lystra they wolde do sacrefyce to Barnabas and Paul, whiche refused it, and exhorted the people to worshippe the true God. Paul is stoned, after that cometh he to Derba, Lystra, Iconium, and to Antioche.

CAP. XIV.

XIII.

As it fortuneth in Iconium that they went both together into the synagoge of the Jewes, and to spake, that a great multitude both of the Jewes and also of the Grekes beleeued. But the vnbelleuinge Jewes, stirred by and disquieted the myndes of the Gentyles against the brethren. Longe tyme abode they there, and quyte them selues boldly with the helpe of the Lorde, whiche gaue testimony vnto the worde of his grace, & caused signes and wonders to be done by their handes. The people of the cite were deuided and parte helde with the Jewes, and parte with the Apostles.

When there was a faulte made bothe of the Gentyles and also of the Jewes, with their rulers, to put them to shame: and to stone them, they were ware of it, and fled vnto Lystra and Derba, cities of Lycaonia, and vnto the region that lyeth rounde aboute, & there preached the Gospel. And there sat a certayn man at Lystra weake in his fete, beynge creple frome his mothers wombe, & neuer walked. The same herde Paul preache. Whiche behelde him, and perceyued that he had faith to be hole, and sayde with a loud voyce: stand vpright on thy fete. And he sterte vp, & walked. And when the people sawe what Paul had done, they left by their voyces, sayenge in the speche of Lycaonia: Goddes are come downe to vs in the shewes of men. And they called Barnabas, Jupiter: and Paul Mercurius, because he was the preacher. Then Jupiteres prayde, whiche dwelte before their cite, brought oxen and garlandes vnto the church porche, and wolde haue doone sacrifice with the people.

But when the Apostles, Barnabas and Paul herde that, they rent their clothes, and ran in amonge the people, crying and sayenge: Syrs, why do ye this? We are mortall men lyke vnto you, and preache vnto you, that ye shoulde turne frome these vanities vnto the lpyunge God, which made heauen and earth, and the see, and all that in them is: whiche in tymes passe suffered all nacyns to walke in their owne wayes. Nevertheless he left not hym selfe without wytnesse, in that he shewed his benefytes, in geuynge vs rayne frome heauen and frutesfull seasons, fillinge oure hertes with fode, and gladnesse. And with these sayenges, scarce refrayned they the people, that they had not done sacrifice vnto them.

Wherther came certayne Jewes frome Antioche and Iconium, and obtayned the peoples consent, and stoned Paul, and drew him oute of the cite, supposynge, he had bene ded. How be it as the disciples stonde about him, he arose vp, and came into the cite. And the next daye he departed with Barnabas to Derba. After they had preached to that cite, and had taughte many, they returned to Lystra, and to Iconium and Antioche, and strenghted the disciples soules, exhorting them to continue in the faith, assyming that we must thowout moche tribulacion, entre into the kyngdome of God. And they ordeyned them

Paul and Barnabas abhorre to haue oxen and garlandes offered vnto them.

them elders by election in every congregacion, and prayed and fasted, and comended them to God on whome they beleued. And they went thowout Paphlagonia and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Antioche, and thence departed by shippe to Antioche, from whence they were deliuered vnto the grace of God, to the worke whiche they had fulfilled. When they were come and had gathered the congregacion together, they rehearsed all that God had done by them, and how he had opened the doore of faith vnto the gentyles. And there they abode longe tyme with the disciples.

Constance about circumcission. The apostles paye the matter at Jerusalem. Paul and Barnabas preach at Antioche.

CAP. XV.

Then came certayne from Ietoye, and taught the brethren & exhorted them to be circumcised after the maner of Moyses, & can not be sau'd. And when there was risen dissencion and disputinge not a litle vnto Paul and Barnabas against them, they determined that Paul and Barnabas, and certayne other of them, shoulde go by to Jerusalem, to the apostles and elders, aboute this questiō. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declaringe the conuersion of the Gentyles, and they broughte great ioye vnto all the brethren. And when they were come to Jerusalem, they were receyued of the congregacion, and of the apostles and elders. And they declared what thinges God hadde done by them. Then arose vp certayne of the secte of the Pharisees, whiche dyd beleue, sayenge: that it was nedefull to circumcise them, and to enioyne them, to kepe the lawe of Moyses. And the apostles, and elders, came to gyther to reason of this matre.

And when there was moche disputyng, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good wyple ago, God chose amonge vs that the Gentyles by my mouth shoulde heare the worde of the Gospel and beleue. And God which knoweth the herte, bare them wptnes, and gaue vnto them the holy ghost, euen as he dyd vnto vs, and he put no difference betwene the and vs, but with saythe purged their hertes. Nowe therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which neyther our fathers nor we were habile to beare. But we beleue that thowout the grace of the Lord Iesu Christe, we shalbe sau'd, as they do. Then all the multitude was appeased and gaue audience to Barnabas and Paul, which tolde what signes and wonders God hade shewed amonge the Gentyles by them.

And when they helde their pear James answered saying: Men and brethren he then vnto me. Symeon tolde how God at the begynnyng dyd byspte the Gentyles, and receyued

of them, people vnto his name. And to this, agreeth the wordes of the Prophetes, as it is written. After this I will retorne, and will buyld agayne the tabernacle of David which is fallen downe and the decayed of it, will I buyld agayne, and I will set it by that the residue of men myghte seeke after the Lord, and also the Gentyles vpon whome my name is called on sayth the Lord, whiche doth all these thynges: Known vnto God are all his workes from the begynnyng of the worlde. Wherfore my sentence is that we trouble not them whiche from amonge the Gentyles, are turned to God: but that we wyte vnto them, that they absteyne them selues frome fylthynges of ymages frome fornicacion, frome strangled and frome bloude. For Moyses of olde tyme hath in every cite that preach him, and is red in the synagoges euery Sabbath daye.

Then pleased it the apostles and elders with the hole congregacion, to sende chosen men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, whiche were chiefe men amonge the brethren, & gaue them letters in their bandes after this forme.

The apostles, elders and brethren send greetings vnto the brethren which are of the gentyles in Antioche, Syria and Cilicia. For as moche as we haue herde that certayne which departed frome vs, haue troubled you with wordes, and combed youre myndes, sayenge: Ye must be circumcised and kepe the lawe, to whome we gaue no suche commaundement: we thought good, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas & Paul, men that haue jeopardied their lyues, for the name of our Lord Iesu Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouth. For it seemed good to the holy ghost and to vs, to put no greuous thinge vpon you, moze then these necessary thinges: that is to saye, that ye absteyne frome thinges offered to ymages, frome bloude, frome strangled and fornicacion. Fro which if ye kepe your selues, ye shall do well. Fare ye well.

When they were departed, they came to Antioche, and gathered the multitude together, and deliuered the Epistle. When they had red it, they reioysed of that consolation. And Judas and Silas beinge Prophetes, exhorted the brethren with moche preachinge, & strengthened them. And after they hadde carryed there a space, they were let goo in pear of the brethren vnto the apostles. Notwithstanding it pleased Silas to abyde there still. Paul & Barnabas continued in Antioche teachinge & preachinge the worde of the Lord with other many.

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne and byspte oure brethren in euery cite where we haue shewed the worde of the Lord, and se howe they do. And Barnabas gaue counsell to take with them John, called also Marke. But Paul thoughte it not mete to take hym vnto

their company which departed from them at Pamphilia, and went not with them to the worke. And the dissencion was so sharpe betwene them, that they departed a sunder one from the other: so that Barnabas toke Marke and sayled vnto Cyprus. And Paul chose Silas and departed, betaken of the brethren vnto the grace of God. And he went thowout all Cilicia and Cilicia, stablishynge the congregacions.

Timothe is circumcised. Paul preacheth at Philippi, and there is put in prison.

CAP. XVI.

Then came he to Derba and to Lystra. And beholde, a certayne disciple was there named Timotheus, a womans sone whiche was a Jewelle and beleued: but his father was a Greke. Of whome reasoynd well, the brethren of Lystra, and of Iconium. The same, Paul wolde that he shoulde go forth with hym, and toke and circumcised him because of the ietwes which were in those quarters: for they knewe all, that his father was a Greke. As they went thowout the cities, they disquieted them the decesses for to kepe, ordeyned of the apostles & elders, whiche were at Jerusalem. And so were the congregacions stablished in the faith, and increased in numbere dayly.

When they had gone thowout Phrygia, and the region of Galacia, and were forbydden of the holy ghost to preach the word in Asia, they came to Mysia, and ioughte to go into Bithynia. But the sperte suffered the not. Then they went ouer Mysia, and came downe to Troada. And a vyson appeared to Paul in the nyght. There stode a man of Macedonia and prayed him, sayenge: come into Macedonia, and helpe vs. After he had sene the vyson, immediatly we prepared to go into Macedonia, certeyned that the Lord had called vs, for to preach the Gospel vnto them. Then sayled we forth from Troada, and with a straghte course came to Samothracia, and the next daye to Neapoli, and frome thence / to Philippi, whiche is the chiefe cite in the partes of Macedonia, and a fre cite.

We were in that cite abydinge a certayne dayes. And on the Sabbath dayes we wente oute of the cite, bysides a ryuer, where men were wont to praye. And we sate downe and spake vnto the women, whiche resorted thither. And a certayne woman named Lydia a sellar of purple, of the cite of Thyatira, whiche worshipped God, gaue vs audience. Whose hert the Lord opened that she attended vnto the thinges, whiche Paul spake. When she was baptised and her housholde, she besought vs, sayenge: If ye thinke that I beleue on the Lord, come into my house, and abyde there. And we constrained vs.

And it fortun'd as we went to prayer, a certayne dāsell possessed with a sperte of south sayenge, met vs, whiche brought her master & maistres moche gannes with prophesyinge.

The same, folowed Paul and vs, and cryed, sayenge: These men are the seruantes of the hygher God, which shewe vnto vs the waye of saluacion. And this dyd he many dayes. But Paule not content, couened aboute and sayde to the sperte. I commaunde the in the name of Iesu Christe, that thou come oute of her. And he came out the same houre.

And when her master and maistres, sawe that the hope of their gannes was gone, they caught Paul and Silas, and byue them into the market place, vnto the rulers, and brought them to the officers, sayenge: These men trouble our cite, which are Jewes, and preache ordinaunces, which are not lawfull for vs to receyue, neyther to obserue, sithens we are Romayns. And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with rods. And when they had beaten them sore, they cast them into prison, commaunding the iayler to kepe them surely. Who when he had receyued suche commaundement, thruste them in to the inner prison, and made theym faste in the stocks.

At myddnyghte Paule and Silas prayed, and prayled God. And the prisoners heard them. And sodenly there was a greates earthquake, so that the foundation of the prison was shaken, and anone all the doores opened, and euery manes bandes were loosed. When the keeper of the prison waked out of slepe and sawe the prison doores open, he drowe out his sword and wolde haue kyllid him selfe, supposyng the prisoners had bene slede. But Paule cryed with a loude voyce, saying: do the selfe no harme, for we are all beate. Then he called for a lyghte and sprange in and came tremblyng, and fell doune before Paul and Silas, and brought them out and sayd. Sirs, what muste I do to be sau'd? And they sayde: beleue on the Lord Iesus, and thou shalt be sau'd and thy housholde. And they preached vnto him the worde of the Lord, and to all that were in his house. And he toke them the same houre of the nyghte and washed their woundes, and was baptised with all that belonged vnto him straght way. When he had broughte them in to his house, he sette meate before them, and toyed that he with all his housholde, beleued on God.

And when it was daye, the officers sent the ministers, saying: let those men go. The keeper of the prison tolde this sayenge to Paule, the officers haue sente worde to louse you. Some therfore gete you hence and go in pear. Then sayde Paule vnto them: they haue beaten vs openly vncōdemnyd, whereas we are Romayns, and haue call vs in to prison: and now wolde they sende vs awaye pryncely? Nay, not so, but let them come them selues, and let vs out. When the ministers tolde these wordes vnto the officers, they feared when they herde that they were Romayns, and came and besoughte them, and brought them out, and despyed them to departe out of the cite. So they went out of the prison and entred in to the house of Lydia, and when they had sene the

brethren, they comforted them and departed.

Paul commeth to Thessalonica, where the Jews let the cyte on a roze. Paul escapeth, and commeth to Athens, where he preacheth the true and unknowen God.

C A P I. XVII.

Luke. xxi. 12-19

As they made their journey thowow Amphipolis, and Apollonia, they came to Thessalonica where was a Synagoge of the Jewes. And Paul (as his manner was) went in vnto them, and the sabboth dayes declared forth of the scripture vnto them, & openynge and aleginge that Christ must needs haue suffred and risen agayne frome deathe, and that this Jesus was Christ, whom (sayd he) I preach to you. And some of them beleued and came and companied with Paul and Silas: also of the deuoute Grekes a greete multitude and of the these women not a fewe.

But the Jewes whiche beleued not, hauinge indignation, toke vnto them euill men which were vacabondes, and gathered a company, and set all the cyte on a roze, and made assaute vnto the house of Jason, and soughte to byrnye them out to the people. But when they founde them not, they drew Jason and certayne brethren vnto the heedes of the cite, crying: these that trouble the world are come hither also, whiche Jason hath receyued priuilege. And these all do contrary to the decrees of Cesar, affirmynge an other kyng, one Jesus. And they troubled the people and the officers of the cite, when they herd these thynges. And when they were sufficiently answered of Jason and of the other, they let them go.

And the brethren forthwith sente away Paul and Silas by nyghte vnto Berea: whiche when they were come thither, they entered in to the Synagoge of the Jewes. These were the nobleste of bythe amonge them of Thessalonica, whiche receyued the woide with all diligence of mynde, and searched the scriptures daily whether those thynges were euen so. And many of the beleued: also of worshipfull women whiche were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowlege that the woide of God was preached of Paul at Berea, they came and moued the people there. And then forthwith the brethren sent away Paul to go as it were to the see: but Silas and Timothee abode there still. But they that gyded Paul, brought him vnto Athens, and receyued a commaundement vnto Silas and Timothee for to come to him forthwith and came their waye. Whyle Paul waited for them at Athens, his sperte was moued in him, to see the cyte gauen to worshippyng of ymages. Then he disputed in the Synagoge with the Jewes, & with the deuout persons, and in the market daily with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoikes, disputed with him. And some ther were which sayde: What will this babbler say? Other sayde: he seemeth to be a dweller of strange goddes, & because he preached vnto the Jewes

and the resurrection. And they toke hym, and brought him in to Marce stete, sayinge: may we not know what this new doctrine wherof thou speakest, is? For thou byrnest strange newes to our eares. We wolde know therefore what these thynges meane. For all the Athenians and strangers which were there, gaue them selues to nothyng els, but eyther to tell or to heare newes.

Paul stode in the myddes of Marce stete, and sayde: ye men of Athens I perceyue that in all thynges ye are to superstitious. For as I passed by and behelde the maner how ye worship your goddes, I founde an altare wherem was writen: vnto the unknowen God. Whom ye then ignorantly worship, him shew I vnto you: God that made the worlde and all that are in it, seinge that he is Lord of heuen and erthe dwelleth not in temples made with handes, neyther is worshipped with mennes handes, as though he needed of any thing, seing he him selfe gyueth lyfe and breath to all men euery where and hath made of one bloude all nations of men, for to dwell on all the face of the erth, and hath assigned before, how longe tyme, and also the endes of their inhabitacon, that they shoulde seke God, yf they myght fele and fynde him, though he be not farre frome euery one of vs. For in him we lyue, moue and haue our beinge: as certayne of your owne Poetes sayd. For we are also his generation. For as moche then as we are the generation of God, we oughte not to thynke that the Godhead is lyke vnto golde, syluer or stone, grauen by craft and ymaginacion of man.

And the tyme of this ignorance God regarded not. But now he byddeth all men euery where repent, because he hath appoynted a daye, in whiche he will iudge the worlde accordynge to ryghtwysenesse, by that man towhome he hath appoynted, and hath offered faith to all men, after that he had raysed him frome deathe.

When they herd of the resurrection frome deathe, some mocked, and other sayde: We will heare the agayne of this matter. So Paul departed frome them. Howe be it certayne men claue vnto Paul and beleued, amonge whiche was Dionysius a iudge, and a woman named Damaris, and other with them.

Paul preacheth at Corinthum, continuing there a yere and a halfe, goeth agayne in to Siria, cometh to Ephesus, Cesarea and Antioche. At Apollonia, Aquila and Priscilla.

C A P I. XVIII.

After that Paul departed from Athens and came to Corinthum, and founde a certayne Jewe named Aquila bozne in Pontus, lately come frome Italy with his wyfe Priscilla (because that the Emperoure Claudius hadde commaunded all Jewes to departe frome Rome) and he dwelleth vnto the. And because he was of the same crafte, he abode with them and wrought: their crafte was to make tentes. And he preached in the Synagoge

goge every sabboth daye, and exhorted the Jewes and the gentyls.

When Silas and Timotheus were come frome Macedonia, Paul was constrained by the sperte to respyte to the Jewes that Jesus was very Christ. But when they sayd contrary and blasphemed, he shoke his sayment and sayde vnto them: your bloude vpon your owne heddes, and from hence forth I go blaimes vnto the gentyls. And he departed thence and entered in to a certayne mannes house named Titus a worshipper of God, whose house iopned harde to the synagoge. Howe be it one Crispus the chiefe ruler of the synagoge beleued on the Lord with all his household, and many of the Corintheians gaue audience, and beleued and were baptized.

Then spake the Lord to Paul in the nyght by a vlyon. Be not afraid, but speake, & holde not thy peace: for I am with the, & no man shall vsade the that shall hurte the. For I haue moche people in this cite. And he continued there a yere and sixe monethes, and taught them the woide of God.

When Gallio was ruler of the countre of Achaia, the Jewes made insurrection with one accorde agaynst Paul, and broughte him to the iudgment seate, sayinge: this scilow counseleth men to worshippe God, contrary to the lawe. And as Paul was aboute to open his mouth Gallio sayde vnto the Jewes: yf it were a matter of wrong, or an euill dede (as ye Jewes) reason wolde that I shoulde heare you: but yf it be a question of wordes, or of names, or of your lawe, loke ye to it your selues. For I wil be no iudge in suche matters, and he drave them frome the seate. Then toke at the Grekes Solimes the chiefe ruler of the Synagoge, and smote him before the iudges seate. And Gallio cared for none of those thynges.

Paul after this, tarped there yet a good whyle, and then toke his leaue of the brethren and sayled thence in to Syria, Priscilla and Aquila accompanying him. And he woze his breed in Cenchrea, for he had a bowe. And he came to Ephesus and left them there: but he him selfe entered in to the Synagoge, and reasoned with the Jewes. When they desired him to tary longer tyme with them, he consented not, but bade them fare well sayinge. I make nedes at this seale that cometh, be in Ierusalem: but I will retorne agayne vnto you, yf God wil. And he departed frome Ephesus and came vnto Cesarea: and ascended and saluted the congregacion, and departed vnto Antioche, and when he had tarped there a whyle, he departed. And wente ouer all the countre of Galacia & Phrygia by order, strengthinge all the disciples.

And a certayn Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lord, and he spake frequently in the sperte, and taughte diligently the thynges of the Lord, and knew but the baptisme of Iohn only. And the same began to speake boldly in the Synagoge. And

when Aquila and Priscilla hadde herde hym, they toke him by the hande and expounded vnto him the waye of God more perfectly.

And when he was disposed to go in to Achaia the brethren wrote, exhortynge the disciples to receyue him. After he was come thither, he woze them moche whiche hadde beleued thowow grace. And myghtely he ouercame the Jewes, and that openly, shewynge by the scriptures that Jesus was Christ.

Of the synemen whom Paul baptized at Ephesus and what miracles were done by him. Demetrius moueth sedicion in the cyte.

C A P I. XIX.

If fortuneth whyle Apollos was at Corinthum, that Paul passed thowow the upper ioudes and came to Ephesus, and founde certayne disciples, and sayde vnto them: haue ye receyued the holy ghoost when ye beleued? And they sayde vnto him: no, we haue not heard whether there be any holy ghoost or no. And he sayde vnto them: wherewith were ye then baptized? And they sayd: With Iohns baptysme. Then sayde Paul: Iohn baptysed with the baptisme of repentance, sayng vnto the people that they shoulde beleue on him, which shuld come after him: that is on Christ Jesus. When they herd that, they were baptized in the name of the Lord Jesus. And Paul layde his handes vpon them, and the holy ghoost came on them, and they spake with tonges, and prophesied, and all the men were about twelue.

And he went in to the synagoge, and behaued him selfe boldly for the space of three monethes, disputynge and groupnge them exhortacions of the kyngdome of God. When dyuers were harde bitted and beleued not, but spake euill of the waye, and that before the multitude: he departed from thern and separated the disciples. And he disputed daily in the scole of one called Tyrannus. And this continued by the space of three yeres so that all they whiche dwelte in Asia, herde the woide of the Lord Jesus, both Jewes and Grekes. And God wrought no small myracles by the handes of Paul: so that frome his body, were brought vnto the speke, naphyns or parricutes, and the dyseases departed fro them, and the euill spertes went oute of them.

When certayne of the vagabonde Jewes trociscles, toke vpon them to call ouer them whiche had euill spertes, the name of the Lord Jesus sayinge: We comure you by Jesus whos Paul preacheth. And there were seven sonnes of one Sceua a Jewe and chiefe of the prestes whiche dyd so. And the euill sperte answered and sayde: Jesus I know, and Paul I know: but who are ye? And the man in towhome the euill sperte was, ran on them, and ouercame them, and preuayled agaynst them, so that they fledde out of that house naked and wounded. And this was knowne to all the Jewes, and Grekes also, whiche dwelt at Ephesus, I. y. and

St. Paul

and feare came on them all, and they magnified the name of the Lorde Jesus.

And many that beleued, came and confessed and shewed theyr workes. Many of them wylthe bled curious craftes, broughte theyr bookes and burned them before all men, and they counted the pryce of them, and founde it fyfty thousande silycrynge. So myghtely gawe the worde of God, and multiplied. After these thinges were ended, Paul purposed in the sperte, to passe ouer Macedonia and Achaia, and to go to Ierusalem, sayenge: After I haue bene there, I must also se Rome. So sent he into Macedonia two of the that mynistred vnto him, Timotheus and Erastus but he hym self remayned in Asia for a season.

The same tyme there arose no lytell a doo about that waye. For a certayne man named Demetrius, a siluer Smyth, which made siluer shrines for Diana, was not a lytell benefitted all vnto the craftes men. Which he called together with the workemen of lyke occupation, and sayde: Syys, ye knowe that by this craft we haue gynes. And ye se and heare that not alone at Ephesus, but almost thowout all Asia, this Paul hath perswaded and turned awaye moche people, sayeng that they be not Goddes whiche are made with handes. So y not onely this our craft cometh into perill, to be set at nought: but also that the temple of the greate Goddesse Diana shoulde be despoiled, and her magnificence shoulde be despoiled, whiche all Asia and the worlde worshipeth.

When they herde these sayenges, they were full of wrath, and cryed out sayenge: Greate is Diana of the Ephesians. And all the crite was on a rooie, & they rushed into the comen hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. When Paul wolde haue entered in vnto the people, the disciples suffered him not. Certayne also of the chief of Asia which were his frendes, sent vnto him, desyringe him that he wolde not pcease into the comen hall. Some cryed one thinge and some an other, and the congregation was all oute of quyet, and the moare parte knewe not wherfore they were come together.

Some of the company dyue forthe Alexander, the Jewes thrustinge hym forwarde. Alexander beched with the hande, and wolde haue gauen the people an aunswere. When they knewe that he was a Jewe, there arose a moue almost for the space of two houres, of all men ceryenge: great to Diana of the Ephesians.

When the towne clarke hadde ceased the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how the crite of the Ephesians is a worshipper of the greate Goddesse Diana, and of the ymage whiche came from heauen. Serenge then no man sayth here against, ye enghie to be content, & to do nothinge to help: for ye haue broughte hither these men whiche are neyther robbers of churches, ne despylers of your Goddes. Wherfore of Demetrius and the craftes men

which are with him, haue any sayenge to any man, the lawe is open, and there are rulers, let them accuse one an other. If ye go aboute any other thyng, it maye be determynd in a lawfull congregacion. For we are in leoparde to be accused of this dayes busyngesse: for as moche as there is no cause wherby we may geue a rekeninge of this concourse of people. And when he had thus spoken he let the congregacion departe.

Paul went in to Macedonia and in to Grece. At Troas he was by a week. At Ephesus he called the elders of the congregacion together, commyng the keepinge of Goddes house vnto them, warneth them of false teachers, maketh his prayer with them, and departed to the hyppre.

C A P I. XX.

After the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those parties, and gauen them large exhortacions, he came into Grece, and there abode thre monethes. And when the Jewes lapde awaye for him as he was aboute to saile into Syria, he purposed to retorne thowout Macedonia. There accompanied him into Asia, Sopater of Berea, and of Thessalonica, Aristarcus and Secundus, and Gaius of Derba, and Timotheus: and out of Asia, Tychicus and Trophimus. These went before, and tarped vs at Troas. And we sayled away fro Philippos after the Easter holypdayes, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And on the morow after the Saboth day, the disciples came together for to breake bred, and Paul preached vnto them (redy to depart on the morow) and continued the preaching vnto mynnyght. And there were manie lightes in the chaumber where they were gathered together, and there sat in a wyndowe a certayne yonge man named Eutychus, fallen into a depe sleepe. And as Paul declared, he was the moare overcome with slepe, and fell downe from the thyrde foor, and was taken by deed. Paul went downe and fel on him and embraced him, and sayde: make nothing a doo, for his lyfe is in hym. When he was come by agayne, he brake bred, and talked, & comened a longe whyle, euen tyll the morninge, and so departed. And they broughte the younge man a lyue, and were not a lytell comforted.

And we went afoze to Sypp, and sayled vnto Asson, there to receyue Paul. For so had he appointed, & wolde hym selfe go a fore. When he was come vnto vs to Asson, we toke him in, and came to Mytilenes. And we sayled thence and came the next day ouer against Chios. And the next day we arriued at Samos, and tarped at Trogilon. The next day we came to Ephesus: for Paul had determined to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he had to be

(if he coulde possible) at Jerusalem at the day of Pentecost. Wherfore frome Mytilen he sente to Ephesus, and called the elders of the congregacion. And when they were come to him, he sayd vnto them: Ye knowe from the fyfte daye that I came in to Asia, after what maner I haue bene with you at all crasons, scrupinge the Lorde with all humblynes of mynde, and with many teares, and temptacions, whiche happened vnto me by the lapinges awaye of the Jewes: and howe I kepte backe nothing that was profitable, but that I haue shewed you and taughte you openly and at home in your houses, witnessyng bothe to the Jewes, and also to the Grekes, the repentance towarde God, and sayth towarde our Lorde Jesus.

And now beholde, I go bounde in the sperte vnto Jerusalem, and knowe not what shall come on me there, but that the holy ghosht witnesseth in every cite, sayng: that bantes and trouble abyde me. But none of those thynges moue me, neither is my lyfe deere vnto my self, that I myght fulfill my course with ioye, and the ministracion wherby I haue receyued of the Lorde Jesus, to testifie the gospell of the grace of God.

And now beholde, I am sure that hence forth ye all (thowout whom I haue gone preachinge the kyngdome of God) shall se my face no moze. Wherfore I take you to recorde this same day, that I am pure from the bloude of all men. For I haue kepte nothing backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues and to all the flocke, wherof the holy ghosht hath made you ouersheers, to rule the congregacion of God, whiche he hath purchased with his bloude. For I am sure of this, that after my departyng, shall greuous wolues entre in amonge you, whiche wyl not spare the flocke. And of your owne selues shall men aryse, speakyng peruerse thynges to drawe disciples after them. Therfore awake, and remembre that by the space of thre yeres, I ceased not to warne euery one of you bothe nyght and daye with teares.

And now brethren, I commend you to God, and to the worde of his grace, whiche is habile to buyde further, and to geue you an inheritaunce, amonge all them whiche are sanctified. I haue desyred no mannes siluer, golde or besture. Ye knowe well that these handes haue mynistred vnto my necessities, and to them that were with me. I haue shewed you all thynges, how that so labouryng ye oughte to receyue the meye, and to remembre the wordes of the Lorde Jesus, howe he sayde: It is moze blessed to geue, then to receyue.

When he hadde thus spoken, he kneled downe and prayed with them all. And they wepte haboundantly, and fell on Pauls necke, and kyssed him, sorrowyng mood of all for the wordes whiche he spake, that they wolde se his face no moze. And they accompanied him vnto the hyppre.

Pauls Journey by hyppre. Of Philippe the Evangeliste, and Agabus the prophet, which warned Paul not to go to Jerusalem. He remayned at Asson in his purpose, and is taken in the temple.

C A P I. XXI.

And it chaunced that as sone as we had launched forth, and were departed from them, we came with a straghte course vnto Choon, and the day folowyng vnto the Rhodes, and from thence vnto Patara. And we founde a hyppre redy to saile vnto Phenices, and went a bozde and set forth. Then appeared vnto vs Eppius, and we sette it on the leftte hande, and sayled vnto Syria, and came vnto Tyre. For there the hypp vniaded her burthen. And when he had founde bethere we tarped there seuen dayes. And they tolde Paul thowout the sperte, that he shoulde not go by to Jerusalem. And when the days were ended, we departed and went our wayes, and they all brought vs on our waye, with theyr wyues and chyldren, tyll we were come oute of the cite. And we kneled downe in the waye and prayed. And when we had taken our leaue one of an other, we toke hypp, and they returned home agayne.

When we had full ended the course from Tyre we arriued at Ptolomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Pauls company departed and came vnto Cesarea. And we entred in to the house of Philip the Evangeliste, whiche was one of the seuen deacons, and abode with him. The same man hadde foure daughters byegns, whiche dyd prophesye. And as we tarped there a good meyny of dayes, there came a certayne prophet frome Iurpe, named Agabus. When he was come vnto vs, he toke Pauls gyrdle, and bounde his handes and feete, and sayde: Thus sayth the holy ghosht, so shal the Jewes at Jerusalem bynde the man that oweth this gyrdle, and shal despyce him in to the handes of the Senterles.

When we herde this, both we and other of the same place, besought him that he wolde not go by to Jerusalem. Then Paul answered and sayde: What doo ye, wepyng and breakyng myne herte? I am redy not to be bounde onely, but also to dye at Jerusalem for the name of the Lorde Jesus. When we coulde not turne his mynde, we ceased sayenge: the wyll of the Lorde be fulfilled. After those dayes we made our selues redy, and went on to Jerusalem. There went with vs also certayne of the disciples of Cesarea, and broughte with them one Mnason of Cyprus, an olde disciple with whome we wolde lodge. And when we were come to Jerusalem, the brethren receyued vs gladly. And on the morow, Paul went in with vs vnto James, and all the elders came together. And when he hadde saluted them, he tolde by ordre all thynges that God had wrought amonge the Senterles by his ministracion. And when they herde it they glorified the Lorde, and

sayde vnto him: Thou seest brother, how many thousande Jewes there are whiche beleue, and they are all zelous ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amonge the gentils, to forsake Moses, and sayest that they ought not to circumcise their children, neyther to lye after the customes. What is it therfore? The multitude must needs come together. For they shall heare that thou art come. So they saye this, that we saye to the.

Rumer. vi. a.

¶ We haue foure men, which haue a bove on them. Them take, and purfye thy selfe with them, and doo coite on them, that they maye haue their heddes, and all shall know that those thinges which they haue heretofore saye, are nothinge: but that thou thy selfe also walkest and keptest the lawe. For as touching the gentils which beleue, we haue written and concluded, that they obserue no suche thynges: but that they kepe them selues frome thynges offered to ydoles, frome bloude, frome strangled, and from fornication. Then the nexte daye Paul toke the men, and purfied him selfe with them, and entred into the temple, declaringe that he obserued the dayes of the purification, tyll that an offeringe shoulde be offered for euerye one of them.

¶ And as the seuen dayes shoulde haue bene ended, the Jewes which were of Asia, when they sawe hym in the temple, they moued all the people, and layde handes on hym, crying: men of Israel, helpe. This is the man that teacheth all men euery where against the people and the lawe, and this place. Moreover he hath brought Grekes into the temple, and hath defyled this holy place. For they sawe one Trophimus an Ephesian with him in the temple. Him they supposed Paul had broughte into the temple. And al the crite was moued and the people swarmed togyther. And they toke Paul and dreyne him out of the temple, & forthwith the doores were shut.

¶ As they went about to kyll hym, crydnges came vnto the chief captayne of the Souldyers, that all Jerusalem was moued. Whiche immediately toke Souldyers and vndercaptaynes, and ran downe vnto them. When they sawe the Captayne and the Souldyers, they lefte smynging of Paul. Then the Captayne came nere and toke him, and commaunded him to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cryed this, an other that among the people. And when he coulde not knowe þ certayntie for the rage, he commaunded hym to be caried into the castell. And whē he came vnto þ Grekes, it fortuned that he was boyme of the Souldyers for the violence of the people. For the multitude of the people followed after, cryenge: awaye with hym.

¶ And as Paul shoulde haue bene caried into the castell, he sayde vnto the Captayne: maye I speake vnto the? Whiche sayd: Canst thou speake Greke? Arise not thou that Egyptian, whiche before these dayes made an uprore, & led out into the wilderness foure thousande

men that were murderers? But Paul sayde I am a man whiche am a Jewe of Tharsus a crite in Cyll, a Cyrenen of no ylle crite, I beseeche the / suffice me to speake vnto the people. When he had giuen him licence, Paul stode on the steppes, and beckened with þ had vnto the people, and there was made a great silence. And he spake vnto them in the Hebrew tongue, sayenge:

¶ Paul answered the Jewes, is scourged, and layde in pylon agayne.

CAP. XXII.

¶ Men brethren & fathers, heare myne aunswere whiche I make vnto you.

¶ When they heard that he spake in the Hebrew tongue to them, they kepte the more silence. And he sayde: I am verely a man, whiche am a Jewe boyme in Tharsus, a crite in Cyll: neuertheless brought vp in this crite, at the cite of Samariel, and informed diligently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are this same daye, and I persecuted this way vnto the death, byndynge and deluyringe into prison bothe men and women, as the chief priest dothe beare me wytnesse, and all the elders of whome also I receyued letters vnto the byerbyzen, and went to Damasco to bynge them whiche were there bounde vnto Jerusalem for to be punyshed.

¶ And it fortuned, as I made my iourney, & was come nyghe vnto Damasco about none, sodaynly there shone frome heauen a greates lyghte rounde aboute me, and I fell vnto the earth, and heard a voyce, sayenge vnto me. ¶ Saul, Saul, why persecutest thou me? And I answered: What arte thou Loyde? And he sayde to me: I am Iesus of Nazareth whome thou persecutest. And they that were with me sawe a lyght and were afrayde: but they heard not the voyce of him that spake with me. And I sayde: What shall I doo Loyde? And the Loyde sayde vnto me: Arise, and go in to Damasco and there it shall be told the of all thinges which are appointed the to do. And when I sawe nothing for the brightnes of the lyght, I was ledde by the hande of them that were with me, and came into Damasco.

¶ And one Ananias a perfect man, and as preceptynge to the lawe haupnge good repute of all the Jewes whiche there dwelte, came vnto me, and stode and sayde vnto me: Brother Saul, loke vp. And that same houre I receyued my sight and sawe him. And he sayd the God of our fathers hath ordeyned the before, that thou shouldest knowe his will, and shouldest se that which is rightfull, & shouldest heare the voyce of his mouth: for thou shalt be his witness vnto all men of those thinges whiche thou hast seene and heard. And now: why tarrest thou? Arise and be baptysed, and make awaye thy synnes, callinge on the name of the Loyde. And it fortuned, when I was come agayne to Jerusalem / and prayde in the

in the temple, that I was in a trance, and sawe him, sayenge vnto me. Make haste, and get thy selfe quickly out of Jerusalem: for they will not receyue thy wytnesse that thou bearest of me. And I sayde: Loyde they knowe that I am prisoned and bet in euery synagoge that I be leued on the. And when the bloode of thy wytnesse Steven was shed, I also stode by, & consented vnto his death, and kept the rayment of them that slew him. And he sayd vnto me: departe, for I will sende the a satre hence vnto the Gentyles.

¶ They gaue him audience vnto his worde, and then lyfte vp theyr voyces, and sayde: awaye with suche a felowe frome the erth: it is purye that he shoulde lye. And as they cryed and cast of theyr clothes, and threwe dust in to the ayre, the captayne had him be broughte in to the castell, and commaunded him to be scourged, and to be examined: that he might knowe wherfore they cryed on hym. And as they bounde him with thonges, Paul sayde vnto the Centurion that stode by: Is it lawfull for you to scourge a man that is a Romayne, and vndercondemned? When the Centurion herde that, he went and tolde the captayne, saying: What intendest thou to do? This man is a Romayne.

¶ Then the captayne came, and sayde to him: Tell me, art thou a Romayne? He sayde: Ye. And the captayne answered: With a greatesomme obteyned I this freldome. And Paul sayde: I was free boyme. Then forthwith departed from him they which wolde haue examined him. And the captayne also was afrayd after he knewe that he was a Romayne: because he had bounde him.

¶ On the morowe, because he wolde haue knowne the certayntie, wherfore he was accused of the Jewes, he toke him from his bondes, and commaunded the chief priests, and all the concile to come togyther, and brought Paul, and set him before them.

¶ Paul commeth before the counsell. Debate aryseth among the people. The captayn delivereth hym / God comforteth him.

CAP. XXIII.

¶ Paul beelde the counsell and sayd: Men and brethren, I haue lyued in al good conscience before God & tyll this daye. The hye priest Ananias commaunded them þ stode by to smyte him on the mouth. Then sayde Paul to him: God smyte the thou paynted wall. Syttest thou & iudget me after the law, and commaundest me to be smytten contrary to the lawe? And they that stode by sayde: reuilest thou Gods hye priest? Then said Paul: I will not, brethren, that he was the hye priest. For it is written: & thou shalt not curse the ruler of thy people.

¶ When Paul perceyued that the one parte were Sadduces, and the other Pharisees, he cryed out in the counsell. Men and brethren, I am a Pharisee, the sonne of a Pharisee. Of the hope and resurrection frome dethe, I am iudged. And when he had so sayde, there

arose a debate bitwene the Pharisees and the Sadduces: and the multitude was deuyded. ¶ For the Sadduces saye there is no resurrection, neither angel ne spirite. But the Pharisees graunte bothe. And there arose a greatescrepe, and the Scribes which was of the Pharisees parte, arose and stode, saying: we fynde none euill in this man. Though a spere of an angell hath appered to him, let vs not stryue agaynst God.

¶ And when there arose greates debate, the captayne fearynge, lest Paul shoulde haue ben plucked asunder of them, commaunded the souldyers to go downe, and to take hym frome them, and to bynge him in to the castell. The night folowynge, God stode by him and sayd: be of good chere Paul, for as thou hast testifyed of me in Jerusalem, so muste thou beare wytnes at Rome. When daye was come, certayne of the Jewes gathered them selues togyther, and made a bove, sayinge: that they wolde neither eate nor drynke, tyll they had kyllen Paul. They were about .xli. which had made this conspiracie. And they came to the chiefe priest & elders, and said: we haue bound our selues with a bove, that we wyl eate nothyng, tyll we haue slayne Paul. Nowe therfore gyue ye knowlege to the captayne and to the counsell, that he bynge him forth vnto vs to morowe, as though we wold knowe some thyng moze perfectly of hym. But we (or euer he come neate) are redy in the meane season to kyll hym.

¶ When Pauls sisters sonne herde of theyr sayenge awaye, he wente and entred in to the castell, and tolde Paul. And paul called one of the vnder captaynes vnto hym, and sayde: bynge this yonge man vnto the hye captayne: for he hath a certayne thyng to shewe him. And he toke him, and brought him to the captayne, and sayd: Paul the prisoner called me vnto him, and prayed me to byng this yonge man vnto the, whiche hath a certayne matere to shewe the.

¶ The hye captayne toke him by the hande, and wente awaye with him out of the wape: and asked him, what hast thou to say vnto me? And he sayd: the Jewes are determined to despyse the that thou wouldest bynge forth Paul to morowe in to the counsell, as though they wold enquire somwhat of him moze perfectly: But folow not theyr myndes: for there lye in wape for him of them mo then .xli. men, which haue bounde them selues with a bove, that they wyl neither eate ne drynke tyll they haue kyllen him. And now are they ready, and loke for thy promys.

¶ The captayne let the yonge man departe, and charged hym: Se thou tell no man that thou hast shewed these thynges to me. And he called vnto him two vnder captaynes, saying: make ready two hundred souldyers to go to Cesarea, and horsemen thye scoze and ten, and speare men two hundred, at the thyrde houre of the nyght. And deliuer them beeches that they maye put Paul on, and bynge him safe vnto Felix the depuete, and wote a letter in this maner.

Claudius

Math. xxi. c

A

D

E

F

Claudius Aprius into the most myghtye ruler Felix sendeth greetynge. This man was taken of the Jewes, and wolde haue ben kyng of them. Then came I with souldiers, and rescued him, and perceyued that he was a Romanyn. And when I wolde haue knownen the cause wherfore they accused him, I broughte him forth in to thei counsell. There perceyued I that he was accused of questions of thei lawe: but was not gilty of any thyng worthy of death or of bondes. And when it was shewed me howe the Jewes layde waite for the man, I sent him streyght waie to the, and gaue commaundement to his accusers, if they hadde oughte agaynste him, to tell it vnto the: face well. The souldiers as it was commaunded them, toke Paule, and broughte him by nyghte to Antipatras. On the morowe they left the house men to go with him, and returned vnto the castell. Whiche when they came to Cesarea, deliuered the cpyllie to the depu-tye, and presented Paule before him. When the depu-tye hadde redde the letter, he asked of what countre he was. And when he vnder-stande that he was of Cilicill, I wold heare the (sayde he) when thynne accusers are come also: and commaunded him to be kepte in Herods iudgement house.

Chaule is accused before Felix, he answereth for
him selfe.

CAPIT. XXIIII.

After fyue dayes, Ananias the high priest
descended with the elders, and with a
certain oratour named Tertullus, and
enformed the ruler of Paule. When Paule
was called forth, Tertullus began to ac-
cuse him, sayinge: Where as we lyue in greafe
quietnes by the meanes of the, and many good
things are done vnto this nation through thy
providence: that alow we euer and in all plas-
ces mood myght felix with al thanks. Nor
withstanding that I be not tedious vnto the
I praye the that thou woldest heare vs of thy
currenye a fewe wordes.

Stoner, r.v.b.
and, r.v.b.

We haue sounde this man a * pestilent le-
sowe, and a manner of debate vnto all the Je-
wes thowhe out the worlde, and a martrise-
ner of the secte of Nazarenes, and haue also
enforced to pollute the temple. Whome we
toke and wolde haue iudged according to our
lawe, but the hye captayne Lyfias came vpon
vs, and with greates violence toke him awaye
out of our handes, commaundynge his accu-
sers to come to the. Of whome thou mayste
(yf thou wolste enquire) knowe of all these
thynges wherof we accuse him. The Jewes
like the people affirmed, saying that it was euen so.

Then Paule (after that the ruler him selfe
had beckened vnto him that he sholde speake)
answered: I shall with a more quiet mynde
answere for my selfe, for as moche as I vn-
derstande, that thou hast ben of many yeres a
iudge vnto this people, bicause I thou mayste
knowe that there are yet but twelue dayes sur-
reyns I wente vp to Ierusalem for to praye,
and they neither found me in the temple dispu-

lynge with any man, eyther raplynge by the people, neyther in the Synagoges, no; in the city. Neither can they proue the thinges wherof they accuse me.

But this I confesse vnto the, that after that
waie (whiche they call heresie) so worshipp I
the God of my fathers, beleauinge all thinges
whiche are wyrtten in the lawe and the Pro-
phetes, and haue hope towards God, that
the same resurrection of the dead (which they
them selues loke for also) shall be both of iust
and vniuste. And therefore Iudge I to haue a
clear conscience towards God, and towards
man also.

But after many yeres, I came and brought
almes to my people, & offeringes in the which
they founde me purified in the temple, neither
with multitude, nor yet with iniquities, how
be it there were certayne Iewes oute of Asia,
whiche oughte to be here presente before the,
and accuse me, yf they had ought agaynst me:
or elles let these same here saye, yf they haue
founde any euill doyng in me, whyle I stande
here in the counsell: excepte it be for this one
hoyce that I cryed standynge amonge them, of
the resurrection of the dead, am I iudged of you
this daye.

When Iulius herde these thynges, he deter-
red them, for he knewe very well of that way,
and said: when Rylas the capteyn is come, I
will knowe the vermoſt of your matters. And
he commaunded an vnder capteyne to kepe
Paule, and that he ſhould haue reſt, and that he
ſhould ſorbyd none of his acquaintance to
miniſter vnto him, and to come vnto him.

And after a certayne dayes, came Felix and his wyfe Drusilla, whiche was a Jewe, and called forth Paul, and berde him of the feyth whiche is towardes Christ, and as he preached of synneshoulnesse, temperaunce, and iudgement to come, Felix trembled and answered: thou hast doone ynoughe at this tyme, departe / when I haue conuenient tyme, I will sende for the. He hoped also that money wold haue ben giuen him of Paul, that he myght loose him: wherefore he called him the oftener, and communed with him. But after two yere, Festus Porcius came in to Felix towne. And Felix wyllynge to shewe the Jewes a pleasure, sette Paul in prison bounde.

The Jewes accuse Paule before Festus, he appealeth unto the Emperoure, and is sent unto Rome.

CAP I. XXV.

When Iesus was come in to the Pro-
uince, after thre daies he ascended from
Cesarea vnto Ierusalem. Then enfor-
med him the hygge preestes, and the chiefe of
the Jewes of Paule. And they besought hym
and desired fauour against him, that he wolde
sende for him to Ierusalem: and layd awaite
for him in the way to kyl him. Iesus answer-
ed that Paul wolde be kepte at Cesarea, but
that he hym selfe wolde shortly departe thre-
ther. Let them therefore (sayde he) whiche a-
mong you are hable to do it, come towne with

us and accuse him, if there be any fault in the man.

15 When he had tarped there more then tenne dayes, he departed vnto Cesarea, and the next daye satte downe in the iudgement seate, and commaunded Paule to be brought. When he was come, the Iewes whiche were come from Ierusalem, came aboute him, and layde many and gretuous complayntes agaynst Paule, whiche they coulde not proue as longe as he answered for him selfe, that he had neither agaynst the lawe of the Iewes, neither agaynst the temple, nor yet agaynst Cesar offended any thyng at all.

E Iesus willing to do the Iewes a pleasure answered Paule and sayde: wilt thou go to Ierusalem, and there be iudged of these thynges befoze me? Then sayde Paule: I stande at Cæsars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou verie well knowest. Yf I haue hurte them, or comipted any thyng worth of death, I refuse not to dye. Yf none of these thynges are, wherof they accuse me, no man ought to deliuer me to them. I appeale vnto Cæsar. Then spake Iesus with deliberacion, and answered. Thou hast appealed vnto Cæsar: vnto Cæsar shalt thou go.

After a certayne daies, kynge Agrippa, and Bernice came vnto Cesarea to salute Felix. And when they hadde ben there a good season, Felix rebeked Paulies cause vnto the kynge, sayinge: there is a certayne man leste in prison of Felix, aboute whome when I came to Ierusalem the hye preestes and elders of the Iewes enformed me, & desired to haue iudgement agaynst him. To whom I answered: It

E is not the maner of the Romayns to deliuer any man that he wolde perishe, before that he whiche is accused, haue y accusars before him, and haue lycence to answer for him selfe, concerning the crime layde agaynst hym: when they were come hyther without delaye on the morowe I sate to geue iudgement, and commaunded the man to be broughte forth. Agaynst whome when the accusars stode vp, they broughte none accusation of suche thynges as I supposed: but hadde certayne questions agaynst him of theyr owne supersticion, and of one Iesus whiche was deed, whome Paule affirmed to be aljue. And because I doubted of suche maner questions, I asked him whether he wolde go to Ierusalem, and there be iudged of these matters. Then when Paule hadde appealed to be kepte vnto the knowledge of Cesar, I commaunded him to be

hepte tyll I myghte sende him to Cesar. Agrippa sayd vnto Felus: I wolde also heare the man my selfe. To moztowe (sayd he) thou shalt heare him. And on the moztowe when Agrippa was come and Bernice with great pompe, & were entred in to the counsell house with the c: praynes and chiefe men of the c: tye, at Felus commaundement Paule was broughre forth. And Felus sayd: kynge Agrippa, and all men to whiche are heare presente with vs: ye se this man aboute whom all the multitude of the Iewes haue ben with me.

bothe at Ierusalem, and also here, cryinge
that he oughte not to lyue any longer: Yet
founde I nothyng worthy of deathe, that he
had commytted. Neuerthelesse sythens that
he hath appealed to Cesar, I haue determy-
ned to sende him. Of whome I haue no cer-
taine thyng to wyte vnto my Lord. Adver-
soze I haue brought him to pon, and specially
vnto the kynge Agrippa, that after examina-
cion had, I might haue somewhat to wote. For
me thinketh it vnrasonable for to sende a pri-
soner, and not to shewe the causes whyche are
layde agaynst him.

Thyngge Grippa heareth Paule, whiche telleth
him his callenge frome the begynnyng.

CAP. XXVI.

Agrippa sayde vnto Paule : thou arte permitted to speke for thy selfe. Then Paule stretched forth the hande, and answered for him selfe. I thinke my selfe happy kyng Agrippa, because I shal answere this daye before the, of all the thynges wherof I am accused of the Jewes, namely because thou art expert in al customes and questions, which are amonge the Jewes. Wherefore I beseeche the to heare me patiently.

My lyfynge of a chylde, which was at the
fylle amonge myne owne nation at Jerusa-
lein, knowe all the Jewes, whiche knewe me
from the begynnyng, yf they wolde testifie it.
For after the moost strapyous secte of our lare-
lyued I a Phariseye. And nowe I stande and
am iudged, for the hope of the promyse made
of God vnto oure fathers: vnto whiche pro-
myse our twelue trybes instantly scrupynge god
dape and myghte, hope to come. For whiche
hopes sake, kynge Agrippa, am I accused of
the Jewes. Why wolde it be thought a thing
incredible vnto you, that God wolde rapte a
gayne the deyd? I also verely thoughte in my
selfe, that I ought to do many contrary thynges,
clene agaynst the name of Iesus of Naza-
reth: whiche thyng I also ded in Jerusalem.
Where many of the sayntes I shut vp in pry-
son, and had receyued authorite of the hye pry-
stes. And when they were pur to berthe, I gaue
the sentence. And I punished them ofte in e-
uery synagoge, and compelled them to blas-
pheme: and was yet moze made vpon them,
and persecuted them euen vnto straunge cyties.
About the whiche thynges as I went to Sa-
maria with auctoritie and lycence of the hygh
priesstes, euen at myddaye (o kynge) I sawe in
the way a light from heuen, about the bright-
nes of the sonne, thynke rounde about me, and
them whiche iourneyed with me.

When we were all fallen to the earth, I
 herde a voyce speakynge vnto me, and sayynge
 in the Heb; we tonge: * Saul, Saul, why
 persecutest thou me? It is harde for the to
 kicke agaynst the prycke. And I sayde: Who
 arte thou Lord? And he sayde: I am Iesus
 whom thou persecutest, but rysed and stand vp
 on thy fete. for I haue appeared vnto the for
 this purpose, to make the a minister & a wit-
 nesse

Paula dia-
cion

D

Actu. (r. a.
and r. a. b

neke bothe of those thinges whiche thou hast seene, and of those thinges in whiche I will appeare vnto the, deliueringe the frome the people, and frome the Gentyles, to some now I sende the, to open their eyes, that they myght turne frome darkness to lycht, and frome the power of Satan vnto God, that they may receyue forgiveness of synnes and inheritaunce amonge them, which are sanctified by faith in me.

Agrippa kynge Agrippa, I was not disobedient vnto the heauy bylaw: but shewed firste vnto them of Iamasco, and at Jerusalem, and shewd out all the colles of Jewry, and to the Gentyles, that they shoulde repente, and tourne to God, and to the ryghte wayes of repentance. For this cause, the Jewes caught me in the temple, and went about to kyll me. Neuerthelesse I obtayned helpe of God, and continewe vnto this daye, witnessinge bothe to small and great, sayinge none other thinges, then those whiche the prophetes and Moyses dyd saye, shoulde come, that Christe shoulde suffer, and that he shoulde be the firste that shoulde rise frome deathe, and shoulde shewe lycht vnto the people, and to the Gentyles. As he thus answered for him selfe: Festus sayde with a loud voyce. Paul, thou arte besydes thy selfe. Soche learninge hath made the mad. And Paule sayde: I am not mad, monke here Festus: but speake the wordes of truthe and sobriety. The kynge knoweth of these thinges, before whome I speake freely: Therefore chynke I that any of these thinges are hydden from him: For this thinge was not doone in a corner. Kynge Agrippa, beleue thou the prophetes: I wote well thou beleuest. Agrippa sayd vnto Paul: Somewhat thou byngest me in mynde for to become a Christian. And Paul sayde: I wolde to God, that not onely thou: but also all that heare me to daye, were, not somewhat onely, but all together, such as I am, excepte these bondes. And when he hadde thus spoken, the kynge rose vp, and the deputie, and Bernice, and they that sate with them. And when they were gone a parte, they talked betwene them selues / sayinge: This man doth nothinge worthy of deathe, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue bene loosed, yf he hadde not appealed vnto Cesar.

C Paule shippinge towards Rome, Julius the Captayne intreated him curiously, at the laste they suffred shipwreke.

CAP. XXVII.

When it was concluded that we shoulde sayle into Italye, they deliuered Paule and certayne other pyloners, vnto one named Julius, an vnder Captayne of Celsus Souldiers. And we entred into a shyppe of Adramptium, and loosed frome lande, appointed to sayle by the colles of Asia, one Aristarcus out of Macedonia, of the country of Thessalia beinge with vs. And the nexte daye we came to Sidon. And Julius courte-

ously entreated Paul, and gaue him libertie to go vnto his friends, and to refresh his hym selfe. And from thence launced we, and sayled hither by Cyprus, because the wyndes were contrarye. Then sayled we ouer the sea of Cilicia, and Pamphilia, and came to Myra.

And there the vndercaptayne founde a ship of Alexander, redde to sayle into Italye, and put vs therein. And when we had sayled slowly many dayes, and scare were come ouer against Cyprus (because the wynde withstode vs,) we sayled thar by the colles of Landy, ouer against Salmo, and with much voyke sayled beyonde it, and came vnto a place called Goodpoynt. Whiche wherunto was a cite called Lasea. When much tyme was spent and saylinge was now tedious, because also that we hadde ouerlonge sayled, Paule put them in remembrance, and sayde vnto them. Myrs, I perceiue that this voyage will be with hurt and moche damage, not of the ladinge and shyppe onely: but also of our lyues. Neuerthelesse the vnder Captayne beleued the gouernour and the master, better then the thinges, which were spoke of Paule. And because the haue was not commodious to winter in, manie toke counsell to departe thence, yf by any means they myght attayne to Athenes, & thence to wynter, whiche is an haue of Landy, & seuereth to the southward, and northward wynde. When the southwynde blew, they supposinge to obtayne their purpose loosed vnto Asson, and sayled past all Landy.

But anon after, there arose against their purpose, a floure of wynde out of the north-east. And when the shyppe was caughte, and coulde not resiste the wynde, we let her go, & brake with the wynde. And we came vnto an yle named Claudia, and hadde moche woike to come by a boote, whiche they toke by, and used helpe, vndergetyng the shyp, frayinge least we shoulde haue fallen into Sytes. And we let downe a vessel, and so were carped. The nexte daye when we were tossed with an exceeding tempest, they lyghtened the shyp, and the thirde daye we cast out with our own handes, the tacklinge of the shyppe. When at the laste nyght sunne nor starre in many dayes appeared, and no small tempest laye vpon vs, all hope that we wold be saued, was then taken awaye. Then after longe aduynce, Paul stode forth in the myddes of the and sayde: Myrs ye shoulde haue hardened to me, and not haue loosed frome Landy, neither to haue brought vnto vs this harme and losse. And now I exhort you to be of good chere. For there shall be no losse of any mans lyfe amonge you, saue of the shyppe onely. For there stode by me this nyght the Angel of God, whose I am, and to whome I serue, sayinge: Feare not Paule, for thou must be brought before Cesar. And lo, God hath gyuen vnto the, all that sayle with the. Wherefore Myrs be of good chere: for I beleue god, that it shalbe euen as it was tolde me. How be it we must be cast into a certayne place. But

But when the fourteenth nyght was come, as we were carped in Adria about mydnyght, the shypmen deemed that there appered some countrey vnto them: and sounded, and founde it twentye faddoms. And when they hadde gone a lycht further, they sounded agayne / and founde fytten faddoms. Then fearynge lest they shoulde haue fallen on some rocke / they cast foure anchors out of the sterne, and wysshed for the daye.

As the shypmen were aboute to see oute of the shyppe, and hadde let downe the boote into the see, vnder a couloure as though they wolde haue cast anchors out of the shyppe: Paul sayde vnto the vndercaptayne and the Souldiers: excepte these abyde in the shyppe, ye can not be safe. When the Souldiers cut of the rope of the boote, and let it fall awaye.

And in the meane tyme, betwene that and daye, Paul besought them all to take meate, sayinge: This is the fourteenth daye that ye haue carped and continued fastinge, receyvinge nothinge at all. Wherfore I praye you take meate: for this noo doubte, is for your helthe: for there shall not an heart fall from the heed of any of you.

And when he had thus spoken, he toke bread and gaue thanks to God, in presence of the all, and brake it, and beganne to eate. Then were they all of good chere, & they also toke meate. We were all together in the shyppe, two hundred thre score and sytene soules. And when they had eaten ynough, they lychtened the shyppe, and cast out the wheate into the see.

When it was daye, they knewe not the lande, but they espyed a certayne haue with a banke into the which they were mynded (yf it were possible) to chuse in the shyppe. And when they hadde taken by the anchors, they comytred them selues vnto the see, and lowed the rudder bondes, & hoysed by the mayne sayle to the wynde, and by to lande. But they chaunced on a place, whiche had the see on both the sydes, and thus in the shyp. And the foote parte stucke faste, and moued not, but the hynder brake with the violence of the waues.

The Souldiers counsell, was to kyll the pyloners, least any of them, when he hadde swome oute shoulde flee awaye. But the vndercaptayne, wyslyng to saue Paule, kepte them frome their purpose, and commaunded that they that coulde swimme, shoulde caste them selues firste into the see, and scape to lande. And the other he commaunded to goo, some on bozdes, and some on broken peeces of the shyppe. And so it came to passe, that they came all safe to Lande.

C The vndercaptayne kepte Paule / he healeth Publius father, and preacheth Christe at Rome.

CAP. XXVIII.

And when they were escaped, then they knewe that the yle was called Melite. And the people of the countrey shewed vs no lycht kyndnes: for they kyndled a fire and receyued vs eury one, because of the present rayne, and because of the colde. And when Paul hadde gathered a bondel of syches, and put them in to the fyre, there came a vyper oute of the heat, and lept on his hande. When the men of the countrey sawe the wyrm hang on his hande, they sayde amonge them selues: This man must nedes be a murderer: Whome (though he haue escaped the see) yet vengeance suffereth not to lyue. But he shooke of the vermen into the fyre, and felte no harme. But they wysshed, when he shoulde haue swollen, or fallen downe dead suddenly. So after they hadde looked a greate whyle / and sawe no harme come to hym, then they chaunged their myndes, and sayde that he was a God.

In the same places, the chiefe man of the yle, whose name was Publius, hadde a lord-shyp: the same receyued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bluddy fluxe. To whome Paul entred in, and prayde, and layd his handes on him, and healed him. When this was done, other also which had dyscaies in the yle, came and were healed. And they dyd vs great honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a shyp of Alexandrie, whiche hadde wyntred in the yle, whose badge was Castor and Pollux. And when we came to Syracuse, we tarped there thre dayes. And frome thence we fet a compass, and came to Regium. And after one daye the southwynde blew, and we came the nexte daye to Putiolis: where we founde brethren, and were desyred to tary with them seuen dayes, and so came to Rome. And frome thence, when the brethren herde of vs, they came against vs to Appophorum, and to the laurenes. When Paul sawe them, he thanked God, & waxed bolde. And when he came to Rome, the vnder Captayne deliuered the pyloners to the chiefe Captayne of the host: but Paul was suffered to dwell by him selfe with one Souldier that kept him.

And it fortuned after thre dayes, that Paul called the chiefe of the Jewes together. And when they were come, he sayde vnto them. Men and brethren, though I haue committed nothinge against the people or lawes of our fathers: yet was I deliuered pyloner, frome Jerusalem, into the handes of the Romanys. Whiche when they hadde examyned me, wolde haue let me go, because they founde no cause of deathe in me. But when the Jewes cryed contrarye, I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And

And they sayd vnto him: We neyther receyued lettres out of Iewoye pertayninge vnto the, neyther came any of the brethien that shewed or spake anye harme of the. But we will heare of the what thou thinkest. For we haue herde of this secte, that euery where it is spoken againste. And when they had appointed him a daye, there came many vnto him into his lodgyng. To whom he expounded and testified the kyngdome of God, and preached vnto them of Iesu: bothe out of the lawe of Moses, and also out of the Prophetes, euen frome mornynge to nyght. And some beleued the thinges which were spoken, and some beleued not.

When they agreed not amonge themſel-
ues they departed, after that Paul hadde ſpo-
ken one worde. Well ſpake the holy ghoſt by
Iſay the Prophete vnto our fathers, ſayeng:
* So vnto this people and ſaye: with youre
eares ſhall ye heare, and ſhal not vnderſtand:
and with youre eyes ſhall ye ſee, and not per-
ceiue.

Elais. vi. f.
 Math. xiii. b.
 Mark. iii. b.
 Luke. viii. b.
 John. xii. f.

For the best of this people is twisted gross.

and their eares were thicke of hearinge, and their eyes haue they closed: lest they shoulde see with their eyes, and heare with their eares, & vnderstande with their hartes, and shoulde be conuerted, and I shoulde heale theym. Be it knowne therfore vnto you, that this saluacioⁿ of God is sent to the Gentyls, and they shal heare it. And when he had sayde that, the Jewes departed, and had greate alteration amonge them selues.

And Paul dwelt two yeres full in his lod-
ginge / and receyued all that came to hym,
preachynge the kyngdome of God, and
teachynge those thynges, whi-
che concerned the Lorde

Jesus with all
con-
fidence, info-
bodem.

¶ Here endeth the Actes of the Apostles.

**The Epistle of the Apostle S.
Paule to the Romayns.**

Paule declareth his loue towards the Romayns
by twerth what the Gospell is with the frute therof,
and rebuketh the becclynes of the fleshe.

CAP I. I. *



And the ser-
uaunt of Iesu
Christe called
to be an Apo-
stle, put apart
to preache the
gospel of god
which he pro-
mised afore by
his pphets in
the holy scrip-
tures & make
mention of his

sonne, begotten of the seed of David, as per-
teynynge to the flesh: and declared to be the
sonne of God, with power of the holy ghoſte
that sanctifieth, which the tyme that Iesus
Christ our Lozde rose agayne from death, by
whome we haue receyued grace and Apostles-
hipp, to bynne all maner hethen people vnto
the obedience of the faith, that is in his name:
of whiche are pe a parte also, whiche are Ie-
sus Christs by callinge. R

To all you of Rome beloved of God, and
 sayntes by calling. Grace in you, and pear fro
 god our father: & from the Lorde Jesu Christ.

First I thanke my god thowto Iesu Christ
for you all, because your faythe is publyshed
throughtout al the worlde. For god is my wit-
nes, whom I scue with my spyte in the gos-
pel of his sonne, that without ceasing I make
mention of you alwayes in my prayers, besee-
ching that ones at last, a prosperous iourney
by the wyl of god) might fortune me, to come
vnto you. For I longe to se you, that I might
belowe amonges you some ghoslyp gyfte to
strengthe the you with that is, that I might be
comforted togyther with you, throughe the
common fapth, which both ye and I haue.

I wolde ye wolde knowe brethren that I
haue often tymes purposed to come vnto you
(but haue ben let hitherto) to haue some
frute amonge you, as I haue amonge other
of the Gentyles. For I am desir both to the
Sickes, and to them which are no Sickes,
vnto the lerned, and also vnto the vnlerned.
Likewise as moche as in me is, I am redy to
preache the gospell to you of Rome also. For
I am not ashamed of the gospell of Christ, be-
cause it is the power of god for saluation to
all that beleue, namely to the Iewe, and also
to the hethen. For by it the righteounes of
god is opened from f saythe to sayth. As it is
wrytten: * the iust shall lue by sayth.

For the wrath of god appeareth from heuen
agaynste all vngodlines and vnrigh-
tousnes of men, whiche testifieth the truth in vnri-
ghtousnes / for as moche as what maye be kno-
wen of god, that same is manifested amonge the

For god byd thewe li vnto them. So that his inuisible thynges: that is to saye, his eternal potwer and godhed, are vnderstande and sene by the workes from the creation of the worlde. So that they are without excuse, in as moche as when they knewe god, they glorified hym not as god, neither were thankfull, but were full of vanities in theyr ymaginacions, and theyr folythe hertes were blynded. When they counted them selues wylse, they became foles, and turned the gloyre of the immortall god, vnto the semblance of the ymage of mortal man, and of byrdes, and foure footed bestes, and of serpentes. Wherefore god likewise gaue them vp vnto theyr hertes lustes, vnto vncleynesse, to despyle theyr owne bodyes by twyne them selues: whiche turned his trouthe vnto a lye, and woorthyped and scrud the creatures more then the maker, whiche is blessed for euer. Amen. For this cause god gaue them vp vnto shamefull lustes. For euen theyr women byd chaunge the naturall vse vnto the vnnaturall. And yf howe soe the men lette the naturall vse of the woman, and byent in their lustes one to an other. And man with man wroughte spithynesse, and receyued in theyr selues the rewarde of theyr errour, as was acco:rdyng.

And as it seemed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a lewde mynde, that they wold do the thynges whiche were not comly, beynge full of all vnrighteous doynges, of fornication, wyphedynesse, couetousnesse, malicioussnes, full of enuye, murder, debate, discepte, euill condycioned, whysperers, backbiters, haters of god, doers of wyllousse, proude, boasters, byrners vp of euill thynges, disobedient to father & mother, without vnderstanding, couenaunt breakers, vnloyngge, treuchbreakers, and merciles. Whiche men thoughte they knewe the righteuousnesse of god, haue that they whiche comyt suche thynges are worthy of deeth, yet not onely do the same, but also haue pleasure in them that do them.

He rebuketh the Jewes, which as touching sinnes
are like the Heithen, yea worse then they.

CAPL. II.

Therfore art thou inexorable, o man,
who so sure thou be that iudgeth. For
in that thou iudget an other, thou con-
demnest thy selfe. For thou that iudget, doest
euen the same. But we are sure that the iudg-
ment of god is according to the trowth, against
them whiche commit suche thinges. Thyntest
thou this, o thou mā that iudgeth them which
do suche thinges, and yet doest the verie same,
that thou shalt escape the iudgement of god?
Eytther despyrest thou the riches of his good-
nes, patience, and longe sufferaunce? and re-
membrest not holue that the kyndnes of God
leadeth the to repentance?

But thou after thynne harden herte & can not
repente, heapest the together the treasure of
wraoth agaynst the daies of vengeance, when
shal be opened the righteous iudgement of god,
which

A To Judge,
here as in ma
ny other pla
ces signifieth
to: condemn o
ther a clem
thy self righte
ous.

Diebit

Plal. 111.

whiche will reward every man according to his doings, that is to saye, prayse, honour, and immortallitie to them which continue in good doinge, and seeke eternal lyfe. But vnto them that are rebellious and disobey the truth, and followe liquor, that come indignation & wrath, tribulation and angursh vnto the soule of every man that dothe euill: of the Jewes & Gentiles, and also of the Gentyle. To every man that dothe good, shall come prayse, honour, and peace: to the Jewes first, & also to the Gentyle. For there is no parcialitie with God. But who so euer hath sinned without lawe, shall perishe without lawe. And as many as haue sinned vnder the lawe, shall be iudged by the lawe. For because God they are not righteous whiche heare the lawe: but the doers of the lawe shall be iustified. For yf the Gentyles whiche haue no lawe, do of nature those thynges conteyned in the lawe: then they haunge no lawe, are a lawe vnto them selues, which shewe the dede of the lawe written in theyr hartes: whyle theyr conscience beareth witness vnto them, and also theyr thoughtes, accusynge one another, or excusynge at the day when God shall iudge the secretes of men by Iesu Christ, according to my glad tidynge.

Scholde, thou art called a Jewe, & trustest in the lawe, and rejoycest in god, and knowest his will, and hast experience of good & bad, in that thou art informed by the lawe, & biluest that thou thy self art a guide vnto the blinde, a light to them whiche are in darknes, an informour of them whiche lacke discretion, a teacher of vnlearned, which hast the forme of that which ought to be knowne, and of the truth in the lawe. But thou which teachest an other, teachest not thy selfe. Thou preaches a man wholte not steale, and yet thou stealest. Thou sayest, a man shold not commit aduoutry, and thou breakest wedlocke. Thou abhorrest ymagis, and robbest God of his honour. Thou rejoycest in the lawe, and thou breakest the lawe, dishonourest God: for the name of God is euill spoken of amonge the Gentyles that tolde you: as it is written.

C. 1. 1. 1. 1.

Circumcision verily auayleth yf thou kepe the lawe. But yf thou breake the lawe, thy circumcision is made vncircumcision. Therefore if the vncircumcised kepe the right thynges conteyned in the lawe: that not his vncircumcision be counted for circumcision? And shall not vncircumcision whiche is by nature (yf it kepe the lawe) iudge the, whiche beinge vnder the letter & circumcision, dost transgresse the lawe? For he is not a Jewe, whiche is a Jewe outward. Neither is that thing circumcision which is outward in the flesh. But he is a Jewe whiche is hye within, and the circumcision of the herte is the true circumcision, which is in spirite, and not in the letter, whose prayse is not of men, but of God.

The sheweth what preferment the Jewes haue, and that both the Jewes and Gentyles are vnder synne, and are iustified only by the grace of God in Christ.

C. 1. 1. 1.

I. 1. 1.

What preferment then hath the Jewe? I saye vnto you what auantage hath circumcision? Surely very moche. First vnto them was committed the word of god. What then though some of them dyd not blyue? Shall they vncircumcise make the promise of God without effect? God forbid. Let God be true, & all men lyars, as it is written: I thou mightest be iustified in thy saying, and thou mightest overcome when thou art iudged.

If our vncircumcisednes make the rightnesse of God more excellent: what shall we saye? Is God vncircumcised, whiche taketh vengeance? I speake after the manner of men. God forbid. For how then shall god iudge the worlde? Yf the veritie of God appeare more excellent thowhe my lyfe vnto his prayse, why am I benioynt iudged as a synner? and saye not rather (as men euill speake of vs, and as some aspye that we say) let vs do euill, that good maye come thereof: whose damnacion is iuste.

What say we then? Are we better then they? No, in no wise: for we haue alreadye pured how that bothe Jewes and Gentyles are all vnder synne, as it is written: there is none righteous, no not one: there is none that understandeth, there is none that seeketh after God, they are all gone out of the waye, they are all vnprofitable: there is none that dothe good, no not one. Their throte is an open sepulchre, with their tonges they haue disceyued: the poison of aspes is vnder their lippes. Whose mouthes are full of cursynge and bitterness. Their feete are swifte to shed blood. Destruction and wretchednes are in their wayes. And the way of peace they haue not knowne. There is no feare of God before theyr eyes.

We knowe that what so euer the lawe sayeth, he sayeth it to them which are vnder the lawe. That all mouthes may be stopp'd, and all the worlde be subdu'd to God, because that by the dedes of the lawe shall no flesh be iustified in the sight of God. For by the lawe cometh the knowledge of synne.

Nowe the rightnesse that cometh of God, is declared without the fulfyllinge of the lawe, haunge by the faith of the lawe, and of the Prophetes. The rightnesse no doubte whiche is good before God, cometh by the faith, of Iesu Christ, vnto all and vpon all that blyue.

There is no difference: for all haue synned, and lacke the gloire of God: but are iustified freely by his grace, throughe the redemption that is in Christ Iesu, to whome God hath made a scale of mercie, thowhe sayth in his blood, to shewe the rightnesse whiche before him is of valour, in that he forgiveth the synnes that are past, whiche God dyd suffer to shewe at this tyme the rightnesse that is allowed of hym, that he myghte be counted iust, and a iustifier of him which blyueth on Iesu. &

Where is then thy reioysynge? It is excluded. By what lawe? by the lawe of works? Naye, but by the lawe of faith.

Therefore we holde that a man is iustified by

by faith without the dedes of the lawe. Is he the God of the Jewes onely? Is he not also the God of the Gentyles? Yes of the Gentyles also: for it is God onely, whiche shall iustifie circumcision of faith, and vncircumcision thowhe sayth. Do we then destroye the lawe thowhe sayth? God forbid. But we rather establishe the lawe.

The declareth by the example of Abraham, that faith iustifieth, & not the lawe nor the workes thereof.

C. 1. 1. 1.

I. 1. 1.

What shall we say then that Abraham our father as perteynynge to the flesh, dyd synde? Yf Abraham were iustified by dedes, then hath he whereto reioyce, but not before God. For what sayth the scripture? Abraham belieued God, and it was counted vnto him for righteousness. To him that worketh is the rewarde not reckened of fauour, but of duty. To him that worketh not, but blyueth on him that iustifieth the vngodly, his faith is counted for righteousness. Euen as Dauid describeth the blessednesse of the man, vnto whome God ascribeth righteousness without dedes. Blessed are they, whose vncircumcisednes are forgiven, and whose synnes are couered. Blessed is that man to whome the Loyde imputeth not synne.

Came this blessednes then vpon the circumcised, or vpon the vncircumcised? We saye verily how that faith was reckened to Abraham for righteousness. Now was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receyued the signe of circumcision as a scale of the righteousness whiche is by faith, whiche sayth he had yet before vncircumcised: that he shold be the father of all them that blyue, though they be not circumcised, that righteousness myght be imputed to them also: and that he might be the father of the circumcised, not because they are circumcised onely, but because they walke also in the steppes of y faith that was in our father Abraham, before the tyme of circumcision.

For the promise that he shold be the heyre of the worlde, was not giuen to Abraham, or to his seed thowhe the lawe: but thowhe the righteousness of faith. For yf they whiche are of the lawe, be heres, then is faith but bayne, and the promise of none effecte, because the lawe causeth wrath: for where no lawe is, there is no transgression. Therefore by faith is the inheritance giuen, that it myght come of fauour, and the promise myght be sure to all the seed. Not to them onely whiche are of the lawe, but also to them which are of the faith of Abraham, whiche is the father of vs all. As it is written: I haue made the a father to many nations, euen before God whom thou hast blyued whiche quickeneth the dead, and calleth those thynges whiche be not, as though they were.

Which Abraham contrary to hope, bilieued in hope, that he shold be the father of many nations, according to that which was spoken:

So shall thy seed be. And he saynted not in the faith, nor yet considered his owne body whiche was now dead, euen when he was almost an hundred yere olde: ne yet that Sara was past chylde bearinge. He trusted not at the promise of God thowhe vncircumcised, but was made strong in the faith, and gaue honour to God, full certified, that what he had promised, that he was hable to make good. And therefore was it reckened to him for righteousness.

It is not written for him only, that it was reckened to hym for righteousness, but also for vs, to whom it shall be counted for righteousness, so that we blyue on hym that rayled by Iesus our Loyde from death: whiche was giuen for our synnes, and rose agayne for to iustifie vs.

The power of faith, hope & loue: and how truth rayned frome Adam vnto Christ, by whom onely we haue forgiveness of synnes.

C. 1. 1. 1.

V. 1. 1.

Because therefore we are iustified by faith, we are at peace with God thowhe our Loyde Iesu Christ, by whom we haue a waye in thowhe sayth, vnto his grace, whereto we stande & reioyce in hope of the prayse that shall be giuen of God: whether to we so onely: but also we reioyce in tribulation. Knowynge that tribulation byngeth patience, patience experience, experience bringeth hope. And hope maketh not ashamed, for the loue of God is shed abroad in our hartes by the holy ghoost, whiche is giuen vnto vs.

For when we were yet weperke according to the tyme: Christ dyed for vs whiche were vngodly, yet scarce wyl any man dye for a righteous man. Peraventure for a good man durst a man dye. But God setteth out his loue that he hath to vs, for almoste as whyle we were yet synners, Christ dyed for vs. More moze then now (being iustified in his blood) shall we be saved from wrath thowhe him.

For yf when we were enemies, we were reconcyled to God by the dede of his sonne: moche moze sayng we are reconcyled, we shall be preserued by his lyfe. Not onely so, but we also ioye in God by our Loyde Iesu Christ, by whome we haue receyued the attonement.

Wherfore as by one man synne entred in to the worlde, and dethe by synne. And so dethe twente ouer all men, in so moche that all men synned. For euen vnto y tyme of the lawe was synne in the worlde, but synne was not regarded as long as there was no lawe: neuertheless dethe reigned from Adam to Moses, euen ouer the also that synned not, with like transgression as dyd Adam: whiche is the figure of him that is to come.

But the gyfte is not lyke as the synne. For yf thowhe the syn of one, many be dead: moche more plenteous vpon many was the grace of God and gyfte by grace, whiche grace was giuen by one man Iesu Christ.

And the gyfte is not ouer one synne, as dethe came thowhe one synne of one that synned, for damnacion came of one synne vnto condemnation: but the gyfte came to iustifie frome many synnes.

I. 1. 1.

I. 1. 1.

my synnes. For by the synne of one, we are reprobated by the meane of one: moche more shall they which receiue abundance of grace and of the gyfte of ryghteousnes, reigne in life by the meane of one (that is to saye) Iesus Christe.

Likewise then as by the synne of one, condemnation came on all men: euen so by the iustifying of one cometh the righteousness that bringeth life vpon all men. For as by one mans disobedience many became synners: so by the obedience of one, shall many be made righteous. But the lawe in the meane tyme entered in, that synne should increase. Wherefore where abundance of synne was, there was moche plenteousnes of grace: to the intent that as synne had reigned vnto death, euen so myght grace reigne thowome ryghteousnes vnto eternall lyfe, by the helpe of Iesu Christe.

For as moche as we be deliuered thowome Christe from synne, we muste fashion our selues to lyue as the seruantes of God, and not after our owne lustes. The vniuersall rewarde of ryghteousnes and synne.

CAP. VI.

VI.

What shall we saye then? Shall we continue in synne, that there maye be abundance of grace? God forbid. How shall we that are dead as touchyng synne, lyue any longer therein? Remember ye not that all we which are baptised in the name of Iesu Christe, are baptised to dye with hym? We are buried with hym by baptysme for to dye, that lyke wyse as Christe was raiſed vp from death by the glory of the father, euen so we also shoulde walke in a newe lyfe. For if we be graſte in death lyke vnto hym: euen so must we be in the resurrection. This we muste remember, that oure olde man is crucified with hym also, that the body of synne myght utterly be destroyed, that henceforth we shoulde not be seruantes of synne. For he that is dead, is iustified from synne.

to dye vnto synne is, not to obey the lawe and concupiscences of synne.

Wherefore if we be dead with Christe, we beleue that we shal liue with hym: remembering that Christe, beinge ones raiſed from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concerning synne, ones. And as touchyng that he lyueth, he lyueth vnto God. Likewise ymagyn ye also, that ye are dead concerning synne, but are alijue vnto God thowome Iesu Christe our Loyde. Let not synne reigne therfore in your mortal bodies, that ye shoulde therevnto obey in the lustes of it. Neither giue ye your members as instruments of vnrigh- teousnes vnto synne, but giue your selues vnto God, as they that are alijue from death. And giue your members as instruments of ryghteousnes vnto God. Let not sinne haue power ouer you: for ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, because we are not vnder the lawe, but vnder grace? God forbid. Remember ye not that to whome so ever ye commit your selues as seruantes to obey, his seruantes ye are to whome ye o-

bey: whether it be of synne vnto death, or of obedience vnto righteousness? God be thanked, that where as ye were the seruantes of synne, ye haue now obeyed with heart vnto the forme of doctrine wherunto ye were deliuered. Ye are then made free from synne, and are become seruantes of ryghteousnes.

I speke after mans fashion, because of the infirmities of your fleshe. For as ye haue giuen your members, seruantes to vniuersalnes and to wickednes, runninge out of one wickednes in to another: euen so now giue your members seruantes vnto righteousness, that ye may be sanctified. For when ye were the seruantes of synne, ye were not vnder ryghteousnes. What fruite hadde ye then, in the thynges wherof ye are now ashamed? For the ende of them is death. But now beinge deliuered from synne, and made the seruantes of God: ye haue your fruite to be sanctified, and the ende euertlastyng lyfe, for the rewarde of synne is death: but eternall lyfe is the gyfte of God, thowome Iesu Christe our Loyde.

Christe hath deliuered vs from the lawe and death. He sheweth what the fleshe and outward man is, and calleth it the lawe of the members.

CAP. VII.

VII.

Remember ye not brethren (I speake to them that knowe the lawe) howe that the lawe hath power ouer a man as long as it endureth? For the woman, which is subiect to an husbande, is bounde by the lawe to the man as long as he lyueth. If the man be dead, she is loosed from the power of the man. So then, if whyle the man lyueth the couple her selfe with an other man, she shall be counted wedlocke breaker. But if the man be dead she is free from the lawe, so that she is no wedlocke breaker, though she couple herselfe with an other man.

Euen so ye my brethren, are freed concerning the lawe by the body of Christe, that ye shoulde be coupled to an other (I meane to him that is ryſen agayne from death) that we shoulde bringe forth fruite vnto God. For when we were in the fleshe, the lustes of synne which were dyed by the lawe, reigned in our members, to bring forth fruite vnto death. But now are we deliuered from the lawe, and freed from that wherunto we were in bondage, that we shoulde serue in netwyes of synne, and not in oldnes of the letter.

What shall we saye then? Is the lawe synne? God forbid, but I knowe not what synne ment, but by the law. For I had not knowne what lust had ment, onlesse the law had said, thou shalt not lust. But synne takinge an occasion by the commaundment wrought in me all manner of concupiscence. For without the law, synne was dead. I lyued without lawe. But when the commaundment came, synne reuiued, and I was dead. And the very same commaundment which was ordeyned vnto lyfe, was founde to be with me an occasion of death. For synne took occasion by the meane of the commaundment, and so deceyued me, & by the same slewe me.

me. Wherefore the lawe is holy, and the commaundment holy, iust, and good.

Was that then which in good made death vnto me? God forbid. Naye, synne was death vnto me, that it myght appeare howe that synne by that which is good, hadde wrought death in me: to the intent that synne through the commaundment, myght be out of measure synfull. For we knowe that the lawe is spiritual, but I am carnal, sold vnder synne, because I wore not what I do. For what I wolde, that do I not: but what I hate, that do I. Yet I do not that which I wolde not, I graunt to the law that it is good. So then now, it is not I that doo it, but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thyng. For, to wyll, is present with me: but to performe that which is good, I fynde not. For I do not that good thyng which I wolde, but that euill do I, which I wolde not. So if I do, that I wolde not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euill is at hande. For I desyre in the lawe of God, concernyng the inward man. But I see an other lawe in my members, rebellinge agaynst the lawe of my mynde, and subduyng me vnto the law of synne, which is in my members. O wretched man that I am, who shall deliuer me from this body of death? I thanke god thowome Iesu Christe our Loyde. So then the selfe same I in my mynde serue the lawe of God, and in my fleshe the lawe of synne.

The lawe of the sperte geueth lyfe. The sperte of God maketh vs Goddes chyldren and heires with Christe. The abundance loue of God can not be separated.

CAP. VIII.

VIII.

There is then no damnacion to them which are in Christe Iesu, which walke not after the fleshe, but after the sperte. For the lawe of the sperte that bringeth lyfe thowome Iesu Christe, hath enfranchised me from the law of synne and death. For what the lawe coulde not doo, in as moche as it was weake because of the fleshe: that performed god, & sent his sonne in the likenes of synfull fleshe, and by synne damned synne in the fleshe, that the righteousness which is requyred of the law might be fulfilled in vs, which walke not after the fleshe, but after the sperte.

For they that are fleschly, are fleschly mynded. But they that are godly, are godly mynded. For to be carnally mynded, is death. But to be spiritually mynded is lyfe and peace. Because that fleschly mynde is enemie agaynst God, for it is not obedient to the lawe of god neither can be. Now, they that are in the fleshe can not please God.

But ye are not giuen to the fleshe, but to the sperte: so be the sperte of God dwell in you. If there be any man that hath not the sperte of Christe, the same is none of his. If Christe be in you, the bodye is dead because of synne, but the sperte is lyfe for ryghteousnes.

lake. Wherefore if the sperte of hym that raiſed vp Iesu from death, dwell in you: euen he that raiſed vp Christe from death, shal quicken your mortal bodies, because that his sperte dwelleth in you.

Therefore brethren we are nowe detectors, not to the fleshe, to liue after the fleshe. For if ye lyue after the fleshe, ye muste dye. But if ye mortifye the debes of the bodye, by the helpe of the sperte ye shal lyue. For as many as are led by the sperte of God, are the sonnes of God. For ye haue not receyued the sperte of bondage to feare any more, but ye haue receyued the sperte of adoption, whereby we crye Abba father. The same sperte certifieth our sperte, that we are the sonnes of god. If we be sonnes, we are also heires, the heires I meane of God, and heires together with Christe, if so be we suffer together, that we may be glorified together.

For I suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the seruent desyre of the creature, abydeeth in hope when the sonnes of God shal appere, because the creature is subdued to vanitie not wyllingly: but for his will which subdueth it in hope. For the very creature shal be deliuered from the bondage of corruption in to the glorious libertie of the sonnes of God. For we knowe that euery creature groweth with vs also, and trauaileth in payne, euen vnto this tyme.

Not it onely, but euen we also which haue the fruite frutes of the sperte, mourne in oure selues, waitinge for the adoption, the dyspensation of our bodies. For for we are saued by hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? But if we hope for that we see not, then to we with patience abyde for it.

Likewise the sperte also helpeth oure infirmities: for we knowe not what to desyre as we ought, but the sperte maketh intercession for vs with groanings, which can not be expressed with tonge. And he that searcheth the heires, knoweth what is the meaning of the sperte: for he maketh intercession for the sayntes accordyng to the picture of God.

For we knowe that all thynges worke for vs best vnto them that loue god, which also are called of purpose. For those which he knewe before, he also ordeyned before that they shoulde be a like fashioned vnto the shap of his sonne, that he myght be the fruite begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which he called, them also he iustified, which he iustified them he also glorified.

What shall we then saye to these thynges? If God be on our syde: who can be agaynst vs? Whiche spared not his owne sonne, but gaue hym for vs all: howe shall he not with hym giue vs all thynges also? Who shall laye any thyng to the charge of Gods chosen? it is god that iustifieth: who then shall condemne? it is Christe which is dead, yea rather which is ryſen agayne, which is also on the ryghte hande.

hande of God, and maketh intercession for vs.

Who shall separat vs from the loue of God? Shall tribulation? Shall angur? Shall persecution? Shall hunger? Shall nakednes? Shall perrell, shall the sword? As it is written: for thy sake are we killed all daye longe, and are counted as sheepe appointed to be slayne. Nevertheless, in all these thynges we overcome strongly thow we his helpe that loued vs. For I am sure, that neyther deeth, neither life, neither angells, nor rule, ne power, neither thinges present, ne thyngs to come, neither height, neither lowth, neither any other creature shall be able to parte vs from the loue of God, whiche is in Christ Iesu our Lorde. **R**

Paul complayneth vpon the harde hertes of the Jewes that wolde not receyue Christe, and howe the Jewes then are chosen in the scripture.

C A P I. IX.

I Saye the truthe in Christe, and lye not, in that wherof my conscience beareth me witness in the holy ghoost that I haue great heynynes, and continuall sorrowe in my herte. For I haue wylled my selfe to be cursed frome Christ, for my brethren and my kynsmen persecutinge to the death, whiche are the Israelites. To whom perteyneth the adoption, and glory, and the covenantes, and the law that was gauen, and the seruice of God, and the promyses: whose also are the fathers, and of whome (as concerning the flesh) Christe came, whiche is God ouer all, blessed for euer. Amen.

I speke not of these thynges as though the wordes of God had take none effect. For they are not all Israelites whiche come of Israel: neyther are they all chyldren, because they are the seed of Abraham. But in Isaac shall thy seed be called: that is, they which are the chyldren of the flesh, are not the chyldren of God. But the chyldren of promise are counted thy seed. For this is a worde of promise: * as haue this tyme I will come, and Sara shall haue a sonne.

Whether was it so with her onely, but also when Rebecca was in childe by one, I meane by our father Isaac, the chyldren were borne, when they had neither one good ne bad: that the purpose of God, which is by election, might stande: it was sayd vnto her, not by the reason of workes, but by grace of the caller: the elder shall serue the yonger. As it is written: Jacob he loued, but Esau he hated. What shall we saye then? Is there any vnepghousnes to God. No, not so. For he sayth to Moses: I will shewe mercy, to whome I shewe mercy: and I will haue compassion on whome I haue compassion. So lieth it not then in a mans wyl or chusing, but in the mercy of God. For the scripture sayth vnto Pharaon, euen for this same purpose haue I created the, to shewe my power on the, and that my name might be declared thowout all the worlde. So hath he mercy on whom he will, and whom he will, he maketh harde herted.

Thou wilt saye then vnto me: why then

blameth he vs yet? For who can resist his wyl? But O man, what arte thou which disputest with God? Shall the worke say to the worke man: why haste thou made me on this fashion? Hath not the potter power ouer the clay, euen of the same lombe to make one vessel vnto honoure, and an other vnto dishonoure? That if God wyllynge to shew his wrath, and to make his power knowne, suffered with longe patience the vessels of wrath ordeyned to damnacion, that he myght declare the riches of his gloire on the vessels of mercy, whiche he had prepared vnto gloire: that is to saye, vs whiche he called, not of the Jewes onely, but also of the gentyls. As he sayth in Osee: I will call them my people whiche were not my people: and her beloued whiche was not beloued. And it shall come to passe in the place where it was sayd vnto the, ye are not my people: that there shall be called the chyldren of the Ispynge God.

But I saye ceryth for Israel, though the nombre of the chyldren of Israel be as the sande of the see, yet shall but a remnaunte be saued. We synneth the worde verely, and maketh it worde in eyghtwysnes. For a worde worde wyl God make on earth. And as I saye sayde before: onles the Lord of Saboth had lefte vs seede, we had bene made as Sodoma and hadde bene lykened to Gomora.

What shall we saye then? We say the gentyls whiche folowed not eyghtwysnes haue ouertaken eyghtwysnes: I meane the eyghtwysnes whiche cometh of fawch. But Israel whiche folowed the lawe of eyghtwysnes, coulde not attayne vnto the lawe of eyghtwysnes. And wherfore? Because they soughte it not by fawch: but as it were by the workes of the lawe. For they haue stumbled at the stumblinge stone. As it is written: Beholde I put in Ston a stumblinge stone, and a roche whiche shall make men fall. And none that beleue on him, shall be ashamed.

The vnepghousnes of the Jewes. Two maner of eyghtwysnes.

C A P I. X.

Bethen, my hertes desyre and prayer to God for Israel, is, that they myght be saued. For I beare the crosse they haue a feruent mynde towards God, but not accordinge to knowledge. For being ignorant of the eyghtwysnes whiche is allowed before God, and goinge aboute to stablish the thowne eyghtwysnes they are not obedient vnto the eyghtwysnes whiche is of value before God. For Christe is the ende of the lawe, to iustifie all that beleue.

Moses describeth the eyghtwysnes whiche cometh of the lawe, that the man whiche doth the thynges of the lawe, shall lyue therr. But the rightwysnes whiche cometh of fawch. But the rightwysnes whiche cometh of fawch, speaketh on this wyse: Say not in thine herte, who shall ascende in to heauen (that is no) thynge els then to sette Christe downe? Or ther who shall descende in to the depe? (that is no) thynge els but to ferche vnto Christe frome deathe. But what sayth the scripture? The

worde is myghte the, euen in the mouth and in thynne herte.

This worde is the worde of faith whiche we praye. For if thou wilt knowe leg with thy mouth that Iesus is the Lorde, and shalt beleue with thynne herte, that God rayled him vnto deathe thou shalt be safe. For if thou belest of the herte iustly, and to knowe leg with the mouth, maketh a man safe. For the scripture sayth: Who so euer beleueth on him shall not be ashamed.

There is no difference betwene the Jewes and the Gentyls. For one is Lorde ouer all, whiche is the same vnto all that call on him. For who so euer shall call on the name of the Lorde, shall be safe. But how shall they call on hym, on whome they beleue not? how shall they beleue on hym, of whom they haue not herd? how shall they heare without a preacher? And how shall they praye * except they be sent? As it is written: * Howe beautifull are the feet of them, whiche bringe glad tydings of peace, and bringe glad tydings of good thynges. But they haue not all obeyed the Gospell. For I saye: * Lorde who shall beleue our saynges? So then faith cometh by hearinge, and hearinge, by the worde of God. But I aske: haue they not herd? * No doubt, their sounde wente oute into all landes: and their wordes into the endes of the worlde.

But I demaunde / whether Israel dyd knowe or not? First Moses sayth: * I will prouoke you to enuy, by them that are no people, and by a folys nation I will anger you. I say after that, is bolde, and sayth: * I am founde of them that sought me not, and haue appered to them, that asked not after me. And against Israel he sayth: * All daye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh against me.

All the Jewes are not cast awaye, therefore Paul warneth the Gentyls that be called, not to be hyph minded nor to despise the Jewes, for the iudgements of God are depe and secrete.

C A P I. XI.

I Saye then: Hath God cast awaye his people? God forbid. For euen I am an Israelite, of the seed of Abraham, & of the tribe of Beniamin. God hath not cast awaye his people whiche he knewe before. Either wote ye not what the scripture sayth by the mouth of Elias, how he maketh intercessiō to God against Israel, sayenge? * Lorde they haue killed thy Prophets, & bygged downe thynne altars: and I am left onely, and they seeke my lyfe. But what sayth the aunswere of God to hym agayne? I haue reserved vnto me seuen thousande men, whiche haue not bowed the knee to Baal. Euen so at this tyme is there a remnaunte left thowout the electiō of grace. If it be of * grace, then is it not of workes. For then were grace no more grace. If it be of workes, then is it no more grace. For then were deseruyng no lenger deseruyng. What

then? Israel hath not obtayned & he sought? No but yet the election hath obtayned it. The remnaunt are blynded, accordinge as it is written: * God hath gauen the the spere of blyndnes: eyes that they shoulde not see, and eares that they shoulde not heare, euen vnto this daye. * And Dauid sayth: Let their table be made a snare to take them with all, and an occasion to faule, and a rewarde vnto them. Let their eyes be blynded that they se not: and euen bowe downe their backs.

I saye then: haue they therfore stumbled, that they shoulde but faule onely? God forbid: but thowout their faule is saluation happened vnto the gentyls, to prouoke the wrath. Wherfore of the faule of them, be the riches of the worlde: and the mynyspringe of them the riches of the gentyls: how much more shoulde it be so, if they all beleued. I speake to you Gentyls, in as moche as I am the Apostle of the Gentyls, I will magnifie myne office, that I might prouoke them which are my felowe, and myght saue some of them. For if the castinge awaye of them, be the reconcilinge of the worlde: what shall the recoveringe of them be, but lyfe agayne from deeth? For if the begynnynge be holy, & hole hepe is holy. And if the rote be holy, the braches are holy also.

Though some of the braches be broken of, and thou bringe a wilde olyue tree, arte graffed in amonge them, and made partaker of the roote and farnesse of the olyue tree, bolde not thy selfe against the braches. For if thou dost thy selfe, remember that thou bearest not the roote, but the roote the. Thou wilt saye then: the braches are broken of, that I might be graffed in. Thou sayest well: because of vnbelefe they are broken of, & thou standest stedfast in faith. Be not of an haile mynde, but feare the God spared not the naturall braches, least haply he also spare not the.

Beholde the kyndnesse and ergoousnes of God: on them whiche sell, ergoousnes: but towards the, kyndnes: if thou continue in his kyndnesse. Or elles thou shalt be broken of, and they if they abyde not still in vnbelefe, shall be graffed in agayne. For God is of power to graffe them in agayne. For if thou wast cut out of a naturall wilde olyue tree, & wast graffed contrary to nature in a true olyue tree: how moche more shall the naturall braches be graffed in their owne olyue tree agayne.

I wolde not that this mysterie shoulde be hyd frome you my brethren, lest ye shoulde be wylle in your owne conceytes, for as moche as blyndnes is partly happened in Israel, epi the fulnes of the Gentyls be come in: and so all Israel shall be saued. As it is written: * There shall come out of Syon be that with beluer, and shall turne awaye the vngodlynesse of Jacob. And this is my promise vnto them, when I shall take awaye their synnes. As concerning the Gospell they are enemies for your sakes: but as touching the election they are loued for the fathers sakes.

For

Gal. vi.
Rom. xi.
Actus. xxi.
* Ps. lxxviii.

1

1

1

Gal. ii.

For the gyftes & callinge of God are fuche that it can not repent him of them: for as ye in tyme past haue not beleued God, yet haue now obtained mercy throughte their vnbellefe: euen so now haue they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercy. God hath wrapped all nacjons in vnbellefe, that he might haue mercy on all.

O the depthes of the riches and wylsome, and knowledge of God: howe vnsearchable are his iudgements, and his wayes vntraceable? For who hath knowen the mynde of the Lord? Or who was his counsellour? either who hath giuen vnto him strength, that he might be recompensed agayne? For of him, and throught him, and for him are all thynges. To him be glory for euer Amen.

The sweete conuersation, loue, and workes of fuche as beleue in Christ.

CAP. I. XII.

I* Beseeche you therefore brethren, by the mercies of God, that ye make your bodies a quicke sacrifice, holy acceptable to God: your reasonable sacrifice, and do not fashion your selues vnto this worlde: but be ye transformed, by the renoung of your wythes, & ye maye see what is the good, the acceptable and perfect will of God. For I saie (throught the grace giuen vnto me) to euery man amonge you, that no man esteeme of him selfe more then becommeth him to esteeme, but that he directly iudge of him selfe, accordyng as God hath parted to euery man the measure of faith.

As we haue many members in one body, & all members haue not one office: so we beinge many, are one body in Christ, and euery man amonge our selues, one an others members. & Sprynge that we haue dyuers gyftes accordyng to the grace that is giuen vs: yf anye man haue the gyft of prophesie, let him haue it that it be agerunge vnto the faith. Let him that hath an office, waite on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, giue attendaunce to his exhortation. Yf any man gyue, let him do it with singleness. Let him that ruleth, do it with diligence. Yf any man be mercie, let him do it with cheyfullnesse. Let loue be vnfeigned. Hate that is euill, and cleaue vnto that is good. Be kynde one to an other with brotherly loue. In geiourge & honour, prouoke one an other. Let not that busynesse which ye haue in hande be tedious to you. Be seruente in the sperte. Applye your selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessite of the holy, and be ready to harbour. Blesse them whiche persecute you: blesse but curse not. Be mercie with them that are mercie. Wepe with them that wepe. Be of lyke affection one to an other. Be not hygh mynded but make your selues egall, to the hym of the lowlye Christ. & Be not wyse in your owne opinions. Accompenie to no man euill for:

Tras. b. Ephes. iii. a. c. Petri. v. b. c. Graue. w. i. teth & honour is taken here for relief, succour, or help. For so are we also bounde, to hono. our parents.

until. Shoude afozehande thynges honeste in the sight of all men. Yf it be possible, howe be it, of your parte haue pear with all men. Seruyl beloued auenge not your selues, but gyue place to wyathe. For it is written: * Vengeance is myne, I will acquyte, saythe the Lord.

Therefore if thine enemye hunger, fede him: yf he thirst, giue him drinke. For in so doinge thou shalt heape * coles of fyre on his head. Be not overcome of euill: but overcome euill with good. &

The obedience of men vnto theyr rulers. Rome fullyfith the lawe. It is nowe tyme to folowe the workes of darkness.

CAP. I. XIII.

Let euery soule submit him selfe vnto the auctoritie of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Who so euer therfore resisteth power, resisteth the ordeynance of God. And they that resist, shall receiue to the selfe damnation. For rulers are not to be feared for good workes, but for euill. Wilt thou be without feare of the power? Do well then: and so shalt thou be payed of the same. For he is the minister of God, for thy welthe. But yf thou do euill, then feare: for he beareth not a sword for nought, but is the minister of God, to take vengeance on them that do euill. Wherefore ye must needs obey not for feare of vengeance onely: but also because of conscience. And euen for this cause paye ye tribute. For they are Gods ministers, seruinge for the same purpose.

Owe to euery man therefore his dutie: tribute to whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honoure pertaineth.

Owe nothyng to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundmentes * Thou shalt not commit aduoutry: * Thou shalt not kyll: * Thou shalt not steale: * Thou shalt not beare false wytnes: * Thou shalt not desire: & so forth (yf there be any other commaundmentes) they are all comprehended in this sayenge: * Loue thyne neighbour as thy selfe. Loue beareth not his neighbour. Therefore is loue the fulfillinge of the lawe. &

* This also we knowe, I meane the season, how that it is tyme, that we shuld nowe awake out of slepe. For now is our saluacion nearer then when we beleued. The nyght is passed / and the daye is come nigh. Let vs therefore cast awaye the dedes of darkness, & let vs put on, the armour of lyght. Let vs walke honestly as it were in the daye lyght: not in carnyng and dyntynge: neyther in chandour and wantonnes, neyther in strife and enuyng: but put ye on the Lord Iesus Christ. & And make not prouysyon for the flesh, to fulfill the lustes of it.

The

The weake oughte not to be despised. No man shuld offende anothers conscience. Agayne, for outwarde thynges shuld no man condemne an other.

CAP. I. XIII.

Im that is weake in the faith, receiue vnto you, not in disputinge and troublinge his conscience. One beleueth & he maye eate all thyng. An other whiche is weake, eateth heares. Let not him that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receyued him. What art thou that iudgest an other mans seruant? Whether he stande or faile, that pertaineth vnto his master: yea, he shall stande. For God is hable to make him stande.

This man putteth difference betwene daye and daye. An other man counteth all dayes a lyke. Se that no man waite in his owne meanynge. Be that obserueth one daye more then an other, with it for the Lordes pleasure. And he that obserueth not one daye more then another, with it to please the Lord also. He that eateth, doeth it to please the Lord, for he giveth God thanks. And he that eateth not, eateth not, to please the Lord withall, and giveth God thanks. For none of vs lyueth his owne seruante: neyther with any of vs dyeth his owne seruante. Yf we lyue, we lyue to be at the Lordes will. And yf we dye, we dye at the Lordes will. Whether we lyue therefore or dye, we are the Lordes. For Christ therfore dyed and rose agayne, and reueryed that he myghte be Lord, bothe of dead and quicke.

But why dost thou then iuge thy brother? Other why dost thou despise thy brother? We shalbe all brought before the iudgement seate of Christ. For it is written: * As truly as I lyue, saythe the Lord, all knees shall bowe to me, and all tongues shall giue knowledge to God. So shall euery one of vs giue accomptes of him selfe / to God. Let vs not therefore iudge one an other any more.

But iudge this rather, that no man put a stumblinge blocke or an occasion, to fall in his brothers waye. For I knowe and am full certeyned in the Lord Iesu, that there is no thyng comen of it selfe: but vnto him that iudgeth it to be comen: so him it is comen. Yf thy brother be grieved with thy meat, now walke thou not charitably. Destroye not him with thy meat, for whome Christ dyed. Cause not pour & treasure to be euill spoken of. For the kyngdome of God is not meate & drynke: but rightwysnesse, peax, and loye in the holy gho. For who so euer in these thynges serueth Christ, pleased well God, and is commended of men.

Let vs folowe: the thynges which make for peax, and thynges wherewith one maye edifye an other. Destroye not the worke of God for a lytle meates sake. All thynges are pure: but it is euill for that man, whiche eateth with hurte of his conscience. It is good neyther to eate fleshe, neyther to drynke wyne, neyther any thyng, wherby thy brother stumbleth, ei-

ther falleth, or is made weake. Haste thou faith? haue it with thy self before God. Yf yf is he that condemneth not him self in that thyng whiche he alloweth. For he that maketh conscience, is damned yf he eate: because he doth it not of faith. Now, what so euer is not of faith, is synne.

The infirmite and feaplines of the weake oughte to be borne with all loue and kyndnes, after the example of Christ.

CAP. I. XV.

Whiche are stronge, ought to beare & feapline of them whiche are weake, and not to stonde in our owne conceytes. Let euery man please his neyghboure vnto his welch and edifyng. Christ pleased not him selfe: but as it is written. * The rebukes of them which rebuked the, sel on me. * What so euer thynges are written afoze tyme, are written for our lerninge, that we throught patience and comfote of the scripture, mighte haue hope.

The God of patience and consolatiō, giue vnto euery one of you, that ye be lyke mynded one towarde an other after the exemple of Christ Iesu: that ye all agerunge together, make with one mouth prayse God the father of our Lord Iesu. Wherefore receiue ye one an other as Christ receiued vs, to the prayse of God. But this I say that Iesus Christ was a minister of the circumcision for the trouthe of God, to conferme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy, as it is writ: * For this cause I will prayse the amonge the Gentyles, and synge in thy name. And agayne he sayth: reioyce ye gentyles with his people. And agayne: Prayse the Lord all ye gentyles, and laude him all nacjons. And in an other place Esaye sayth: * There shall be the rote of Jesse, and he that shall rylse to raygne ouer the gentyles: in him shall the gentyles truste. The God of hope fill you with all loye and peax in belouinge: that ye maye be ryche in hope, throught the power of the holy gho. &

I my selfe am full certeyned of you my brethren, that ye your selues are full of goodnes and fylled with al knowledge, and are hable to exhorte one an other. Nevertheless, brethren, I haue somewhat boldly written vnto you, as one that putteth you in remembrance, throught the grace that is giuen me of God: that I shuld be the minister of Iesu Christ amonge the gentyles, and shuld minister the glad tydings of God, that the gentyles myght be an acceptable offeringe, sanctified by the holy gho. I haue therefore wherof I maye reioyce in Christ Iesu, in the thynges which pertaine to god. For I dare not speake of any of the thynges which Christ hath not wrought by me, to make the gentyles obedie with word and dede, in mighty signes & wonders, by the power of the sperte of God: so frome Jerusalem and the coles round aboute vnto Illyricum, I haue fylled all countreies with the glad tydings of Christ.

So

To waga/nk conscience. is danable. And all that is not of faith is synne.

He is stronge that can beare another mans weakenes. Psal. lxxv. b.

Psal. xlv. b. u. Reg. xlv. b. Psal. vi. a.

* Esaye. xli. c.

E So haue I enforced my self to preache the Gospel, not where Christ was named, least I shoulde haue buyt on an other mans foundation: but as it is written: * To whom he was not spoken of, they shall see: and they shall beleeue. For this cause I haue bene oft let, to come vnto you: but now for as moche as I haue no more to do in these countreies, and also haue bene desirous many yeares to come vnto you, when I shal take my iourney into Spayne, I wil come to you. I trust to see you in my iourney, and to be brought on my way thitherward by you, after that I haue somewhat reposed in you.

F Nowe goo I vnto Jerusalem, and minister vnto the sayntes. For it hath pleased theyn of Macedonia and Achaia to make a certayne distribution vpon the poore & sayntes whiche are at Jerusalem. It hath pleased them brecly, and their betters are they. For of the gentyles be made partetakers of their spirituall thinges, their ducty is to minister vnto them in carnall thinges. When I haue performed this, and haue brought them this scure sealed, I wil come backe agayn by you into Spayne. And I am sure whe I come, that I shal come with abundance of the blessinge of the Gospel of Christ. I beseeche you brethren for our Lord Iesu Christs sake, and for the loue of the sperte, that ye helpe me in my busynesse w your prayers to God for me, that I maye be deliuered from them whiche beleue not, in Ierusalem, and that this my scrupce, whiche I haue to Jerusalem, maye be accepted of the sayntes, that I maye come vnto you with ioye, by the will of God, and maye with you be refreshed. The God of peace be with you: Amen.

C Chapter of salutations. He warneth them to beware of mens doctrine, and commendeth vnto the certayne godly men, that were louers and brethren in the trouthe.

C A P I. XVI.

I commend vnto you Phoebe our sister (whiche is a minister of the congregation of Achaia) that ye receiue her in the house, as it becometh sayntes, and that ye assiste her in what so euer busynesse, we needeth of pouer ayde. For she hath suckered many, and myne owne selfe. Greete Prisca and Aquila my helpees in Christ Iesu, which haue for my lyfe layde downe their owne neckes. Vnto which not I onely giue thanks, but also the congregation of the Gentyles. Likewise grete the congregation that is in their house. Salute my welbeloued Epeneus, which is the first frute amonge theyn of Achaia. Greete Mary which beloued moche labour on vs. Salute Andronicus & Junia my cosyns, whiche were prynces with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Amplias my beloued in the house. Salute Urban our helper in Christ, and Stachis my beloued. Salute Appelles approved in Christ. Salute them whiche are of Aristobolus household. Salute De-

rodion my kynsmen. Greete them of the household of Narcissus, which are in the house. Salute Tryphena and Tryphosa, which women dyd labour in the house. Salute the beloued Persis, whiche laboured moche in the house. Salute Rufus chosen in the house, & his mother & myne. Greete Ananias, Philegon, Nerman, Jacobus, Hermen, and the brethren which are with them. Salute Philologus and Julia, Nereus and his sister, & Olympa, and all the sayntes whiche are with them. Salute one another with an holy kisse. The congregacions of Christ salute you.

I beseeche you brethren, marke them which cause diuision, and geue occasions of euill, contrary to the doctrine which ye haue leered, and auoyde theyn. For they that are such, serue not the Lord Iesu Christ: but their owne bellies, and with sweete preachings & flatteringe wordes, deceiue the betters of the innocences. For your obedience extendeth all me. I am glad iudely of you. But yet I wold haue you wyse vnto that which is good, and to be innocent as concernyng euill. The God of peace treade Satan vnder your feete wherely. The grace of our Lord Iesu Christ, be with you.

Timotheus my worke felowe, and Lucius and Jason, and Sopater my kynsmen, salute you, I Tertius salute you, which wrote this Epistle in the house. Gaius myne hoste, and the hoste of all the congregacions, saluteth you. Erastus the chamberlaine of the cytie saluteth you. And Quartus a brother saluteth you. The grace of our Lord Iesu Christ, be with you all: Amen.

To him that is of power to establish the you accordyng to my Gospel and preachyng of Iesu Christ in beteryng of the mystry whiche was kept secret sythens the world began, but now is opened by the scripture & prophesie at the commaundement of the eternall synge God, to shewe vnto obedience to the faith published among all nacyns: To the same God, which alone is wyse, be praysie thowowe Iesu Christ, for euer. Amen.

C To the Romayns.

Sent from Corinthum by Phoebe
He that was the minister vnto
the congregation at
Cenchrea.

* First frute
that is Christ
that was con-
uered to god

**The first Epistle of S. Paul
the Apostle, to the Co-
rinthians.**

C He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the deuision that was amonge them, woldyng wysdome is folowynge before God, yea there is no wysdome but in the despyled crosse of God.

C A P I. I.

Rule by vocacion an Apostle of Iesu Christ thowowe the will of God, and brother Sothenes.

Vnto the congregacion of God which is at Corinth. To them that are sanctified in Christ Iesu, sayntes by callinge, with all that call on the name of our Lord Iesu Christ in euery place both of theirs and of ours.

Grace be with you, and peace frome God our father, and frome the Lord Iesu Christ.

I thanke my God alwayes on your behalfe, for the grace of God giuen you by Iesu Christ, that in all thinges ye are made ryche by him, in all lernynge and in all knowlege, euen as the testimony of Iesu Christ was confirmed in you, so that ye are behynde in no gyfte, and wayte for the apparenyng of our Lord Iesu Christ which shal strengthen you vnto the ende, that ye maye be blamelesse in the daye of our Lord Iesu Christ. For God is faithfull, by whome ye are called vnto the felowshipp of his sonne Iesu Christ our Lord.

I beseeche you brethren, in the name of our Lord Iesu Christ, that ye al speake one thing, and that there be no dissencion amonges you: but be of one mynde together in one mynde and in one meynyng: It is shewed me (my brethren) of you, by them that are of the house of Elios that there is stryfe amonge you. I meane this that communie amonge you, one saythe: I holde of Paul: another I holde of Apollos: the thirde I holde of Cephas: the fourth I holde of Christ. Is Christ crucified? Was Paul crucified for you? Whether were ye baptised in the name of Paul? I thanke God that I baptised none of you, but Crispus and Gaius, least any shoulde saye that I had baptised in myne owne name. I baptised also the house of Stephanas. Furthermoze know I not, whe ther I baptised any man or no.

For Christ sente me not to baptise, but to preache the gospel, not with wysdome of wordes, least the crosse of Christ shoulde haue bene made of none effect. For the preachyng of the crosse, is to them that perishe, folowynge: but vnto vs whiche are saued it is the power of God. For it is written: * I will destroye the wysdome of the wyse, and will cast awaye the vnderstandyng of the prudente. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Harsh not God made the wysdome of this worlde, folowynge?

For when the worlde, thowowe wysdome

knewe not God, in the wysdome of God: it pleased God thowowe folowynge of preachyng to saue them that beleue. For the Jewes require a signe, & the Grekes like after wysdome. But we preache Christ crucified, vnto the Jewes an occasion of fallynge, & vnto the Grekes folowynge: but vnto them which are called both of the Jewes and Grekes, we preache Christ, the power of God, and the wysdome of God. For the folowynge of God, is wyse then men: and the weakenes of God is stronger then men. Withen loke on your calling, how that not many wyse men after the flesh, not many myghty, not many of hygh degree, are called: But God hath chosen the folowynge chynge of the worlde, to confounde the wyse. And God hath chosen the weak thinges of the worlde, to confounde thinges which are myghty. And byle thinges of the worlde, and chynge whiche are despyled, hath God chosen, yea and thinges of no reputation, so; to bringe to nought thinges of reputation, that no fleshe shoulde reioyce in his presence.

And vnto him pertayne ye, in Christ Iesu, which of God is made vnto vs wysdome, and also ryghtwynnes, and sanctifyng and redemptioun. That accordyng as it is written: * he which reioyseth, shoulde reioyce in the house.

C It is not eloquence and glorious painted wordes of wordly wysdome, that can edelpe and conuerste soules vnto Christ: but the playne wordes of the scripture for they make mencyn of him and his crosse.

C A P I. II.

And I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, betwynge vnto you the testimony of God. Neyther swered I my selfe, that I knewe any thinge amonge you saue Iesu Christ, euen the same that was crucified. And I was amonge you in weakenes, and in feare, and in moche tremblynge. And my wordes, and my preachyng, was not in entynge wordes of mans wysdome: but in shewing of the sperte and of power that your faith shoulde not stande in the wysdome of me but in the power of God.

That we speake of, is wysdome amonge them that are perfect: not the wysdome of this worlde, neyther of rulers of this worlde (whiche go to nought) but we speake the wysdome of God, which is in mystrye and lycith hyd, whiche God ordeyned before the worlde vnto our glory: which wysdome none of the rulers of this worlde knewe. For hadde they knowne it, they woulde not haue crucified the Lord of glory. But as it is written: * The eye hath not sene, and the eare hath not herd neyther haue entered into the hert of man, the thinges which God hath prepared for them that loue him.

But God hath opened the vnto vs, by his sperte. For the sperte searcheth all thinges, yea the botome of Gods secrets. For what man knoweth the thinges of a man: saue the sperte of a man which is within him. Euen so the

* Defect are
they that vnder-
stande the
lawe, sayth a
wyse man
and profess
thym.

Clay: p. 111.

THE I. EPISTLE

the thinges of God knoweth no man, but the
spete of God. Now, we haue not receyued
spete of the woyle: but the spete which co-
meth of God, for to knowe the thinges that
are gauen to vs of God, whiche thinges also
we speake, not in the connyng woyle of mas
wisdom, but with the connyng woyle of
the holy ghost, makynge spirituall compari-
sons of spirituall thinges. For the naturall
man perceyueyth not the thinges of the spete
of God. For they are but folysmes to him.
Nepther can he perceyue theym, because they
are spirituallly discerned. But he that is spiri-
tuall, discusseth all thinges: yet he him selfe
is iudged of no man. For who knoweth the
mynde of the Loyde, eyther who shal informe
hym? But we vnderstand the mynde of Loyde.

Paul rebuketh the sectes and authoys thereof.
Layste the foundation of his church. No man
oughte to reioyce in men, but in God.

CAP. I. III.

And I coulde not speake vnto you by
thyng, as vnto spirituall: but as vnto
carnall, euen as it were vnto babes in
Christ. I gaue you myke to drinke, and not
meate. For ye then were not stronge, no ney-
ther yet are. For ye are yet carnalle. For as
longe as there is amonge you, enuyng, strife
and diffencion: are ye not carnall, and walke
after the maner of men? As long as one saith
I holde of Paul: and another, I am of Apo-
llo, are ye not carnall? What is Paul? What
thinge is Apollos? Onely mynisters are they,
by whom ye beleued, euen as the Loyde gaue
euery man grace. I haue planted, Apollos wa-
tered: but God gaue the encrease. So then,
nepther is he that planteth any thinge, ney-
ther he that watereth, but God that gaue the
encrease. He that planteth / and he that wa-
tereth, are nepther better then other. Euerye
man yet shal receyue his rewarde, according
to his laboure. We are Gods labourers / ye
are Gods husbandry, ye are Gods buylding.
Accordinge to the grace of God, gauen vnto
me, as a woyle buylder haue I layde the founda-
tion. And an other buylder thereon. But let
euery man take hede how he buyldeth vpon.
For other foundation can no man laye, then
that which is layde, which is Iesus Christ.
If any man buylde on this foundation, gold,
siluer, precious stones: tymbre, haye or stobie:
euery mans woyle shal appeare. For the day
shall declare it, and it shal be shewed in fyre.
And the fyre shall reue euerye mannes woyle
what it is. If any mans woyle that he hath
buyld vpon abyde, he shal receyue a rewarde.
If any mans woyle burne, he shal suffer losse,
but he shal be safe him selfe: neuerthelesse yet
as it were thorow fyre.

Are ye not ware that ye are the temple
of God, and that the spete of God dwelleth
in you? If any man despoile the temple of God
him selfe shall God destroye. For the temple of
God is holie, whiche temple ye are. Let no
man deceyue him selfe. If any man seme woyle
amonges you, let him be a sole in this woyle,

that he maye be woyle. For the wisdom of
this woyle is folysmes with God. For it
is written: * he compasseth the wyse in their
craftynesse. And agayne: * God knoweth the
thoughtes of the wyse that they be vayne.
Therefore let no man reioyce in men. For all
thinges are yours, whether it be Paul, eyther
Apollos, eyther Cephas: Whether it be the
woyle, eyther lyfe, eyther deathe, whether
they be present thinges or thinges to come: al
are yours: and ye are Christs, and Christ is
Gods.

The preachers are but ministers. Iudgement be-
longeth only vnto God.

CAP. I. III.

Let men in this woyle esteeme vs, not as
the ministers of Christ, and disposers of
the secretes of God. Furthermore it is
requyred of the disposers that they be founde
faithfull. With me is it but a very smal thing
that I shuld be iudged of you, eyther of (mas
dare) No I iudge not myne owne selfe. I knowe
nought by my selfe: yet am I not thereby us-
shied. It is the Loyde that iudgeth me. There-
fore iudge nothinge before the tyme, till the
Loyde come, which will lighten thinges that
are hid in darkenesse, and open the counsels
of the hartes. And then shall euery man haue
praple of god.

These thinges (brethren) I haue described
in myne owne person and Apollos, for poure
sakes, that ye myght lerne by vs, that no ma-
thinke of him selfe beyonde that which is a-
bout written: that one swelle not agaynst an
other, for any mas cause. For who preferreth
the? What haste thou, that thou hast not re-
ceyued? If thou haue receyued, why reioycest
thou, as though thou haddest not receyued
it? Now ye are full: now ye are made ryche:
ye ragne as kynges without vs: and I wold
to god ye byd enigne, that we mighte ragne
with you.

We thinke that god hath set forth vs;
whiche are Apollos, for the lowel of all, as
it were men appointed to deathe. For we are a
gaspnge stoeke vnto the woyle, and to the
Aungels, and to men. We are soles for Chri-
stes sake, and ye are woyle thorow Christ. We
are weake, and ye are stronge. Ye are hono-
rable, & we are despised. Euen vnto this daye
we hunger and thirst, and are naked, and are
boasted with fylles, & haue no certayn dwel-
lynge place, and labour, workynge with our
owne handes. We are reueiled, and yet we
blessed. We are persecuted, and suffer it. We
are euill spoken of, and we praye. We are
made as it were the fylthynes of the woyle,
the ofscowynge of al thinges, euen vnto this
tyme.

I wyte not these thynges to shame you:
but as my beloued sonnes I warne you. For
though ye haue ten thousand instructors in
Christ: yet haue ye not many fathers. In
Christ Iesu, I haue begotten you thorow the
gospell. Wherefore I desire you to folow me.

TO THE CORTHYANS. LXVII.

For this cause haue I sent vnto you Timothe
whiche is my dere sonne and faithfull in the
Loyde, who shal put you in remembraunce of
my wayes whiche I haue in Christ, euen as I
teache euery where in al congregacions. Some
swel as though I woulde come no more at you.
But I wyll come to you shortly, if God wyll:
and wyll knowe, not the woyle of them whi-
che swel, but the power: for the kyngdome of
God is not in woyle, but in power. What
wyl ye? Shal I come vnto you with a rod, or
els in loue, and in the spete of meeknesse?

After what maner? Paul curseth the man, that
had committed fornicacion with his mother in lawe.

CAP. I. V.

There goeth a comen saying that there
is fornicacion amonge you, and such for-
nicacion, as is not ones named amonge
the Gentiles: that one shold haue his fathers
wyfe. And ye swel, and haue not rather sor-
rowed, that he which haue done this dede might
be put forth of your company. For I verily as
absent in body, euen so present in spete, haue
determined alrede (as though I were present)
of him that hath done this dede, in the name
of our Loyde Iesu Christ, when ye are gathered
together, and my spete, with the power of the
Loyde Iesus Christ, to deliuer hym vnto
Sathan, for the destruction of the fleshe, that
the spete maye be saued in the daye of the
Loyde Iesu.

Your reioysynge is not good: knowe ye not
that a spete leuen, soweth the vole soupe of
dowe. * Pourge ye therefore the olde leuen
that ye maye be newe dowe, as ye are swete
breed. For Christ our Easterlambe is offered up
for vs. Therefore let vs kepe holy daye, not in
olde leuen, neither with the leuen of malice
and wyckednes: but with the swete breed of
puresnes and trouthe.

I wrote vnto you in an Epistle, & ye shold
not accompany w fornicatours. And I ment not
at all of the fornicatours of this woyle, either
of the courtous, or of extorsioners, either of the
ydolaters: for then muste ye nedes haue gone
out of the woyle. But now I write vnto you
that ye company not together, if any is cal-
led a brother, be a fornicatour, or courtous, or
a woyle of images, eyther a rapier, ey-
ther a dronkerd, or an extorsioner: with him
that is suche, se ye eat not. For what haue I to
do, to iudge them which are without? Do ye
not iudge them that are within? Them that
are without, God shal iudge. Put a way from
you that euill person.

He rebuketh them for goynge to lawe together
before the he pthen, and reppoueth vnderstande.

CAP. I. VI.

How dare one of you, haurnge busynes
with an other go to lawe vnder the iur-
hed, and not rather vnder the sayntes?
Do ye not knowe that the sayntes shal iudge

the woyle? If the woyle shal be iudged by
you: are ye vntowthe to iudge small thynges:
knowe ye not that we shal iudge the aungels?
How moche more may we iudge thinges that
petteyne to the lyfe? If ye haue iudgements
of woylely matres, take them which are despi-
sed in the congregacion, & make them iudges.
This I saye to your shame. Is there no woyle
man amonge you? What, not one at all, that
can iudge betwene brother & brother, but one
brother goeth to lawe with an other: and that
vnder the vnderstanders?

Now therefore there is bitterly a faute a-
monge you, because ye go to lawe one with an
other. Why rather suffer ye not wronge? Why
rather suffer ye not poure selues to be robbed
nape, ye poure selues do wronge, and rob: and
that the bycthen. Do ye not remembre that
the vnyrguous shal not inheryte the kyng-
dome of God? Be not disceyued. For neither
fornicatours, neither woyle of images
neither woylemongers, neither tenderlynges
neither abusers of them selues with the male-
kynde, neither theues, neither courtous, ney-
ther dronkerdes, neither cursed speakers, nei-
ther pylers, shal inheryte the kyngdome of
God. And such were ye verily: but ye are was-
shed: ye are sanctified: ye are iustified by the
name of the Loyde Iesu, and by the spete
of our God.

All thynges are lawfull vnto me: but all
thinges are not proficiable. I may do all thin-
ges, but I wyl be brought vnder no mans po-
wer. Meates are ordeined for the bely, and the
bely for meates: but God shal destroye both
it & the. Let not the body be applied vnto for-
nicacion, but vnto the Loyde, and the Loyde vnto
the body. God hath raysted by the Loyde,
and shall rayse vs up by his power. * Either
remembre ye not, that your bodies are the mem-
bres of Christ? Shall I now take the membris
of Christ? and make the membris of an har-
lot? God forbid. Do ye not vnderstande,
that he which coupleth him selfe with an har-
lot, is become one body? For two (saythe he)
shall be one fleshe. But he that is ioyned vn-
to the Loyde, is one spete.

Ye fornicacion. Al synnes that a man doth,
are without the bodye. But he that is a forni-
catour, synneth agaynst his owne bodye. E-
ther knowe ye not that your bodies are the te-
ple of the holy ghost, whiche is in you, whom
ye haue of God, and howe ye are not poure
owne? For ye are deely boughte. Therefore
glorifie ye God in your bodies, and in your
spites, for they are Gods.

Of marriage, virginitie and wyddowhede.

CAP. I. VII.

A concerning the thinges wherof ye
wrote vnto me: it is good for a ma not
to touche a woman. Neuerthelesse to
auoyde fornicacion, lette euery man haue his
wyfe, and let euery woman haue her husband.
Lette the man geue vnto the wyfe due bent-
uolence. As the wyfe also the wyfe vnto the
man. The wyfe hath not power ouer her owne
bodye

body: but the husbande. And lyke wyse the husbande hath not power ouer his owne bodye, but the wyfe. Withdrowe not your selues one from an other, onlesse it be with consent for a tyme, to geue your selues to fasting and prayer. And afterwards come agayne to the same thyng, lest Sathan tempte you for your incontinencie.

B This I saye of sauoure, and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath his proper gyfte of God, one after this maner, an other after that. I saye vnto the vnmarrid me and wydowes: it is good for them if they abyde euen as I do. But if they can not abyde, let them marry. For it is better to marry then to burne.

G Vnto the married commaunde not I, but the Lord: that the wyfe separte not her selfe fro the man. If she separte her selfe, let her remayne vnmarrid, or be reconciled vnto her husbande agayne. And let not the husbande put away his wyfe from him.

A As the remnant speke I, a not the Lord. If any brother haue a wyfe that beleueeth not, if she be content to dwell with him, let him not put her away. And the woman which hath to her husbande an infidell, if he be content to dwell with her, let her not put him away. For the vnbelyuynge husbande is sanctified by the wyfe, and the vnbelyuynge wyfe is sanctified by the husbande. Or elles were your children vncient, but now are they pure. But if the vnbelyuynge departe, let him departe. A brother or a sister is not in subiection to such. God hath called vs in pear. For how knowest thou (o woman) whether thou shalt saue that man or no? Either how knowest thou (o man) whether thou shalt saue that woman or no? but euen as God hath distributed to euery man.

D As the Lord hath called euery person, so let him walke: and so ordeyn I in all congregacions. If any man be called being circumcised let him adde nothyng thereto. If any be called vncircumcised, let him not be circumcised. Circumcision is nothyng: vncircumcision is nothyng, but the keepinge of the commaundementes of God is all together.

G Let euery man abyde in the same state wherin he was called. Are thou called a seruant? care not for it. Neuerthelesse if thou mayst be free, vse it rather. For he that is called in the Lord beinge a seruant, is the Lordes freeman. Lyke wyse he that is called beinge free, is Christes seruant. Ye are derely bought, be not mens seruantes. Brethren, let euery man wherin he is called, therein abyde to God? As concerninge virgyns, I haue no commaundement of the Lord, yet geue I counsell, as one that hath obserued mercie of the Lord, to be faithful. I suppose that it is good for the present necessite. For it is good for a ma to be. Let thou bounde vnto a wyfe? seke not to be losed. Are thou losed from a wyfe? seke not a wyfe. But if thou take a wyfe, thou synnest not. Lyke wyse if a virgyn marrie, she synneth not. Neuerthelesse, such shall haue trouble in

ther: firste, but I sauoure you.

This I saye I brethren, the tyme is shorte. It remaineth that they which haue wyues, be as though they had none: and they that wyfe be as though they were not: and they that reioyce, be as though they reioysed not: and they that wepe, be as though they possessed not: and they that vse this worlde, be as though they vied it not. For the fashion of this worlde goeth awaye. I wolde haue you without care. The single man careth for the thynges of the Lord, howe he may please the Lord. But he that hath married, careth for the thynges of the worlde, howe he may please his wyfe. There is difference betwene a virgyn and a wyfe. The single woman careth for the thynges of the Lord, that she may be pure bothe in body, and also in spyrte. But she that is married, careth for thynges of the worlde, howe she may please her husbande. This speke I for your pite, not to entagle you in a snare but for that which is honest and comly vnto you, and that ye maye quietly cleue vnto the Lord without separtion.

S If any man thynke it vncowly for his virgyn, if she passe the tyme of marriage, and if so nede requyre, let him do what he lyfeth, he synneth not: let them be coupled in marriage. Neuerthelesse he that purporeth surely in his herte, to haue none nede: but hath power ouer his owne wyll: and hath so dected in his herte, that he wyll kepe his virgyn, doth wel. So then he that iopneth his virgyn in marriage, dothe well. But he that iopneth not his virgyn in marriage, doth better. The wyfe is bounde to the lawe, as longe as her husband lyueth. If her husband slepe, she is at libertie to marrie with whome she wyll, onely in the Lord, but she is happier if she so abyde in my iudgement. And I thynke deely that I haue the spyrte of God.

C He rebuketh them that vse theyr libertie to the schaunder of othere, and sheweth how men ought to behaue them towarde suche as be weak.

C API. VIII.

To speake of thynges dedicate vnto gods, we are sure that we al haue knowledge. Knowledge maketh a man well, but loue edifieth. If any man thynke that he knoweth any thyng, he knoweth nothyng yet as he ought to know. But if any man loue god, the same is knowen of him.

S To speke of meat dedicate vnto gods, we are sure there is none ydol in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heuen, or in earth (as there be gods des manre, and Lordes manre) yet vnto vs is there but one God, which is the father, of whom are all thynges, a we in him: and one Lord Iesus Christe, by whom are all thynges, and we by him. But euery man hath not knowledge, for some suppose that there is an ydole till this houre, and eate as a thyng offered vnto the ydole, and so theyr consciences beynge

beynge yet weake, are defyled. **E**ate meketh vs not acceptable to God. Neither if we eate are we the better, neyther if we eate not are we the worse.

But take heed that your libertie cause not the weake to fall. For if some man se the, which hath knowledge yet at meat in the ydols temple, shall not the conscience of him which is weake, be boldened to eate those thynges which are offered to the ydole? And so thow thy knowledge, shall the weake brother perishe for whom Christe dyed. When ye synne so agaynst the brethren, and wounde theyr wyse consciences, ye synne agaynst Christe. Wherefore if meat hurte my brother, I wyll eate no fleshe while the worlde standeth, because I wyll not hurte my brother.

C Nowe forbeareth the thynges that the maye do by the lawe. He exhorteth them to rume forth in court that they haue begun.

C API. IX.

A Am I not an Apostle? am I not free? haue I not sene Iesus Christe our lord? Are ye not my worke in the Lord? If I be not an Apostle vnto othere, yet am I vnto you. For the scale of myne apostleshippe are ye in the Lord. Myne answer to them that alke me, is this. Haue we not power to eate and to drynke? Either haue we not power to lide aboute a lytill to wyse, as well as other apostles, and as the brethren of the Lord? Cephas? Either onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne cosse? Who planteth a vineyard, and eateth not of the frute? Who sedeth a flocke, and eateth not of the wyll?

Saye I these thynges after the maner of men? Or saye the not the lawe the same also? For it is written in the lawe of Moyses. Thow wast not mofell the mouthe of the ore that treadeth out the corne. Doth God take thought for oxen? Either saye he it not all together for our sakes? For our sakes vndoubtedly this is written that he which eareth shoulde eate in hope: and that he which thoweth in hope shoulde be partaker of this hope. If we some vnto you spiritual thynges: is it a great thing if we reape your carnall thynges? If othere be partakers of this power ouer you, wherfore are not we rather?

Neuere thelesse we haue not vied this power, but suffre all thynges, lest we shold hynder the Gospel of Christe. Do ye not vnderstande, that they which minister in the temple haue theyr syndynge of the temple? And they which wayt at the autler, are partakers with the autler. Euen so also did the Lord ordeyn, that they which preache the gospel, shoulde lyue of the gospel. But I haue vied none of these thynges.

Neyther wrote I these thynges that it shoulde be so done vnto me, for it were better for me to dye, then that any man shoulde take this reioysing from me. In that I preache the

gospel, I haue nothyng to reioyse of. For necessitie is put vnto me. Who is it vnto me if I preache not the gospel. If I do it with a good wyll, I haue reward. But if I do it agaynst my wyll, an offence is committed vnto me. What is my reward then? Clerly that when I preache the gospel, I make the gospel of Christe free, that I impute not myne auarice in the gospel.

For though I be free from all men, yet haue I made my selfe seruante vnto all men, that I myght wyne the moo. Vnto the Jewes, I became as a Jewe, to wyne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to wyne them that were vnder the lawe. To them that were without lawe, became I as though I hadde bene without lawe (when I was not without lawe, as pertaininge to God, but vnder a lawe as concerninge Christe) to wyne them that were without lawe. To the weake became I as weake, to wyne the weake. In all thynges I fastoned my selfe to all men, to saue at the least some. And this I doo for the gospels sake, that I myght haue my paste therof.

Perceyue ye not that they which runne in a course, runne all, yet but one receyuethe the reward. So runne, that ye maye obtayne. Euery man that poverly maisteres, abbasneth some all thynges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne. I therfore runne, not as at an vncertaine thyng. So fyghte I, not as one that beateth the ayre: but I tame my body, and bynne it in to subiection, lest after that I haue preached to othere, I my selfe shoulde be a cast awaye.

He seareth them with the examples of the olde testament, and exhorteth them to a goodly conuersion.

C API. X.

Brethren I wolde not ye shoulde be ignorant of this, howe oure fathers were all vnder a cloude, and all passed thowgh the see, and were all baptised vnder Moyses, in the cloude and in the see: and byd all eate of one spirituall incare, and byd all drynke of one maner of spirituall drynke. And they dranke of that spirituall rocke that folowed them, which rocke was Christe. But in many of them had God no delpte. For they were ouerthrowen in the wyldernes.

These are examples to vs, that we shoulde not luste after euill thynges, as they lusted. Neyther be ye worshippers of ymagines as were some of them accordinge as it is written: The people sate downe to eate and drynke, and rose up agayn to playe. Neyther let vs committe fornicacion, as some of them committed fornicacion, and were destroyed in one day. xxiij. shoulde. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neyther inure ye as some of them inured and were destroyed of the destroyer.

M. g. all

He that tempe
keth of loue
to his neygh
bour hath his
reward.

Exodi. xiii. b.
Exodi. xiiii. e.

Exodi. xvi. e.
Exodi. xviii. b.
Rume. xxi. a.
Rume. xxv. b.
Rume. xiii. a.

Exodi. xxi. b.
Rume. xxi. a.
Psalm. cx. b.

All these things happened unto them for examples, and were written / to put us in remembrance, on whō the endes of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of mā. But god is faithful, which shall not suffer you to be tempted above your strength: but shall in the mpddes of the temptation make a waye to escape out. **¶** Wherefore my deare beloved flee from worshippinge of ydoles.

I speake as unto them which haue discretion, iudge ye what I saye. Is not the Cup of blessing which we blesse, partakinge of the bloude of Christ? Is not the Bread which we breake, partakinge of the body of Christ? because that we (though we be many) yet are one bled and one body, in asmoche as we all are partetakers of one bled. Behold Israel which walketh carnally. Are not they which eate of the sacrifice, partetakers of the altar?

¶ What saye I then? that the ymage is any thinge? or that it which is offered to ymages is any thinge? I saye but I saye, that these things which the Gentylis offer, they offer to devils, and not to God.

¶ And I wolde not that ye shulde haue fellowship with the devils. Ye can not drinke of the Cuppe of the Lord, and of the Cuppe of druelles. Ye can not be partetakers of the Lordes table, and of the table of dyuelles.

¶ Either shall we prouoke the Lord? Or are we stronger then he? All thynges are lawfull unto me, but all thynges are not expedient.

¶ All thynges are lawfull to me, but all thynges edifye not. Lette no man seeke his owne profite: but let euery man seeke an others welthe.

¶ What so euer is solde in the market, that eate, and aske no questions for conscience sake. For the earthe is the Lordes, & all that therein is. If any of them which beleue not, byd you to a feast, & ye be disposed to go, what so euer is sette before you: eate, askeinge no question for conscience sake. But if any man saye vnto you: this is dedicate vnto ydoles, eate not of it for his sake that sheweth it, and for hurtynge of conscience. The earthe is the Lordes, and all that therein is. Conscience I saye, not thynge: but the conscience of that other. For why shulde my lyberte be iudged of an other mannes conscience. For if I take my parte with thanks: why am I cypill spoken of for that thyng wherfore I geue thanks.

¶ Whether therfore ye eate or drinke, or what so euer ye doo, do all to the prayse of God.

¶ Se ye geue none occasion of cypill, neyther to the Jewes, nor yet to the Gentylis, neyther to the congregation of God: euen as I please all men in all thynges, not sekynge myne owne profite, but the profite of many, that they might be saued.

Loue seketh
hye neygh-
bours profite

The rebuketh the for the abuse and misorde that they had aboute the Sacramente of the bodie and bloude of Christ, and byngeth them agayne to the fyllie institution.

C A P I. XI.

Be ye followers of me, as I am the follower of Christ. I praye you brethren that ye remember me in all thynges, and kepe the ordinaunces euen as I deliuered them to you. I wolde ye knewe that Christ is the head of euery man: And the man is the womans head. And God is Christs head. Euery man prayenge or prophesyinge hauing any thyng on his head, nameth his head. Euery woman that prayeth or propheseth bare headed, dishonoureth her head. For it is all one, and the same thyng, as though she were shauen. If the woman be not couered, let her also be shorn. If it be shame for a woman to be shorn or shauen, let her couer her head.

A man ought not to couer his head, forasmuche as he is the ymage and glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neyther was the man created for the womans sake: but the woman for the mans sake. For this cause ought the woman to haue power on her head, for the angels sakes. Neuerthelesse neyther is the man, withoute the woman, neyther the woman withoute the man in the Lord. For as the woman is of the man, euen so is the man by the woman: but all is of God.

¶ Judge in your selues, whether it be comly that a woman praye vnto God bare headed. Doeth not nature teache you, that it is a shame for a man, if he haue longe heere: and a prayse to a woman, if she haue longe heere? For her heere is gauen her to couer her with. If there be any man amonges you, that listeth to argue, let him knowe that we haue no suche custome, neyther the congregations of God.

¶ This I warne you of, & comende not that ye come together: not after a better maner, but after a worse. First of all whē ye come together in the congregation, I heare there is dissencion amonges you: & I partly beleue it. For there muste be sedes amonge you, & they which are perfect amonge you, might be known. When ye come together, a man can not eate the Lordes supper. For euery man begynneth afoze to eate his own supper. And one is hongry, & an other is dronken. Haue ye not houses to eate & to drinke in? Or els despyse ye the congregation of God, & shame them? haue not? What shall I saye vnto you? Shall I praye you? In this, praye I you not.

¶ That which I deliuered vnto you I receyued of the Lord. For the Lord Jesus the same nyght in which he was betrayed, toke bread: and thanked & brake, and sayde. Take ye, and eate ye: this is my body which is broken for you. This doo ye in remembrance of me. After the same maner he toke the cup, when supper was done, saying: This cup is the newe testamēt in my bloude: This do as oft as ye drinke it, in the remembrance of me.

for

¶ For as often as ye shall eate this bread, and drinke this cup, ye shall shew the Lordes deeth, tyll he come. Wherefore who so euer shall eate of this bread, or drinke of the cup withoute help, shall be guilty of the body and bloude of the Lord. Let a man therfore examen him selfe, and so let him eate of the bread, and drinke of the cup. For he that eateth or drinketh withoute help, eateth and drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause, many are weak and lyke amonges you, & many sleepe. For if we had iudged our selues, we shoulde not haue bene iudged. But when we are iudged of the Lord, we are chastened, because we shoulde not be damned with the worlde. Wherefore my brethren, when ye come toggyther to eate, tarpe one an other. If any man hunger, let him eate at home, that ye come not together vnto condemnation. Other thynges will I set in order when I come.

The discreite of the gyftes of the holy ghoſt, gyuen to the confort and edyfyng of one another, as the members of a mans body eue one an other.

C A P I. XII.

In spirituall thynges (brethren) I wolde not haue you ignorant. Ye know that I were Gentylis, and went your wayes vnto wynde ydoles, euen as ye were ledde. Wherefore I declare vnto you, that no man speakinge in the spirite of God, despych Iesus. Also no man can saye that Iesus is the Lord: but the holy ghoſt. There are dyuersities of gyftes, & yet but one spete. And there are differences of admyrstrations, and yet but one Lord. And there are dyuers maners of operations, and yet but one God, which worketh all thynges that are wrought, in all creatures. The gyftes of the spete are gyuen to euery man, to profite the congregation. To one is gyuen the word of the spete, the utteraunce of wylsome. To an other is gyue the utteraunce of knowledge, by the same spete. To an other faith, by the same spete. To an other the gyftes of healinge, by the same spete. To an other power to do myracles. To an other prophete. To an other iudgement of spetes. To an other dyuces tongues. To an other the interpretation of tongues. And these all worketh the selfe same spete, deuynge to euery man severall gyftes, euen as he will.

¶ For as the body is one, and hath many members, and all the members of one body though they be many, yet are but one body: so is Christ. For in one spete are we all baptysed to make one body, whether we be Jewes or gentylis, whether we be boude or free, and haue all drinke of one spete. For the body is not one member, but many. If the foote saye: I am not the hand, therefore I am not of the body: is he therfore not of the body? And if the ear saye, I am not the eye: therfore I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? If all were hearinge: where

were the smelling? But now hath God disposed the members euery one of them in the body, at his owne pleasure. If they were all one member: where were the body? Now are there many members, yet but one body. And the eye can not say vnto the hande, I haue no neede of the: nor the heed also to the feete, I haue no neede of you. Yea rather those members of the body, which seeme to be most feble, are most necessary. And vpon those members of the body, which we repute least honest, put we most honeste. And our vngoodly partes, haue most beautye. For our honest members neede it not. But God hath so disposed the body, and hath gauen mooste honour to that parte which lacked, least there shulde be any dyspe in the body: but that the members shulde indifferently care one for an other. And if one member suffer, all suffer with him: if one member be hadde in honour, all members be glad also.

Ye are the body of Christ, and members one of an other. And God hath also ordeyned in the congregation, firste the Apostles, secondly Prophets, thirdly Teachers, then them that do myracles: after that, the gyftes of healinge, helpers, gouernours, discreite of tongues.

Are all Apostles? Are all Prophets? Are all Teachers? Are all doers of myracles? Haue all gyftes of healinge? Do all speake with tongues? Do all interpret? Couet the best gyftes. And yet shew I vnto you a moze excellent waye.

The nature and condycons of charite of loue.

C A P I. XIII.

I though I spake with the tongues of men and angels, and yet had no charite, I were euen a soundinge brasse: or as a tinkynge Tymball. And though I coulde prophete, and vnderstande all secretes & all knowledge: yea, if I had all faith, so I coulde moue mountaynes out of their places, and yet had no loue, I were nothinge. And though I bestowed all my goodes to fede the poore, and though I gaue my body euen that I burned, and yet had no loue, it profiteth me nothinge.

Loue suffereth longe, is courteous. Loue enueryeth not. Loue both not browardely, swellyth not, beareth not dishonour, seeketh not her owne, is not prouoked to anger, thinketh not euilly, reioysyth not in wyckednesse: but reioysyth in the trouthe, sufereth all thynges, beleueth all thynges, hopeth all thynges, endureth in all thynges. Though that prophesynges faile, other tongues shall cease, or knowledge vanyshe awaye, yet loue sallety neuer awaye.

For our knowledge is vnperfecte and oure prophesyng is vnperfecte. But when that which is perfect, is come, then that which is vnperfect, shall be destroyed. When I was a chyld, I spake as a chyld. I vnderstode as a chyld, I thought as a chyld.

12.15. But

But as soon as I was a man, I put away this diffidence. Now we see in a glass, even in a darke speaking: but then shall we see face to face. Now I knowe imperfectly: but then shall I knowe, euen as I am knowne. Now abydeth faith, hope, and loue, euen these three: but the chiefe of these is loue. &

C Paule sheweth that the gifte of prophesye, interpreting or preaching, excelleth the gyfte of tongues and howe they bothe ought to be vied.

CAP. XIII.

A About for loue and couet spirituall graces: and chiefly for to prophesye. For he that speaketh with tongues, speaketh not vnto men, but vnto God. For no man heareth him. How be it in the spierte he speaketh in secretes. But he that propheseth, speaketh vnto men, to edificatione, to exhortation, & to comfort. He that speaketh with tongues, profiteth him selfe: he that propheseth, edifieth the congregacion. I wolde ye all spake with tongues: but rather that ye prophesied. For greater is he that propheseth, then he that speaketh with tongues, unless he expounde it also: that the congregacion maye haue edificatione. Now brethren, if I come vnto you speaking with tongues: What shall I profite you, except I speake to you, ether by reuelacion, or knowledge, or prophesyinge, or doctrine.

Whoeouer whē thinges without lyfe: geue
sounde: whether it be a pype or an harpe: or
les they make a distinctiō in the sounde: how
shall it be knownen what is pyped or harped?
And also yf the trompe geue an vnerrayne
hope, who shall prepare hym selfe to batell?
Euen so lykewyse when ye speake with ton-
gues, excepte ye speake wordes, that haue
signyfication, howe shall it be vnderstande
what is spoken? For ye shall but speake in
the ayre.

E Many kyndes of voyces are in the world, and none of them are without signification. Yf I knowe not what the voyce meaneth, I shall be vnto him that speaketh, an alien, and he that speaketh shall be an alien vnto me. Euen so ye (for almoche as ye couet spirituall graces) seeke that ye may haue plentie vnto the edificatione of the congregation.

Wherefore let him that speaketh with
tongues, praye that he maye interprete also. Yi
I praye with tongues, my spirite prayeth: but
my mynde is without frute. What is it then?
I will praye with the spirite, and will praye
with the mynde also. I will singe with the
spirite, and will singe with the mynde also.

For els when thou blest with the spete,
how shal he that occupieth the rowme of the
vulnered, sape Amen, at thy gruyunge of than-
kes, se the he vnderstandeth not what thou
sayst. Thou verely greeueth thankes well, but
the other is not edified. I thanke my God, I
sprake with tongues, moze then ye all. Yet
had I leuer in the congregaciō, to sprake true
wozds with my mynde to the informacion of
other, rather then ten thousand wozds with

the tongue.

W;erþ;en, be not chylþ;en in wytþe, but in malice, be chylþ;en, and in wytþe be perfect. In the lawe it is wytten, * with other tongues, and with other leppes, wyl I ſpeake vnto this people, and yet not ſo, wyl they not heare me, ſapeth the Lorde. Wherefore, tongues are for a ſygne, not to them that beleue: but to them that beleue not. Contrarywyſe, prophelyng ſerueþ not for them that beleue not: but for them which beleue.

¶ If therfore when all the congregation is come together, and all speake with tongues, there come in they that are vnlearned, or they which beleue not: will they not saye that ye are out of your wittes? But yf all prophesy, and there come in one that beleueth not, or one vnlearned, he is rebuked of al men, and is iudged of euery man: and so are the secrettes of his hert opench, and so falleth he downe on his face, and worshippeth God, and sayeth þat God is with you in tyme.

Howe is it then brethren? When ye come together, euerie man hath his song, hath his warine, hath his tongue, hath his reuelaciō, hath his interpretation. Let all things be done vnto edifyinge. If any man speake with tongues, let it be two attonce, or at the most thre attonce, and that by coule, and let an o- ther interpret it. But if there be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe and to God.

Let the prophetes speake two attonce, or
thre attonce, and let the other iudge. Yf any
reuelacion be made to an other that directh by
let the first kepe spience. For ye maie all pro-
phesye one by one, that all maie lerne, and
all maie haue comforte. For the spirit of
prophetes, are in the power of the prophetes.
For God is not cauſer of streſſe: but of
peace, as he is in all other congregacions of
ſanctes.

Let your tongues kepe silence in the congregations. For it is not permitted vnto them to speake: but let them be vnder obedience, as sayeth the lorde. If they woulde learne any thing, let them aske their husbands at home. For it is a shame for women to speake in the congregation. Spryng the worde of God from you? Either came it vnto you onely? If any man thynke hym selfe a prophet, either spiritual: let him vnderstand, what things I wille vnto you. For they are the commandementes of the Lorde. But if any man be ignorant, let him be ignorant. Wherefore (brethren) couet to prophesye, and forbeyd not to speake with tongues. Let all thynges be done honestly and in order.

■ The resurrection of the dead:

CAPL. XV.

Bethen as touchinge the gospel whiche I preached vnto you, whiche ye haue also accepted, and in which ye continue, by which also ye are saued: I to you to vnderstand, after what manner I preached vnto you, if ye kepe it, onles ye haue belued in bayne.

For first of all I deliuered vnto you s^t which
I receiued, how that Christ dyed for our syn-
nes, agreeing to the scriptures: & that he was
buried, & that he arose agayne the thyrde day
accordinge to the scriptures, and that he was
sene of Cephas, then of the xij. After that he
was sene of mo then v. C. & thren attonce, of
whiche many remayne vnto this day, and ma-
ny are fallen a slepe. After that appeared he to
James, then to all the apostles.

Last of al he was sene of me, as of one that
 was boyme out of due tyme. For I am the les
 of all the apostles, whiche am not worthy to
 be called an apostle, bicause I persecuted the con
 gregation of god. But by the grace of god I
 am that I am. And his grace whiche is in me,
 was not in vaine: I but I laboured moze abū
 dantly then they all / yet not I, but the grace
 of god which is with me. Whether it were I
 or they, so we preache, and so haue ye blyued.

tion. **†** If *Chryſt* be preached that he roſe from the dead: how ſay ſome that are amonges you, that there is no reſurrection of the dead? If there be no reſpyngne agayne of the dead, then is **C** *Chryſt* not riſen. If *Chryſt* be not riſen, then is our preachinge bayne, and your faith is alſo in bayne. Yea, and we are founde falſe wiſneſſes of God. For we haue teſtified of God, how that he raiſed vp *Chryſt*, whom he raiſed not vp, if it be ſo that the dead riſe not agayne. For if the dead riſe not agayne, then is *Chryſt* not riſen agayne. If it be ſo that *Chryſt* roſe not, then is your faith in bayne, and yet are ye in your ſynnies. And thereto they which are fallen a ſleepe in *Chryſt*, are perſhedy. If in this iſte onely we blyſſe on *Chryſt*, then are we of all men the moſt miſerable.

But now is Christ risen from the dead, and
is become the first frutes of them that slepe.
For by a man came deathe, and by a man came
the resurrection of the dead. For as by Adam
all dye: euen so by Christ, shall all be made a-
liue, & every man in his owne order. & The
first is Christ, then they that are Christs, at
his coming. Then commeth the ende, when
he hath deliuered by the kingdome to God
the father, when he hath put downe all rule,
authoritie and power. For he must reigne tyl
he haue put all his enemies vnder his fete.

The last enemy that shal be destroyed, is death.
* For he hath put all thynges vnder his feet.
But when he sayth, all thynges are put vnder
him, it is manifest that he is excepted, whiche
did put all thynges vnder him. When al thynges
are subdued vnto him, then shall the sonne
also him self be subiect vnto him that put thynges
vnder him, that God may be in al thynges.
Either els what do they whiche are baptised
ouer the deede, yf the deede ryle not at all? Why
are they then baptised ouer the deede? Ye, and
why stande we in scoperde euery houre? Wy
our ecclipsynge, whiche I haue in Christ Iesu
our Loyde, I dye dayly. That I haue fought
with beestes at Ephesus, after the maner of
men, what auantaungeth it me, yf the deede ryle
not agayne? Let vs eate and drynke, to morrow
we shal dye. Be not deceyued: euyl spea-
kynges corrupte good maners. Awake trulye

out of slepe, & syn not. For some haue not the knowlege of god. I speke this to your rebuke.

But some men will saye: howe arysē the seed? with what bodyes come they in? Thou saiest, that which thou sowest is not quickened excepte it dye. And what sowest thou? Thou sowest not that bodie that shall be: but bare corne. I meane either of wheate, or of some other) and God giveth it a bodie at his pleasure, to every seed a severall bodie.

† All fleshe is not one maner of fleshe, but there is one maner fleshe of men, an other maner fleshe of beestes, an other maner fleshe of fyshes, and an other of byrdes. There are heu-
 uenly bodyes, and ther are erthly bodyes. But the gloze of the heuenly is one, and the gloze of the erthly is an other. There is one in an-
 other gloze of the sonne, and an other gloze of the moone, and an other gloze of the sterres. For one sterre differeth from an other in gloze. So is the resurrection of the deed. It is sowen in corrupcion, and ryseth in incorrupcion. It is sowen in dishonour, and ryseth in honour. It is sowen in weykenes, and ryseth in power. It is sowen a naturall bodye, and ryseth a spiri-
 tuall bodye. There is a naturall bodye, and there is a spirituall bodye, as it is wyrtten: the first man Adam was made a tygung soule, and the last Adam was made a quickenyng spirite. Nowe be it, that is not spyt which is spiritual: but that whiche is naturall, and then that whiche is spirituall. † The fyrrst man is of the erth, erthly: the seconde man is of herte frome heuen. As is the erthly, suchy are they that are heuenly. And as we haue bozneyd the ymage of the erthly, so shall we beate the y-
 mage of the heuenly.

This sape I bierken, that fleshe & bloude
can not inherite the kyngdome of God. Ney-
ther dothe corruption inherite incorruption.
Beholde, I shewe you a mystery. We shall not
all sleepe, but we shall all be chaunged, & that
in a moment, and in the twynckling of an eye,
at the sound of the last trompe. For the tromp
shall blowe, and the deed shall eue incorrup-
tible, and we shall be chaunged. For this cor-
ruptible must put on incorruptibilitie: and this
mortal must put on immortallitie.

What this corruptible hath put on incorrupti-
bilitie, and this mortal, hath put on immor-
talite: then shal be brought to passe the saying
that is writte: death is consumed in to victorie.
Death where is thy stinge? Well where is thy
victorie? The stinge of death is synne: and the
strength of synne is the lawe. But thanks be
vnto God which the hath giuen vs victorie thro-
w our Lord Iesu Christ. Therefore (my bre-
theren) be ye stedfast & immouable, alwayes
eche in the workes of the Lord: for almoste
as ye knowe howe that your labour is not in
vayne in the Lord.

He putteth them in remembrance of the gatheringe for the poore Christen at Ierusalem, and concludeth his Epistle with the salutations of certayne louynge brethren.

CAPL. XVI.

Of the

Of the gatheringe for the sayntes as I haue ordeyned in the congregacions of Galacia, euen so do ye. Upon some son-doye let euery one of you put asyde at home a laye by what so euer he thynketh mete, that there be no gatheringes when I come. When I am come, who so euer ye shal allow by your letters, them wyl I sende to bypunge your libe-ralite vnto Ierusalem. And yf it be mete that I go, they shal go with me. I wyl come vnto you after I haue gone ouer Macedonia. For I wyl go thowto our Macedonia. With you perauenture I wyl abyde, or also kepe my winter, that ye may bypunge me on my waye wher-ether so euer I go.

I wyl not se you nowe in my passage: but I trust to abyde a while with you, if God shal suffice me. I wyl tary at Ephesus tyll winter-tide. For a great doze and frutefull is openyd vnto me: and there are many aduersaries. Yf Timothe come, se he be without feare with you. For he worketh the works of the Lord as I do. Let no man despise him, but conuey him forth in pear, that he may come vnto me. For I loke for him with the brethren.

To speake of brother Apollo, I greatly desired him to come vnto you with the brethren, but his mynde was not all to come at this tyme, howe be it he wyl come when he shal haue conuenient tyme. Wathe ye, stand fast in the fard, quite you lyke men, and be stronge.

Let all your busynes be done in charite. Brethren, ye know the house of Stephana, howe they are the first frutes of Achala, and that they haue appoynted them selues to minis-ter vnto the sayntes: I beseeche you that ye be obedient vnto such, and to al that help and labour. I am glad of the companyng of Ste-phana, Fortunatus, and Achaicus: for that whiche was lackinge on your behalfe, they haue supplied. They haue comforted my spiry-tyte and yours. Like therfore that ye knowe them that are suche.

The congregacions of Asia salute you. Aquila, and Priscilla salute you moche in the Lord, and so doth the congregacion that is in theyr house. All the brethren grete you. Grette ye one an other with an holpe kyffe. The salutation of me Paul with myne owne hande. Yf any man loue not the Lord Iesus Chyrist, pthe same be Anathema maratatha. The grace of the Lord Iesu Chyrist be with you all. My loue be with you all in Chyriste Iesu. A M E N.

The ende of the fyrst Epistle to the Corinthians.

Wrote frome Philippos, by Ste-phana, and Fortunatus, and Achaicus, and Ti-motheus.

The seconde Epistle of S. Paul the Apostle, to the Co-rinthians.

The consolation of God in trouble. The loue of Paul towards the Corinthians, and his excuse that he came not vnto them.

C A P I.

I.

Paul Apostle of Iesu Chyrist by the wyl of God, and brother Timotheus. Unto the congregacion of God, whiche is at Corinth with all the sayntes whiche are in all Achala. Grace with you, and pear frome God our father, and frome the Lord Iesu Chyrist.

Blessed be God the father of our Lord Iesu Chyrist, the father of mercy, and the God of all comforte, whiche comforteth vs in all our tribulation, in so moche that we are hable to comforte them whiche are troubled, in what so euer trouble it be, with the same comforte wherwith we oure selues are comforted of God. For as the afflictions of Chyrist are plenteous in vs, euen so is oure consolacion plenteous by Chyrist.

Whether we be troubled for your consolacion, and saluacion, whiche saluacion cometh by his power, in that ye suffer the same afflic-tions, whiche we also suffer: or whether we be comforted for your consolacion and saluacion: yet our hope is stedfast for you, in asmoche as we knowe that as ye haue your parte in afflictions, so shal ye be partakers of consola-tion.

Brethren, I wolde not haue you ignorant of our trouble, which happened vnto vs in Asia. For we were greued out of measure, pass-ing strength, so greatly, that we dyspayred eu-er of lyfe. Yea, we receyued an answer of death in oure selues, and that because we wolde not put our trust in our selues, but in God, which rascally the deed to lyfe agayne, and which de-liuered vs from so great a death, and both des-uer. On whome we trust, that yet hereafter he wyl deliuer, by the helpe of your prayer for vs, that by the meanes of many occasions, shalke may be gyuen of many on our behalfe, for the grace gyuen vnto vs.

Our reioyng is this, the testimony of our conscience, that in synclenes and godly pur-sues, and not in fleschly wysdome, but by the grace of God, we haue had our conuersacion in the world, and moost of all towards you. We wyte none other thynges vnto you, then that ye rede, and also knowe. Yea and I trust ye shal fynde vs vnto thende, euen as ye haue found vs in parte: for we are your reioyng, euen as ye are oures, in the daye of the Lord Iesus.

And in this confidence was I mynded the other tyme to haue come vnto you, yf ye myght haue hadde yet one pleasure more, and to haue passed by you in to Macedonia, and to

haue come agayne oute of Macedonia vnto you, and to haue ben led forth to Iury warde of you. When I thus wyle was mynded: byd I besyghtnes? Or thynke I carnally those thynges wherby I thynke? that with me sholde be yf ye, and naye naye. God is saythful, for our prechynge to you, was not ye and naye. For Gods sonne Iesus Chyrist whiche was preached amonge you by vs (that is to saye, by me and Syluanus and Timotheus) was not ye and naye: but in him it was ye. For all the promyses of God, in him are ye, & are in hym, Amen, vnto the laude of God thowto vs. For it is God whiche stablyshed vs and you in Chyrist, and hath anoynted vs, whiche hath also sealed vs, and hath gyuen the earnest of the spyrte in our hartes. I call God for a recorde vnto my soule, that for to saue you withall I came not any moze vnto Corinth. Not that we be lordes ouer your saythe: but helpers of your ioye. For by sayth ye stande.

He sheweth the cause of his absence and exhorteeth them to forgyue the man that was taken, and to re-ceyue him agayne with loue.

C A P I.

II.

But I determined this in my selfe, that I wolde not come agayne to you in he-urynes. For yf I make you ioye, who is it that sholde make me gladd, but the same whiche is made ioye by me? And I wrote this same epistle vnto you, lest yf I came, I wolde take heurynesse of them, of whome I oughte to reioyce. Certainly this confidence haue I in you all, that my ioye is the ioye of you all. For in greute affliction and angurthe of herte I wrote vnto you with many teares: not to make you ioye, but that ye myght per-ceyue the loue whiche I haue moost specially vnto you.

If any man hath caused sorow, the same hath not made me sorow, but in parte: lest I sholde geue you all. It is sufficient vnto the same man, that he was rebuked of many. So that nowe contraye wyle, ye oughte to for-giue him, and comforte him, lest that same per-son sholde be swallowed by with ouer moche heurynes. Wherefore I exhorte you that loue maye haue strengthe ouer him. For this cause verily byd I wyte, that I myght knowe the proue of you, whether ye sholde be obedient in al thynges. To whom ye forgyue any thing I forgyue also. For also yf I forgaue any thyng, to whom I forgaue it, for your sakes forgaue I it, in the syght of Chyrist, lest Satan sholde preuent vs. For his thoughtes are not vnknewen vnto vs.

When I was come to Troada for Chyristes gospels sake (and a greute dooze was opened vnto me of the Lord) I hadde no rest in my spyrte, because I founde not Titus my bro-ther: but toke my leaue of them, and went a-waye in to Macedonia. Thanks be vnto God, whiche alwayes gyueth vs the victorie in Chyrist, and openeth the sauer of his know-lege by vs in euery place. For we are vnto god the swete sauour of Chyrist, bothe among them

that are saued, and also amonge them whiche perishe. To the one parte are we the sauour of berthe vnto berthe. And vnto the other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thynges? For we are not as many are, whiche chop and chaunge with the word of God, but euen oute of purenes and by the power of God, and in the syght of God, so speake we in Chyrist.

He prayeth the prechynge of the Gospel aboue the prechynge of the lawe.

C A P I.

III.

We begyn to prayse oure selues agayne, Rede we as some other Epistles of re-commendacion vnto you? or letters of recommendacion from you? Ye are our Epistle wyrtten in our hartes, whiche is vnderstande, and red of all men, in that ye are knownen that ye are the Epistle of Chyrist, ministered by vs & wyrtten, not with ynke, but with the spyrte of the lypunge God, not in tables of stone, but in fleschly tables of the herte.

Suche trust haue we thowto Chyrist to Godwarde, not that we are sufficient of oure selues to thynke any thyng as it were of oure selues, but oure hablenes cometh of God, whiche hath made vs hable to minis-ter the newe testament, not of the letter, but of the spyrte. For the letter killeth, but the spyrte gyueth lyfe.

Yf the ministracion of deathe thowto the letters figured in stones was gloriouse, so that the chyldren of Israel coude not be-holde the face of Moyses for the gloire of his countenance (whiche gloire neuerthelesse is done awaye) why shal not the ministraci-on of the spyrte be moche moze glorious? For yf the mynisteryng of condemnation be glory-ous: moche moze dothe the mynistacion of ryghtousnes excede in gloire. For no doubte that whiche was there glorified, is not at all glorified in respecte of this excedynge gloire. Then yf that whiche is destroyed was glory-ous, moche moze shal that whiche remaineth be glorious.

Serenge then we haue suche truste, we vse greute boldenes, and doo not as Moyses, whiche put a vayne ouer his face, that the chyldren of Israel shoulde not se for what purpose that scrud whiche is put awaye. But theyr myndes were blynded. For vntill this daye remaineth the same couerynge vntaken awaye in the olde testament, when they rede it, whiche in Chyriste is put awaye. But euen vnto this daye when Moyses is redde, the vayne hangeth before theyr hartes. Neuerthelesse when they shal retorne to the Lord, the vayne shal be taken awaye. The Lord no doubte is a spyrte. And where the spyrte of the Lord is, there is libertie. But we all beholde the gloire of the Lord, with his face open, and are chaunged vnto the same similitude, frome gloire to gloire euen of the spyrte of the Lord.

Therefore

The same is accused of the Lordes to murye. Or as some wylle he same be exco-municate and accused to death.

Continued

Exod. 34.

A true preacher is diligent, he corrupteth not the word of God, he preacheth not him selfe, but seeketh the honour of Christe: yet thought he with the perill of his life.

CAP. III.

Therfore (saye we) haue such an office, euen as in crepe is come on vs, we saye not, but haue caste frome vs the clothes of babonrye, and walke not in craftynes, neyther corrupt we the word of God, but in open frouth, reappoynte our selues to every mans conscience in the sight of God. If our gospel be yet hid, it is hid amonge them that are lost, in whom the God of this world hath blinded the myndes of them which blyue not, lest the light of the glorious gospel of Christ which is the image of God, should shyne vnto them.

For we preach not our selues, but Christ Jesus to be the Lord, and our selues pour seruantes for Jesus sake. For it is God that commaunded the light to shyne out of darknes, whiche hath shyned in our hertes, for to glorie the light of the knowledge of the glory of God in the face of Jesus Christ.

But we haue this treasure in earthen vessels, that the excellent power of it myght appere to be of God, and not of vs. We are troubled on euery syde, yet are we not without hope. We are in periclite: but not utterly without somewhat. We are persecuted, but are not forsaken. We are cast downe, neuerthelesse we perishe not. And we alwayes beare in our bodies the byrtinge of the Lord Jesus, that the life of Jesus myght appere in our bodies.

For we whiche thus alwayes are deliuered vnto death for Jesus sake, that the life also of Jesus myght appere in our mortall fleshe. So then death worketh in vs, and life in you. **H**erenge then we haue the same spirite of saythe, accordyng as it is wyrtten: I blyue, and therefore haue I spoken. We also blyue, and therefore speake. For we knowe that he whiche rayled by the Lord Jesus, shall rayle by vs also by the meane of Jesus, and shall set vs with you. For all thynges do I for your sakes, that the plentiful grace by thankes gauen of many, may redounde to the prayse of God.

Wherfore we are not trespased, but thowge our outwarde man perishe, yet the inward man is renewed daye by daye. For our exceeding tribulation, whiche is momentary and lyght, prepareth an exceeding and an eternall weight of glory vnto vs, whyle we loke not on the thynges which are sene, but on the thynges which are not sene. For thynges which are sene, are tempozall: but thynges which are not sene, are euerylastyng.

The rewards for suffering trouble.

CAP. V.

We knowe surely yf our earthly maner of lyf wherein we nowe dwell were destroyed, that we haue a buyldyng of deydred of

God, an habitation not made with handes, but eternall in heuen. And therefore saye we, desyryng to be clothed with our mansion, which is frame geuen: so per yf we be founde clothed, and not naked. For as long as we are in this tabernacle we sigh and are grieved, for we wolde not be vncloued, but wolde be clothed vpon, that mortalite myght be swallowed by of lyfe. **W**hat hathe ordeyned vs for this thyng, is God: whiche very same hath gauen vnto vs the cruell of the spirite.

Therfore we are alway of good chere, and knowe well that as long as we are at home in the body, we are absent from God. For we walke in saythe and se not. Neuerthelesse we are of good comfort, and had leuer be absent from the body, and pcesse with the Lord. **W**herfore, whether we be at home, or frome home, we endeour our selues to please hym. For we must all appere before the iudgement seate of Christe, that every man maye receyue the workes of his body accordyng to that he hath done, whether it be good or bad.

Herenge then that we knowe, howe the Lord is to be feared, & we face saye with men. For we are known well ynough vnto God. I trust also that we are known in your consciences.

We praye not our selues agayne vnto you, but geue you an occasion to reioyse of vs, that ye maye haue somewhat agaynst them, whiche reioyse in the face, and not in the hert. For yf we be to seruent, to God are we to seruent. If we kepe measure, for your cause kepe we measure. For the loue of Christe constraineth vs, because we thus iudge, yf one be ded for all, that then are all ded: and that he dyed for all, that they whiche lyue, wolde not hence forth lyue vnto them selues, but vnto him, whiche dyed for them, and rose agayne.

Wherfore henceforth knowe we no man after the fleshe. In so moche thowge we haue knowne Christe after the fleshe, nowe henceforth knowe we hym so no moze. **T**herfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are made newe. **N**euertheles, al thynges are of God, whiche hath reconciled vs vnto him selfe by Jesus Christ, and hath gauen vnto vs the office to preach the attonement. For God was in Christe, and made agreement betwene the world and hym selfe, and imputed not theyr synnes vnto them: and hath committed to vs the preaching of the attonement. **N**owe then are we messengers in the robe of Christe, euen as though God did beseeche you thowgh vs. So praye we you in Christes steade, that ye be at one with God: for he hath made him to be synne for vs, which knewe no synne, that we by that meanes shoulde be that ryghteousnes whiche before God is allowed.

An exhortation to receyue the word of God with thankfulness and amendment of lyfe. The diligence of Paul in the Gospel, and how he warneth them to eschue the company of the heithen.

CAP. VI.

Was helpers therfore exhort you that ye receyue not the grace of God in vayne. For he sayeth: I haue bridd the in a time accepted, and in the daye of saluacion haue I succoured the. **B**eholde nowe is that daye of saluacion. **L**et vs geue no man occasion of euyl, that in our office be founde no fault, but in al thynges let vs behaue our selues as the ministers of God.

In moche patience, in afflictions, in necessities, in anguyshe, in stripes, in imprisonment, in saythe, in laboure, in watchyng, in fastyng, in purenes, in knowledge, in longe sufferynge, in hydnes, in the holy ghoste, in loue vnfayned, in the wordes of trouth, in the power of God, by the armour of ryghteousnes of the ryght hande and on the lefte, in honoure and dishonour, in euyl reappoynte and good reappoynte, as discipules and yet true, as vnknewe and yet known: as dryng, and beholde yet lyue: chastened, and not kyled: as sorrowyng, and yet alwaye merry: as poore, and yet make many ryche: as hauyng nothinge, and yet possesse all thynges.

O ye Corinthians, our mouth is open vnto you. Our herte is made large: ye are in no straites in vs, but are in a strait in your owne bowelles: I promyse you lyke reward with me, as to my chyldezen. **S**et your selues therfore at large, and beare not a straungers pike with the vnbelievers. For what fellowship hath rightousnes with vnyghtousnes? What company hath light with darknes? What concord hath Christ with Beliall? **W**hyther what parte hath he that blyueth with an infidell? **H**ow agreeth the temple of God with images? For ye are the temple of that lyuynge God, as sayde God. **W**ill dwel amonge them, and walke among them, and will be theyr God, and they shall be my people. **W**herfore come out frome the myddes of them, and seporate your selues (saythe the Lord) and touche none vnclane thyng: so will I receyue you, and will be a father vnto you, & ye shall be my sonnes and daughters sayeth the Lord almyghty.

He exhorteth them to receyue the promises of God thankfully. The Corinthians are commended for theyr obedience and loue toward Paul.

CAP. VII.

Frasmoche as we haue such promises (dearly beloved) let vs cleanse our selues from all filthynes of the fleshe and spirite, and growe vp to full holynesse in the feare of God. **U**nderstande vs, we haue hurt no man, we haue corrupted no man: we haue defrauded no man. **I** speake not this to condemn you: for I haue shewed you before, that ye are in our hertes to dye and liue with you. **I** am deere bolde ouer you, and reioyce greatly in you. **I** am filled with comforte and am exceedinge ioyous in all our tribulations, for when we were come in to Macedonia, our fleshe hadde no rest, but we were trou-

bled on euery syde. **W**ithout was fyghtyng, within was feare. **N**euerthelesse God comforteth the abiete, comforted vs at the cominge of Titus.

And not with his comminge onely, but also with the consolation wherewith he was comforted of you. For he tolde vs your desyre, your mourning, your seruent mynde towards me: so that I nowe reioyse the more. **W**herfore thowge I made you sorry with a letter, I repent not, thowge I dyd repent. For I perceyue that the same spirit made you sorry, thowge it were but for a season. **B**ut I now reioyce, not that ye were sorry, but that ye so to sorrowed that ye repented. For ye sorrowed godly, so that in nothyng ye were hurt by vs. For godly sorrow causeth repentance vnto saluacion not to be repented of: where as worldly sorrow causeth death.

Beholde what diligence this godly sorrow that ye toke hath wrought in you: yea it caused you to cleare your selues. **I**t caused indignacion, it caused feare, it caused desyre, it caused a seruent mynde, it caused punishment. For in all thynges ye haue shewed your selues that ye were cleare in that matter. **W**herfore thowge I wrote vnto you, I did it not for his cause that did hurt: nether for his cause that was hurt: but that our good mynde whiche we haue toward you in the sight of God, myght appere vnto you.

Wherfore we are comforted because ye are comforted: ye, and exceedingly the more ioyed we for the ioye that Titus hadde: because his spirit was refreshed in you all. **I** am therfore not now ashamed, thowge I boasted my selfe to him of you. For as all thynges whiche I preached vnto you are true, euen so is our boasting that I boasted my selfe to Titus withall, founde true. **A**nd now is his inward affection more aboundant toward you, when he remembreth the obedience of euery one of you: how with feare & trembling ye receyued him. **I** reioyce that I may be bolde ouer you in all thynges.

He putteth them in remembrance to helpe the poore sayntes at Jerusalem, accordyng as the Macedonians dyd.

CAP. VIII.

Do you to wyrt (brethren) of the grace of God which is gauen in the congregacions of Macedonia, how that the abundance of theyr reioysyng is, that they are tryed with moche tribulation. **A**nd thereto thowge they were exceeding poore, yet haue they gauen exceeding richely, and that in synclenes. For to theyr powers (I beate record) ye, and beyond their power, they were willing of their owne motion, and prayed vs with greute instance, that we wolde receyue their benefite, & suffre them to be partakers w other in ministering to the sayntes. **A**nd this they dyd, not as we leched for: but gaue theyr owne selues freely to the Lord, and after vnto vs by the will of God: so that we coulde not but blyse Titus to

to accomplishe the same beniuolence among you also, euen as he had begon.

Now therfore as ye are ryche in all parties in fapth, in woide, in knowlege, in all seruities, and in loue, which ye haue to vs: so se ye be plenteous in this beniuolence. This saie I not as commaundynge, but because other are so feruent, therfore proue I your charite, wher it be perfect or no. Ye knowe the liberalite of our Lorde Iesus Christ, whiche though he were ryche, yet for your sakes he became poore, that ye thowowe his pouertie myght be made ryche.

And I geue counsell here to. For this is expedient for you, which began not to do onely: but also to wyl a yere ago. Now therfore perfoyme the dede: that as there was in you a rebynesse to wyl, euen so ye maye perfoyme the dede, of that whiche ye haue. For ye there be spyt a wyllynge mynde, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mynde that other be set at ease and ye brought in to commaunce, but I there be e gaine now at this tyme, that your abundance succour they lacke, that their abundance may supply your lacke: that there maye be equalite, ageynge to that whiche is wyrtten. * We that gathered moche, had neuer I more abundance, & he that gathered lytell, had neuerthelesse. Thanks be vnto god, which put in the hert of Titus, the same good mynde to waite you. For he accepted the request, yea rather he was so well wyllynge, I of his owne accord came vnto you.

We haue sent with him that brother, whose prayse is in the gospel thowow out all the congregacions, and not so onely, but is also chof of the congregacions to be a felowe with vs in our iourney concernynge this beniuolence that is ministered by vs vnto the prayse of the Lorde, and to glorie by your prompt mynde.

For this we elchewe, that any man wolde rebuke vs in this plenteous distribution that is ministered by vs, and therfore make prouision for honest thynges, not in the sight of God onely, but also in the sight of men.

We haue sent with them a brother of ours whom we haue oft tymes proued diligent in many thynges, but now moche more diligent. The great confydence whiche I haue in you, hath caused me this to do: partly for Titus sake, whiche is my felow and helper as concernynge you, partly because of other whiche are our brethren and I messengers of the congregacions, and the glorie of Christ. Wherfore shew vnto them a proue of your loue, and of the reioysynge that we haue of you, that the congregacions may se it.

In this Chapter dothe he the same that he dyd in the Chapter goynge before, that is, moueth them to helpe the poore brethren at Jerusalem.

C A P I. I X.

Of the ministering to the sayntes, it is but superfluous for me to wyrtte vnto you: for I knowe your redynes of mynde, wherof I bolde my selfe vnto them of Macedonia,

and say that Achata, was prepared a yere ago, and your seruentyes hath prouoked many. Neuertheles, yet haue I sent these brethren lest our reioysynge ouer you shoulde be in bayne in this behalfe, and that ye (as I haue sayde) prepare youre selues, lest happily if they of Macedonia come with me, and fynde you vnprepared: the hood that I made in this matter shoulde be a shame to vs, I saie not vnto you.

Wherfore I thought it necessary to exhort the brethren to come before hande vnto you for to prepare your good blessing promised afore, that it might be redy: so that it be a blessing, and not a defrauding. * This yet remembre, how that he whiche soweth lytel, shall reape plenteously. And let every man do accordynge as he hath purposed in his herte, not grudgynge, or of necessity. For God loueth a cheerefull gyuer.

God is hable to make you ryche in al grace that ye in all thynges haue sufficient vnto the uttermost, may be ryche vnto all maner good workes, as it is wyrtten. * He hath sparred abode and hath geuen to the poore, his rightousnes remaineth for euer. He that sowereth the sower seed, shall mynster breed for sode, and shall multiply your seed and increase the frutes of your ryghtousnes: I that on all parties, ye may be made ryche in all singlenes, whiche causeth thowow vs, thankes geuynge vnto God.

For the offyce of this ministracion, not onely supplyeth the nede of the sayntes: but also is abundaunte herein, that for this laudable ministringe, thankes myght be giuen to God of many, whiche prayse God, for the obedience of your professynge the Gospel of Christ, and for your singlenes in distributing to them and to all men: and in their prayers to God for you, longe after you, for the abundaunte grace of God giuen vnto you. Thanks be vnto God for his vnspokeable gyfte.

He toucheth the false Apostles, and defendeth his auctorite and callinge.

C A P I. X.

Paul my selfe beseeche you by the mekenes and softnes of Christ whiche when I am present amonge you am of no reputation, but am bold toward you being absent. I beseeche you that I nede not to be holde when I am present (with that same confidence, wherewith I am supposed to be bold, agaynst some whiche repute vs as though we walked carnally. Neuerthelesse though we walke compassed with the fleshe, yet we warre not fleshy. For the weapons of our warre are not carnall thynges, but thynges myghty in God, to cast downe strong holdes wherewith we ouerthrow ymaginacions, and every hyge thing that exalteth it selfe agaynst the knowledge of God and bynne in to captiuite all vnderstandynge to the obedience of Christ, & are redy to take vengeance on all disobedience, wher your obedience is fulfilled. Take ye on thynges after the better apperance.

If any man trust in him self that he is Christes, let the same also consider of him selfe that as he is Christes, euen so are we Christes. And though I wolde bolde my selfe somewhat more of our auctorite whiche the Lorde hath giuen vs to edifye, and not to destroye you, it shoulde not be to my shame. This saie I, lest I shoulde seme as though I wente aboute to make you asfearde with letters. For the epistles (saith he) are stronge, but his bodily presence is wyke, and his speche is rude. Let him that is such, thynke on this wyse, that as we are in wordes by letters when we are absent, such are we in dedes when we are present.

For we can not fynde in our hertes to make our selues of the nombre of them, or to compare our selues to them whiche prayse them selues, neuertheles whyle they measure them selues with them selues, they vnderstande nought. But we wyl not reioyce aboute measure: but accordynge to the quantite of the measure whiche the God hath distributed vnto vs, a measure that reacheth euen to you. For we stretch not out our selues beyond measure, as though we had not reached vnto you. For euen to you haue we come with the gospel of Christ, and we do not our selues out of measure in other mens labours. Yea, and we hope when your fapth is increased among you, to be magnified accordynge to our measure, more largely, and to preache the gospel in these regions whiche are beyond you, and not to reioyce of that whiche is by an other mans measure prepared already. Let him that reioysyth, reioyse in the Lorde. For he that prayseth him selfe, is not allowed, but he whom the Lorde prayseth.

Paul vnder sufferance commendeth him selfe, & defendeth his auctorite agaynst the false prophetes

C A P I. XI.

Wolde God ye could suffre me a litle in my folysynes: ye, and I praye you forbeare me. For I am gelous ouer you in Godly gelowshe. For I coupled you to one man, to make you a chaste begyn to Christ. But I feare lest as the serpent begyled Eue thowowe his subtiltie, euen so your wyrtes shoulde be corrupte from the singlenes that is in Christ. For if he that commeth preache an other Iesus then him whom we preached: or if ye receiue an other spirite then whiche ye haue receiued, either an other gospel then I haue receiued, ye might right well haue suffered. I suppose I was not behynde the chiefe Apostles. Though I be rude in speakynge, yet I am not so in knowlege. How be it amonge you we are knowe to the uttermost what we are in all thynges. Dyd I therein synne, because I submitted my selfe, that ye might be exalted, and because I preached to you the gospel of God freely? I robbed other congregacions, and toke wages of them to do you seruice. And when I was present with you, and had nede, I was geuous to no ma: for that whiche was lackynge vnto me, the brethren whiche came from Macedonia supplied: and in all thynges

I kepte my selfe that I shoulde not be geuous to you: and so wyl I kepe my selfe.

If the crouche of Christ be in me, this reioysynge shall not be taken from me in the regions of Achata. Wherfore? Because I loue you not? God knoweth. Neuerthelesse, what I do, that wyl I do, to cut awaye occasion from them whiche desire occasion, that they might be holde lyke vnto vs in that wher they reioyce. For these false Apostles are discipfull workers, and fashion them selues lyke vnto the apostles of Christ, and no meauable, for Sathan hym selfe is chaunged in to the fashion of an angel of lycht. Therfore it is no greater thyng though his ministers fashion them selues as though they were the ministers of ryghtousnes: whose ende shall be accordynge to their dedes.

I saie agayne, lest any man thynke that I am folysch: or els eue now take me as a sole, that I may bolde my selfe a litle. What I speake I speake it not after the wayes of the Lorde but as it were folyschly, whyle we are nowe come to boldynge. Seinge that many reioyce after the fleshe, I wyl reioyce also. * For ye suffre soles gladly, because ye your selues are wylle. For ye suffre euen if a man bynne you in to bondage: if a man deuoure: if a man take: if a man exalte him selfe: if a man smite you on the face. I speake as concernynge rebuke, as though we had bene weak.

Howe be it wher in soeuer any man dare be bold (I speke folyschly) I dare be bolde also. They are Hebrewes, so am I: They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a sole) I am more: In labours more abundaunt: In stripes aboute measure: In pylson more plenteously: In deach ofte. Of the Jewes tyme tyme receiued I euery tyme. I steppe saue one. Whyle was I beten with rodde. I was once stoned. I suffered thysle thowowe. Night and daye haue I bene in the depe of the see. In iourneye often: in perils of warres: in perils of robbers: in iourneys of myne owne uacion in iourneys among the heben. I haue bene in perils in cities, in perils in wilderness in perils in the see, in perils amonge false brethren, in laboure and trouaile, in watchynge often, in hunger, in thyrst, in fastynge often in cold & in nakednes. And besyde the thynges whiche outwardly happen vnto me, I am cōbzed daily, and do care for all congregacions. Who is lyke, and I am not lyke? Who is hurte in the fapth & my hert bueneth not? If I muste nedes reioyce, I wyl reioyce of mine infymtes.

Paul is taken by in to the thyrde brauen, and heareth wordes not to be spoken of.

C A P I. XII.

The God and father of our Lorde Iesus Christ, whiche is blessed for euermore knoweth that I lye not. * In the cite of Damascos, the gouernour of the people vnder

under kynge Artas layde watche in the cite of the Damascens, and wold haue caught me, and at a window was I let downe in a basket, byow the wall, so escaped his hands.

It is not expedient for me truly to reioyce. Neuertheles I will come to visions and reuelacions of the Lorde. I know a man in Christ aboue, xliij. yeres agone (whether he were in the body I can not tel, or whether he were out of the body, I can not tell (God knoweth) whiche was taken vp in to the thyrde heuen. And I know the same man (whether in the body or out of the body, I can not tel, God knoweth) how that he was taken vp in to Paradyse, and here wordes not to be spoken, which no man can utter. Of this man wyl I reioyce, of my selfe I wyl not reioyce, onlesse it be of myne inmytities. And yet thoughte I wolde reioyce, I wolde not be a foile: for I wyl say the trouthe. Neuertheles I spare, lest any man wold thynke of me, aboue that he seeth me to be, or heareth of me.

And lest I wolde be exalted out of measure thowme the abundance of reuelacions, there was gyuen me a rodde to the fleshe, the messenger of Satan to buffet me, because I wolde not be exalted out of measure. For this thyng becomight I the Lorde thys that it might depart from me. And he sayd vnto me, my grace is sufficient for the. For my strengthe is made perfect thowme mynkes. Ther gladly therfore wyl I reioyce of my mynkes, that the strengthe of Christ may dwell in me. Therefore haue I reuelacion in infirmities, in tributes, in neede, in persecutions, in anguyshe for Christes sake. For when I am weak, then am I stronge.

I am become a foile in bolynge my selfe. Ye haue compelled me: I ought to haue ben commended of you. For in nothyng was I inferior vnto the chiefe Apostles, though I be nothyng, yet tokens of an apostle were wrought among you with al patience, with signes and wonders, & mighty dees. For what is it wherin ye were inferiours vnto other congregacions, excepte if be therein, that I was not greuous vnto you. For gyue me this wronge done vnto you. Beholde now the thyrde tyme I am ready to come vnto you, and yet wyl I not be greuous vnto you. For I like not yours, but you. For the children ought not to lape by the fathers and mothers, but the fathers and mothers for the children.

I wyl very gladly bestow, and wyl be beloved for your soules: though the more I loue you, the lesse I am loued agayne. But be it that I greued you not: neuertheles I was crafty, and toke you with guile. Did I pyl you by any of them whiche I sent vnto you? I despyed Titus, and with him I sent a brother. Dyd Titus defraude you of any thyng? Walked we not in lyke steppes? Agayne thynke ye that we exalte oure selues? We speake in Christ in the sight of God.

But we do all thynges (dearly beloved) for your edifying. For I feare lest it come to passe that when I come, I wyl not fynde you such as I wold, and I wyl be found vnto you such

as I wolde not: I feare lest there be founde amonge you, debate, enuyng, wrathe, stryfe backbyttinges, whysperages, swellnges and discorde. I feare lest when I come agayne, God byng me lowe among you, and I be constrained to bewaile many of them whiche haue synned already, and haue not repented for the vnclennes, fornicacion, wantonnes, whiche they haue committed.

The promyseth to come vnto them and exhorteth them so to obeye their selues, that they may fynde them perfect, and of one mynde.

C A P I. XIII.

Now come I the thyrde tyme vnto you in the mouth of two or thre witnesses, that euery thyng stande. I tolde you afore, and tell you afore: and as I sayd when I was present vnto you the seconde tyme, so wyte I now bringe absent to them whiche in tyme past haue synned, and to all other: that ye I come agayne, I wyl not spare, seynge that ye seke experience of Christ, whiche speaketh in me, whiche amonge you is not weyke, but is myghty in you. For verily thoughte it came of weynkes that he was crucified, yet lyueth he thowme the power of God. And we no doubt are weyke in him, but we wyl lye with him by the myght of God amonge you.

Byow youre selues whether ye are in the fayth or not. Examine your own selues: know ye not your selues how Jesus Christ is in you onlesse ye be callawayes? I trust that ye wyl knowe that we are not callawayes. I despye before God that ye do none euyl, not that we wolde seme commendable, but that ye wolde do that is honest: and let vs be accomplished for leude persons. We can do nothyng agaynste the trouth, but for the trouth. We are glad wher we are weyke, and ye stronge. This also we wyl saye for, euen that ye were perfect. Therfore wyte I these thynges being absent, lest when I am present, I wolde be sharpe, according to the power whiche the Lorde hath gyuen me to edifie, and not to destroye. Finally brethren fare ye well, be perfect, be of good comfort, be of one mynde, lyue in peace, & the God of loue and peace shall be with you. Greete one another in an holy kynde. All the sayntes salute you. The grace of our Lorde Jesus Christ, and the loue of God, and the felawshipp of the holy ghoost be with you all.

A D E N.

The ende of the seconde Epistle to the Corinthians.

Sent from Philippos a city in Macedonia, by Titus and Lucas.

The Epistle of S. Paule the Apostle, vnto the Galathians.

Paul rebuketh them, because they were fallen awaye from the Gospell, the which his owne conversion magnified his office and Apostleshippe and declared him selfe to be egall with the chiefe Apostles

C A P I. I.

Neither by man, but by Jesus Christ, and by God the father whiche rayled hym from deathe: and all the brethren whiche are with me.

Vnto the congregacions of Salacia. Grace with you, and peace from God the father, and from our Lorde Jesus Christ, whiche gaue hym selfe for our synnes, to deliuer vs from this present euyl world, thowme the will of God our father, to whome be prayse for euer and euer. Amen.

I meane that ye are so fone turned from him, that called you in the grace of Christ, vnto another gospell, which is nothyng els, but that there be some whiche trouble you, and intende to peruert the gospell of Christ. Therefore, though we our selues, or an angel, from heuē, preache any other gospell vnto you, then that whiche we haue preached vnto you, holde him as a cursed. As I said before, so say I now agayne: yf any man preache any other thyng vnto you, then that ye haue receyued, holde him accursed. Do I now preache mas doctrine or Gods? Eyer go I about to please men? Yf I budged to please men, I were not the seruant of Christ.

Certifye you brethren, that the gospell whiche was preached of me, was not after the manner of men, neither receyued I it of man, neither was I taught it, but receyued it by the reuelacion of Jesus Christ. For ye haue herde of my conuersacion in tyme past, in the Jewes wayes, howe that beyonde measure, I persecuted the congregacion of God, and spoiled it: and persecuted in the Jewes laye aboue many of my companions, whiche were of myne owne nacion, and was a moche more feruent maynteyner of the traditions of the elders.

But when it pleased God, whiche separated from my mothers wombe, and called me by his grace, to declare his sonne by me, that I wolde preache him amonge the heathen: immediately I comoned not of the matre idyllis and bloude, neither returned to Jerusalem to them whiche were Apostles before me: but went my wayes in to Arabia, and came agayne vnto Damascus. Then after thre yeres, I returned to Jerusalem to se Peter, and abode with him. xviij. dayes, none other of the apostles saw I, save James the Lordes brother. The thynges whiche I wyte, beholde, God knoweth I lye not.

After that I went in to the coostes of Syria

and Cilicia: and was vnknewen as thou chynge my person vnto the congregacions of Aetiope, whiche were in Christ. But they herde onely, that he whiche persecuted vs in tyme past, nowe preache the saythe whiche before he destroyed. And they glorified God on my behalfe.

The withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessarie to saluacion.

C A P I. II.

Then. xliij. yeres after, I went by agayne to Jerusalem Barnabas, and toke with me Titus also. I went vp by reuelacion and communed with them of the gospell whiche I preache amonge the Gentyles: but by thowme our selues, with them whiche were counted these, lest it wolde haue ben thought that I wold runne, or had runne in vayne. Also Titus whiche was with me, though he were a Greke, yet was not compelled to be circumcised, because of incomers being false brethren, which came in amonge other to clype out our libertie whiche we haue in Christ Jesus, that they might bring vs in to bondage. To whom we gaur no romme, no not for the space of an houre, as concerninge to be brought in to subiection: and that because that the curse of the gospell myght continue with you.

Of them whiche seemed to be greake (what they were in tyme past it maketh no matre to me: god lokeh on no mans person) neuertheles they whiche seemed greake, added nothyng to me. But contrary wise when they saw that the gospell ouer the vncircumcision was comyned vnto me, as the gospell ouer the circumcision was vnto Peter: for he that was myghty in Peter in the Apostleshippe ouer the circumcision, the same was myghty in me amonge the Gentiles: and therefore when they perceived the grace that was gyuen vnto me, then James, Cephas and John, whiche seemed to be pylers, gaur to me and Barnabas the ryghte handes, and agreed with vs, that we wolde preache amonge the heathen, and they amonge the Jewes: warnynge onely that we wolde remember the poore. Whiche thyng also I was diligent to do.

And when Peter was come to Antioche, I withstode him in the face. For he was wronge to be blamed. For euen that certayne came from James, he ate with the Gentyles. But when they were come, he withdrew and separated hym selfe, fearinge them whiche were of the circumcision. And the other Jewes dissimuled likewise, in so much that Barnabas was brought in to thepp simulation also. But when I sawe that they wente not the ryghte waye after the trouthe of the gospell, I sayde vnto Peter before all men, yf thou bynge a Jewe, lyueth after the maner of the Gentyles and not as to the Jewes, why causeth thou the Gentiles to lyue as do the Jewes? We which are Jewes by nature, and not synners of the Gentyles, knowe that a man is not iustified

N. 4. the

Paul defendeth the libertie of the gospell

Paul is of as high authority as Peter, James or John.

Circumcision are the lawes and vncircumcision the Gentiles.

Paul rebuketh Peter in the face.

D

Bethyren, if any man be fallen by chance into any fault: ye which are spiritual help: so amende hym in the spirite of mekenesse, consideringe the life, lest thou also be tempted. Weare ye one an others burden, and so fulfill the lawe of Christ. If any man seme to hym selfe that he is somewhat when in dede he is nothinge, the same discyvereth hym selfe in his imagination. Let every man proue his owne worke, and then shall he haue reioysynge in hym selfe, and not in another. For every man shall beare his owne burden.

Let him that is taught in the worde, minister unto him that teacheth hym, in all good thinges. Be not discypled, God is not mocked. For what so ever a man soweth, that shall he reape. He that soweth in his flesh, shall of the flesh reape corruption. But he that soweth in the spirite, shall of the spirite reape life everlastinge. Let vs not be wey of well doyng. For when the tyme is come, we shall reape without trespas. Whyle we haue therfore tyme, let vs doo good vnto all men, but chiefly vnto them which are of the household of faith.

Testalo, iii.

Behold how large a letter I haue written vnto you with myne owne hande. As many as desyre with outward apperance to please carnally, they constrain you to be circumcised, onely because they wolde not suffer persecution with the crosse of Christ. For they them selues which are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they myght exioyce in your flesh.

Rothinge helpeth laue to be a new creature.

God forbid that I shoulde reioyce, but in the crosse of our Lorde Jesu Christ, whereby the worlde is crucified vnto me, and vnto the worlde. For in Christ Jesu, neyther circumcision auayleth, nor vncircumcision: but a new creature. And as many as walke accordynge to this rule, pear on them, and merce / and vpon the Israel of God. From henceforth let no man put me to busynes. For I beare in my bodye, the markes of the Lorde Jesu. Whereby, the grace of our Lorde Jesu Christ be with youre spirite. Amen.

Unto the Galathians, written from Rome.

The Epistle of S. Paule the Apostle, vnto the Ephesians.

The everlastinge ordinaunce and election of god in laupage all men thowgh Christe Jesu his sonne. We are ordyned to good workes. The dominion of Christe.

CAP. I.

Paule Apostle of Jesu Christ, by the will of God. To the sayntes, which are at Ephesus, and to them whiche beleue on Jesu Christ.

Grace with you, and peace from God our father, and from the Lorde Jesu Christ. Blessed be God the father of our Lorde Jesu Christ, which hath blessed vs with all manner of spiritual blessinges in heuynly thinges by Christ, accordynge as he had chosen vs in hym, afore the foundation of the worlde was layde, that we shoulde be sayntes, and without blame before him, thowgh we loue, and ordeyned vs before thowgh Jesu Christ, to be hepyes vnto him selfe, accordynge to the pleasure of his will to the praple of the glory of his grace wherewith he hath made vs accepted in the beloued.

Whereby we haue redemption, thowgh his bloude, euen the forgiveness of synnes, accordynge to the riches of his grace, whiche he shed in vs abundantly in all wisdom, and prudence. And hath opened vnto vs the mystery of his will, accordynge to his pleasure, & purposed the same in him self, to haue it declared when the tyme were full come, that all thinges, bothe which are in heuen, and also which are in earth, shoulde be gathered together, in Christ: that is to saye, in hym in whome we are made hepyes, and were thereto predestinate accordynge to the purpose of him which worketh all thinges after the purpose of his owne will: that we whiche afore dyced in Christ shoulde be vnto the praple of his glory.

In whome also ye (after that ye herde the worde of truthe, I meane the gospell of your saluacion, wherin ye beleued) were sealed with the holy spirite of promes, which is the reuelation of oure inheritance, to redeme the purchased possession, and that vnto the praple of his glory.

Wherfore I (after that I herde of the faith which ye haue in the Lorde Jesu, and loue vnto all the sayntes) cease not to geue thanks for you, makinge mention of you in my prayres, that the God of our Lorde Jesu Christ and the father of glorye myght geue you the spirite of wisdom, and open to you the knowledge of hun selfe, and lighten the eyes of your myndes, that ye might know what that hope is, wherunto ye hath called you. & what the riches of his glorious inheritance is vpon the sayntes, and what is the exceeding greatness of his power towards vs which he beleue accordynge to the workinge of that his mighty power

power, which he wrought in Christ, when he raised him from the dead, and set him on his right hande in heuynly thinges, aboue all rule, power, and myght, and domination, & aboue all names that are named, not in this worlde onely, but also in the worlde to come: & hath put all thinges vnder his fete, and hath made hym aboue all thinges, the head of the congregation which is his body & the fulnes of hym that filleth all in all thinges.

Paule sheweth them what manner of people they were before theyr conuersion, and what they are now in Christe.

CAP. II.

And you hath he quickened also that were dead in trespass and synne, wherein in tyme past ye walked, accordynge to the course of this worlde / and after the gouernour that ruleth in the ayer, the spere that nowe worketh in the children of vnbefese, amonge whome we also had our conuersion in tyme past, in the luses of oure flesh and fulfilled the will of the flesh & of the mynde and were naturally the children of wrath, euen as well as other.

But God which is ryche in mercy thowgh his greace loue wherewith he loued vs, euen when we were dead by synne, hath quickened vs together in Christ (for by grace are ye saued) and hath raised vs vp together & made vs sit together in heuynly thinges thowgh Christe Jesu, for to shewe in tymes to come the exceeding riches of his grace, in his kindness towards vs in Christ Jesu. For by grace are ye made saue thowgh faith, and that not of your selues. For it is the gyfte of God, and cometh not of workes, least any man shuld boast him selfe. For we are his workmanship created in Christ Jesu vnto good workes, vnto whiche God ordeyned vs before, that we shoulde walke in them.

Wherfore remember that ye beyng in tyme past Gentyles in the flesh, and were called vncircumcision to them which are called circumcision in the flesh, which circumcision is made by handes: Remember I saye, that ye were at that tyme without Christ, and were reputed aliens from the common welth of Israel and were straungers from the testamentes of promes, hauinge no hope, and beyng without God in this worlde. But nowe in Christ Jesu, ye which a whyle ago were farre of, are made nyghe by the bloude of Christ.

For he is our pear, which hath made of both one, & hath broken downe the wall that was a stoppe betwene vs, and hath also put away thowgh his flesh, the cause of hatred, that is to saye, the lawe of commandementes contained in the lawe written, for to make of twayne, one new man in him selfe to makinge pear: and to reconcyle both vnto God in one body thowgh his crosse, & newe hatred thereby: & came and preached pear to you whiche were farre of, and to them that were nyghe. For thowgh him we both haue an open waye in, in one spere vnto the father.

Now therfore ye are no more straungers and forerers: but cytelens with the sayntes, and of the household of God: and are buyt vpon the foundation of the Apostles and Prophetes, Jesus Christ beyng the heed corner stone, in whome every buyldinge coupled together groweth vnto an holy temple in the Lorde, in whome ye also are buyt together, and made an habytacion for God, in the spirite.

Foundations is the word of God.

He sheweth the cause of his imprisonment, desyreth the not saynt because of his trouble, and prayeth God to make them stedfast in his spere.

CAP. III.

For this cause I Paule am in the bondes: For of Jesus Christ for your sakes which are betwene: If ye haue herde of the ministracion of the grace of God which is giuen me vpon you. For by reuelacion I knowe this mystere vnto me, as I wrote aboue in fewe wordes, wherby when ye rede, ye may knowe myne vnderstandinge in the mystere of Christ, whiche in tymes past was opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spere: that the Gentyles shoulde be inheritors also, and of the same body, and partetakers of his promes that is in Christ, by the meane of the Gospell, wherof I am made a minister, by the gyfte of the grace of God giuen me thowgh the workinge of his power.

Unto me the les of all sayntes is this grace giuen, that I shoulde preache amonge the gentyles the vnsearchable riches of Christ, and to make all men se, what the felowshipp of the mystere is, whiche from the begynnyng of the worlde hath bene hyd in God, whiche made all thinges thowgh Jesus Christ, to the intent, that now vnto the rulers and powers in heauen myght be knowne by the congregation, the manyfolde wisdom of God, accordynge to the everlastinge purpose, whiche he purposed in Christ Jesu our Lorde, by whom we are bolde to shawe nyghe in the truthe, whiche we haue by faith on him.

Wherfore I desyre that ye saynt not because of my tribulations whiche I suffre for your sakes: which is your prayse.

For this cause I bowe my knees vnto the father of our Lorde Jesu Christ, which is father oure all that is called father in heauen & in earth, that he woulde graunte you, accordynge to the riches of his glory, that ye may be strengthened with myght by his spere in the inner man that Christ may dwell in your heartes by faith, that ye beyng roted and ground in loue, myghte be able to comprehend with all sayntes, what is the breadth & length & depth and heygth: and knowe the loue of Christ, whiche passeth knowledge: that ye myght be fulfilled with all manner of fulnes of God.

Unto hym that is habite to do abundantly aboue all that we aske or thinke accordynge to the power that worketh in vs, be prayse in the congregation by Jesus Christ, thowgh

oute all generations frome tyme to tyme. Amen. **I**

Exhorteth them vnto mekenes longe suffering, vnto loue and peax, euey one to serue and edifye another with the gyfte that God hath gyuen him, to beware of straunge doctrine, to laye alyde the olde conuersion of greddy lufkes, and to walke in a new lyfe.

CAP. I. IIII

I Therefore whiche am in bondes for the Loydes sake, exhorte you, that ye walke worthy of the callinge wherewith ye are called, in all humblenes of mynde, and mekenes, and longe sufferinge, forbearynge one another thowome charitie, and that ye be diligent to kepe the vnitie of the spere in the bond of peax, beyng one body, and one spere, euen as ye are called in one hope of your callinge: **O**ne Loyde, one faith, one baptysme: **O**ne God and father of all, which is aboue al thowom all, and in you all. **I**

Exhorteth them vnto mekenes longe suffering, vnto loue and peax, euey one to serue and edifye another with the gyfte that God hath gyuen him, to beware of straunge doctrine, to laye alyde the olde conuersion of greddy lufkes, and to walke in a new lyfe.

Into euey one of vs is gyuen grace accordyng to the measure of the gyfte of Christ. Wherfore he sayth: He is gone by on hygge and hath ledde captiuitie captiue, and hath gyuen gyftes vnto men. That he ascended: what meaneth it, but that he also descended first into the lower partes of the earth? He that descended, is the same also that ascended vp, aboue all heauens, to fulfill all thynges.

E And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepheherdes, and some Teachers: that the sayntes myght haue all thynges necessarie to worke and minister with, to the edifyinge of the body of Christ, euey one (in the vnitie of faith, and knowledge of the sonne of God) growe by vnto a perfect man, after the measure of age of the fulnes of Christ. **I** That we hence forth be no more chyldren, wauctinge and carped with euey wynde of doctrine, by the wylkes of men and craftyness, wherby they laye awaye for vs to deceyue vs. But folowynge the truthe in loue let vs in all thynges growe in him which is the heede that is to save Christ, in whome all the body is coupled and knyt together in euey ioynte wherewith one minneth to another (accordyng to the operation as euey parte hath his measure) and increaseth the body, vnto the edifyinge of it selfe in loue.

I This I saye therefore, and testifie in the Loyde, that ye henceforth walke not as other Gentyles walke, in vanitie of their mynde, blynded in their understandinge, beyng steaggers frome the lyfe which is in God thowome of the ignorance that is in them, because of the blyndnes of their hertes, whiche beyng past repentance, haue gyuen them selues vnto wantonnes, to worke all maner of vncleennes with greyness. But ye haue not so learned Christ, yf so be ye haue herde of him, and are taught in him, euen as the truthe is in Iesu.

I So then as concernynge the conuersion in tyme past, laye from you that olde man, whiche is corrupte thowome the deceyuable lufkes,

I and be ye renued in the spere of your myndes, and put on that newe man, whiche after the ymage of God is shapen in ryght wylnes and true holynes.

I Wherfore put awaye lyenge, and speake euey man trouth vnto his neyghboure, for as moche as we are members one of another. **I** Be angrye but synne not: let not the sonne go downe vpon your wyathe, neyther gyue place vnto the backbyter. Let him that stele, scale no moze, but let hym rather labour to his handes some good thyng, that he maye haue to gyue vnto him that needeth. **I**

I Let no fylthy communication procede oute of your mouthes: but that which is good to edifye, when neede is: that it maye haue fauour with the hearers. And greue not the holy spere of God, by whome ye are sealed vnto the daye of redemption. Let all bitterness, fearnesse and wyathe, coyng and cursed speakynge, be put awaye frome you, with all maliciousnes. Be ye courteous one to another and mercifull, forgynge one another euen as God for Christes sake forgave you.

Exhorteth vnto loue, warneth to beware of vncleennes, couetyse, folysh talkynge, and false doctrine: to be circumspecte, to auoyde dyshonour, to submyt them selues one to another. He teacheth how women shulde obeye their husbandes, and how men ought to mitrate theyr wyues.

CAP. I. V.

I Ye folowers of God as dere chyldren, and walke in loue euen as Christ loued vs, and gaue him selfe for vs, an offering and a sacrifice of a sweete saure to God. He fornication and all vncleennes or couetousnes be nor ones named amonge you as it becometh sayntes: neyther fylthynges, neyther folysh talkynge, neyther geysynge whiche are not comly: but rather gyvynge of thankes. **I** For this ye knowe that no whoremonger, eyther vncleane personne, or couetous personne, which is an ydolatre, hath any inheritance in the kyngdome of Christ and of God.

I Let no man deceyue you with vayne wordes. For thowome suche thynges cometh the wyath of God vpon the chyldren of vnbelsse. Be not therefore companyons with them. Ye were ones derchenes, but are now lyght in Christ.

I Walke as chyldren of lyght. For the frute of the spere is in all goodnes, ryghtwysnesse, and trouth. **I**

I Accepte that which is pleasynge to the Loyde and haue no felowshipp with the vnfayrefull woikes of derchenes: but rather rebuke the. For it is shame euen to name those thynges whiche are done of them in secrete: but all thynges, when they are rebuked of the light, are manifeste. For what so euey is manifeste, that same is light. Wherfore he sayth: awake thou that slepest, and stonde by frome death, and Christ shall gyue the lyght.

I Take heede therefore that ye walke circumspectly: not as soles: but as wyse personnes, purchasynge opportunitie to the same: for the dayes

I dayes are euyl. Wherfore, be ye not vntowse but vnderstande what the will of the Loyde is, and be not drunken with wyne wherewith is excelle: but be fulfilled with the spere, speaking vnto your selues in psalmes and hymnes, and spirituall songes, syngynge and makinge melodye to the Loyde in your hertes, gyvinge thankes alwayes for all thynges vnto God the father, in the name of our Loyde Iesu Christ: submitte your selues one to another in the feare of God. **I**

I Women be ye subiect vnto your owne husbandes, as vnto the Loyde. For the husband is the wyues heede euen as Christ is the heede of the congregation, and the same is the saueour of the body. Wherfore as the congregation is in subiection to Christ, lyke wyse let the wyues be in subiection to their husbandes in all thynges. Husbandes loue your wyues, euen as Christ loued the congregation, and gaue him selfe for it, to sanctifie it, and cleanse it in the fountayne of water thowome the word, to make it vnto him selfe, a glorious congregation without spot or wrinkle, or any such thyng: but that it shoulde be holy and without blame. So ought men to loue their wyues, as their owne bodies. He that loueth his wyfe, loueth him selfe. For no man euer yet hated his owne fleshe: but nourisheth and cherissheth it, euen as the Loyde doth the congregation. For we are members of his body, of his fleshe, and of his bones. For this cause shall man leaue father and mother, and shall sticke to his wyfe, and two shalbe made one fleshe. This is a great secret, but I speke betweene Christ and the congregacion. Neuertheles to ye so that euey one of you loue his wyfe truly euen as him selfe. And let the wyfe se that she feare her husbande.

Exhorteth vnto loue, warneth to beware of vncleennes, couetyse, folysh talkynge, and false doctrine: to be circumspecte, to auoyde dyshonour, to submyt them selues one to another. He teacheth how women shulde obeye their husbandes, and how men ought to mitrate theyr wyues.

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the armour of God, that ye may stande stedfast against the crafty assaultes of the drupill, for we wrestle not against fleshe and bloude but against rule, against power, and against worldly rulers of the derchenes of this world against spirituall wyckednes, for heauenly thynges.

I For this cause take vnto you the armour of God, that ye maye be habile to resist in the euyl daye, and stande perfect in all thynges.

I Stande therefore, your loynes girded aboute with veritie, hauing on the brestplate of right wylnes, and shod with shoues prepared vnto the Gospell of peax. Aboue al, take to you the hyrte of faith, wherewith ye maye quene all the fyne dardes of the wycked. And take the helmet of saluacion, and the swerde of the spere, whiche is the word of God. **I** And praye alwayes with all maner prayer and supplication: and that in the spere: and watche therevnto with all instance and supplication for all sayntes and for me, that veteraunce maye be gyuen vnto me, that I maye ope my mouth boldly, to decer the mysteries of the Gospell, wherof I am messenger in bondes, that therein I maye speake frely, as it becometh me to speake.

I But that ye maye also knowe in what state I am and what I do, which my deare brother and faithfull minister in the Loyde, Paul shewe you of all thynges, whome I sent vnto you for the same purpose, that ye myght knowe in what case I stande, and that ye myght comfort your hertes.

I Dear with the brethren and loue with faith frome God the father, and frome the Loyde Iesu Christ. Grace be with all them whiche loue our Loyde Iesu Christ in purenesse. Amen.

Sent frome Rome vnto the Ephesians, by Tychicus.

CAP. I. VI.

I Children, obeye your fathers and mothers in the Loyde: for so is it ryght. Honour thy father and mother, (whiche is the first commaundment that hath any promys) that thou mayst be in good state, & true longe on the earth. And ye fathers moue not your chyldren to wyathe: but beyng the by with the nurture and information of the Loyde. Seruauntes be obediēt vnto your carnall masters, with feare and tremblynge in singlenes of your herte, as vnto Christ: not with seruice in the eye sight, as men please: but as the seruantes of Christ, doinge the will of God frome the herte with good will, seruinge the Loyde, and not men. And remember that what so euey good thynge any man doth, that shall he receyue agayne of the Loyde, whether he be bond or free. And ye masters, do euen the same thynges vnto them, putting awaye threataunges: and remember that euen your master also is in heauen, neyther is there any respect of person with him.

I Finally my brethren, be stronge in the Loyde and in the power of his myght. Put on

**The Epistle of S. Paule
the Apostle vnto the
Philippians.**

The exhorteth the to increase in loue, in knowlege, and experyence, of Godly thynges: maketh mention of his paysonment at Rome, is glad to heare Chyrt preached, is content epyther to dye or lyue, and prayeth them to lede a Godly conuersation, to be of one mynde, and to feare no persecution.

C A P I.



Paul and Timothe seruauntes of Iesu Chyrt: To all the sayntes in Chyrtte Iesu, which are at Philippos with the Diuocypes and Deacons.

Grace be with you and pear frome God our father and frome the Lorde Iesu Chyrt.

I thanke my God with all remembraunce of you, alwayes in all my prayers for you, & praye with gladnes, because of the felowship which ye haue in the Gospell frome the firste daye vnto now: I am surely certified of this, that he which bega a good worke in you, shall go forth with it vntill the daye of Iesu Chyrt as it becommeth me so to iudge of you al, because I haue you in my herte, and haue you also euery one companions of grace with me, euery in my bondes, as I defende and stablysh the Gospell.

For God beareth me recorde howe greatly I longe after you all, from the very hert tote in Iesu Chyrtte. And this I praye, that your loue maye increase more and more in knowlege, and in all fealyng, that ye might accepte thynges most excellent, that ye might be pure and such as shulde hurte no mans conscience, vntill the daye of Chyrt, filled with the frutes of rightwysnes, which frutes come by Iesus Chyrtte vnto the glory and laude of God.

I wolde ye vnderstode byethzen that my buynes is happened vnto the great furtheringe of the Gospell. So that my bandes in Chyrt are manifested thorow out all the iugement hal and in all other places: In so much that many of the byethzen in the Lorde are boldened thorow my bandes and dare more largely speake the worde without feare. Some there are which preache Chyrt of enute and styfe, and some of good will. The one parte preacheth Chyrtte of styfe, and not purely, supposyng to adde more aduersitie to my bandes. The other parte of loue, because they se that I am set to defende the Gospell.

What then? So that Chyrtte be preached, all maner wayes, whether it be by occasion, or of reue meanyng. I therein ioye: yea and will ioye. For I knowe that this shall chaunce to my saluation, thorow your prayer and ministeringe of the sperte of Iesu Chyrt as I heretofore ioye for, & hope that in nothinge I shall be ashamed: but that with all confidence, as alwayes in tymes passe, euen so now Chyrtte

shall be magnified in my body, whether it be thorow lyfe, or els deathe. For Chyrtte is to me lyfe, and deathe is to me auantage.

It chaunce me to lyue in the fleshe, that is to me frutefull for to worke, and what to chose I wote not. I am constrained of two thynges: I desyre to be lowed and to be with Chyrt, whiche thyng is best of all. Neuerthelesse to abyde in the fleshe, is more nedefull for you. And this am I sure of, that I shall abyde, and with you all, continue, for the furtheraunce and ioye of your faith, that ye maye more abundantly reioyce in Iesu Chyrtte thorow me, by my commyng to you agayne.

Onely let your conuersation be, as it becometh the Gospell of Chyrtte: that whether I come and se you, or be absent, I maye heare of you, that ye continue in one sperte, and in one soule, labouryng as we to, to mayntayne the faith of the Gospell and in nothinge fearyng your aduersaries: which is to them a token of perdition, and to you of saluation and that of God. For vnto you it is gauen that not onely ye shuld beleue on Chyrt: but also I suffer for his sake, and haue euen the same fight which ye saue me haue and now heare of me.

The exhorteth them to vntie and byetherly loue, and to beware of styfe and bayne gloffe: And for a sure example he layeth Chyrtte before them.

C A P I. II.

If there be amonge you any consolation in Chyrt, if there be any comfortable loue, if there be any felowshyppe of the sperte, if there be any compassion of mercy: fulfill my ioye, that ye diuine one waye, hauinge one loue, beynge of one accorde, and of one mynde that nothinge be done thorow styfe or bayne gloffe, but that in mekenes of mynde euery man esteeme other, better then him selfe, and loke not euery man on his owne thynges, but euery man on the thynges of other men.

Let the same mynde be in you that was in Chyrtte Iesu: whiche beynge in the wyse of God, thought it not robbery to be equal to God: but he made him selfe of no reputacion, and toke on him the wyse of a seruaunt, and became lyke vnto men, and was found in his apparell as a man. He humbled him selfe, & became obedient vnto the deeth, euen the deeth of the crosse. Wherefore God hath exalted him, and gauen him a name aboue all names: that in the name of Iesus shuld euery knee bowe, both of thynges in heauen and thynges in earth, and thynges vnder the earth, & that all tongues shuld confesse that Iesus Chyrtte is the Lorde vnto the prayse of God the father.

Wherefore my dearly beloued, as ye haue alwayes obeyed, not when I was present onely, but now moche more in myne absence, & euen so worke out your owne saluation with feare and tremblinge. For it is God whiche worketh in you, both the wil and also the dede such of good will.

Do all thyng without murmuringe & dysputinge, that ye maye be faultlesse and pure, and the sonnes of God, without rebuke in the

the myddes of a croked and peruerse nacyon: amonge which, se ye shyn as lychtes in the world, holdyng faste the worde of lyfe, vnto my reioysyng in the daye of Chyrtte, that I haue not runne in vayne, neyther haue laboured in vayne. Yea though I be offered by vnto the offeringe and sacrifice of your faith: I reioyce, and reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

I trust in the Lorde Iesu to sende Timothe shortly vnto you, that I also maye be of good comforte, when I knowe in what case ye stand. For I haue no man that is so lyke mynde to me, whiche with so pure affection careth for your matters. For all other seke their owne, & not that which is Iesus Chyrtte. Ye knowe the prooffe of him, howe that as a sonne with the father, so with me bestowed he his labour vpon the Gospell. Wym I hope to sende allone as I knowe howe it will go with me. I truste in the Lorde, that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you, my companion in labour, and felowe souldier, your Apostel and my minister at my nedes. For he longed after you, and was full of heynnes, because ye had herd saye he shulde be styke. And no doubte he was styke, and that nyghe vnto deathe. But God had mercy on him: not on him only, but on me also, least I shulde haue sorowe vpon sorowe. I sent him therfore the diligentiar, that when ye shuld se him, ye might reioyce agayne, and I might be the lesse sorowfull. Receyue him therfore in the Lorde with all gladnes, and make moche of such: because for the worke of Chyrtte he went so farre, that he was nyghe vnto deathe, and regarded not his lyfe, to fulfill that seruyce whiche was lackyng on your part towards me.

The warneth them to beware of false teachers, whom he calleth dogges and enemyes of Chyrt, and reproacheth mans owne rightwysnes.

C A P I. III.

Finally, my byethzen reioyce in the Lorde. It greuet me not to wyte one thing of ten to you. For to you it is a sure thyng. Beware of dogges, beware of cypil workers. Beware of bilencion. For we are circumcised which worshyp God in the sperte, and reioyce in Chyrtte Iesu, and haue no confidence in the fleshe: though I haue wherof I myghte reioyce in the fleshe. If any other man thinketh that he hath wherof he myghte truste in the fleshe: moche more I: circumcised the eght daye, of the kyned of Israel, of the tribe of Ben Jamin, an Ebrie bozne of the Ebries: as concernyng the lawe, a Pharisee, and as concernyng feruency, I persecuted the cōgregation, and as touchyng the rightwysnes of the lawe, I was blamelesse.

But the thynges that were fortelles vnto me, I accounted hynderaunce to: Chyrtte sake. Yea I thinke all thynges but losse for the excellēt knowledges sake of Chyrtte Iesu my Lorde. For whome I haue counted all thynges

losse, and doo iudge them but tongs, that I myght wyne Chyrtte, and myght be founde in him, not hauinge myne owne rightwysnes which is of the lawe: but that whiche synneth of the faith which is in Chyrtte. I meane the rightwysnes whiche cometh of God, thorow faith in knowyng him and the vertu of the resurrection, and the felowshyp of his passions, that I might be conformable vnto his deathe, yf by any meanes I myght attayne vnto the resurrection of the dead.

Not as though I had already attained to it, epyther were already perfect: but I folowe, yf that I maye comprehend that, wherem I am comprehended of Chyrtte Iesu. Wherein I counte not my selfe that I haue gotten it: but one thyng I saye: I forget that whiche is behynde and stretche my selfe vnto that which is before and prece vnto that make appoynted, to obtayne the reward of the byghe callyng of God in Chyrtte Iesu. Let vs therfore as many as be perfect, be in this wyse mynded and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wherunto we are come, let vs procede by one rule, that we maye be of one accorde.

Byethzen be colowres of me, and loke on them which walke so, as ye haue vs for an example. For many walke (of whome I haue tolde you often, and now tell you wepyng) that they are the enemyes of the crosse of Chyrt, whose ende is damnacion, whose God is their bely, & whose glory is to their shame, which are worldly mynded. But our conuersation is in heauen, from whence we loke for a sauoure, euen the Lorde Iesus Chyrtte, whiche shall chaunge our vile bodies, that they maye be fashioned lyke vnto his glorious body, accorde to the workyng, wherby he is hable to subdue all thynges vnto hym selfe.

The saluteth certayne of them, exhorteth them to be of honest conuersation, and thanketh them for the prouision they made for him beinge in pryon.

C A P I. II II.

Therefore (my byethzen) dearly beloued and longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I praye Euodias, and beseeche Syntyche that they be of one accorde in the Lorde. Yea and I beseeche the faithfull yokefelowe, helpe the women whiche labored with me in the Gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe.

Reioyce in the Lorde alwaye, & agayne I saye reioyce. Let your softenes be knowne vnto al men. The Lorde is at hande. Be not carefull: but in all thynges shewe your petition vnto God in prayer and supplication with gruyng of thankes. And the fear of God whiche passeth all vnderstandyng, kepe your hertes and myndes in Chyrtte Iesu.

Finally byethzen, what so euer thynges are true, what so euer thynges are honeste, what so euer thynges are iust, what so euer thynges are

I loke not on the worke that I haue done, but what I lacke of the perfectnes of Chyrtte

If we be like Chyrtte in conuersation: we shalbe like hym in glorye

and

and

**The Epistle of S. Paule
the Apostle, to the
Collossians.**

The giueth thanks vnto God for their faith, lone, and hope, prayeth for they increase, and sheweth howe we are the kyngdome of God, obtained by Christ, which is the hed of the congregacion.

C A P I.



Paule, Apostle of Jesu Christ, by the will of God, and brother Timothee. To the sayntes whiche are at Colossa, and brethren that beleue in Christ. Grace be with you and pray from God our father and from the Lorde Jesu Christ.

We giue thanks to God the father of our Lorde Jesu Christ, alwayes praying for you syth we herde of your faith whiche ye haue in Christ Jesu, and of the loue which ye beare to all sayntes for the hopes sake whiche is layde by in you for you in heauen, of whiche ye haue herde before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fructifull, as it is amonge you, frome the firste daye in whiche ye herde of it, and had experience in the grace of God in the truth, as ye leened of Epaphroditus our deare felowe seruant, whiche is for you a faithfull minister of Christ whiche also deliuered vnto vs your loue, whiche ye haue in the spirit.

For this cause we also, sythens the daye we herde of it, haue not ceased prayenge for you, and desyringe that ye might be fulfilled with the knowledge of his will, in all wysdome and spirituall vnderstandinge, that ye might walke worthy of the Lorde in all thinges that please, beynge fructifull in all good workes, and encrease in the knowledge of God, strenghtened with all might, thoro his glorious power, vnto all patience and longe sufferinge with ioyfulness & giuinge thanks vnto the father whiche hath made vs mete to be partakers of the inheritance of sayntes in lyght.

Whiche hath deliuered vs frome the power of darkness, and hath translated vs into the kyngdome of his deare sonne, in whome we haue redemption thoro his bloude, that is to saye, the forgiveness of synnes whiche is the ymage of the invisible God, first begotten of all creatures. For by hym were all thinges created, thinges that are in heauen, and thinges that are in earth: thinges visibill & thinges inuisibill, whether they be maieste or lordshipp, cyther rule or power. All thinges are created by hym, & in hym, and he is before all thinges, and in hym all thinges haue their byng.

And he is the hed of the bodye, that is to saye, the congregacion: he is the beginning and the firste begotten of the dead, that in all thinges he might haue the preeminence. For it pleased the father that in hym should all ful-

Our redemption is by the forgiveness of synnes.

¶

He is the firste of the bodye, that is to saye, the congregacion.

nelle dwel, and by hym to reconcile all thinges vnto him selfe, and to set at pear by hym thoro the bloude of his crosse, bothe thinges in heauen and thinges in earth.

And you (whiche were in tymes past straungers and enemyes, because your myndes were set in euill workes) hath he now reconciled in the body of his flesh thoro his death, to make you holy, vnblymeable and without faule in his owne sighte, if ye continue grounded and stablished in the faith, and be not moued awaye frome the hope of the Gospell, wherof ye haue herde, how it is preached amonge all creatures whiche are vnder heauen, wherof I Paule am made a minister.

Nowe I hope I in my sufferinges whiche I suffer for you, and fulfill that whiche is becomme of the passions of Christ in my flesh for his bodies sake, whiche is the congregacion, wherof I am made a minister accordinge to the ordinaunce of God, which was giuen me towarde you, to fulfill the worde of God, the mystery hyd sence the worlde began, and sence the begynninge of generacions: but now is opened to his sayntes, to whome God wolde make knowne the glorious riches of this mystery amonge the Gentyles, whiche is Christ in you, the hope of glory, whome we preache, warnyng all men, and teachyng all men in all wysdome, to make all men perfect in Christ Jesu. Wherin I also labour and streue, eue as farforth as his workinge worketh in me myghtely.

What greates care Paule toke for all congregacions, he exhorteth them to be steadfast in Christ, to beware of false teachers and worldly wisdomes and desceyber the false Prophetes.

C A P I.

I I.

I wolde ye knewe what fightyng I haue for your sakes, and for them of Laodicia, & for as many as haue not sene my person in the flesh, that their heretes myght be comforted and knyt together in loue, and in all riches of full vnderstandinge, to knowe the mystery of God the father and of Christ, in whome are hyd all the treasures of wysdome and knowledge. This I saye, least any man shoulde beguile you with entysyng wordes.

For though I be absent in the flesh, yet am I present with you in the spirit, toyng and beholdinge the order that ye kepe, & your steadfast faith in Christ. As ye haue therfore receyued Christ Jesu the Lorde, euen so walke, rooted and buyld in hym and stablished in faith, as ye haue learned: and therein be plentiful in giuinge thanks.

Beware lest any man come and spoyle you thoro philosophy and disceptfull banitic, thoro the traditions of men, and ordinaunces after the worlde, and not after Christ. For in him dwelleth all the fulnes of the Godhead bodily, and ye are complete in hym whiche is the hed of all rule and power, in whome also ye are circumcised with circumcision made without handes, by puttinge of the synfull body of the flesh thoro the circum-

cision that is in Christ, in that ye are buryed with him thoro baptyse, in whome ye are also risen agayne thoro faith, & is brought by the operation of God, whiche rayled hym frome death.

And ye whiche were dead in synne thoro the vncircumcision of your flesh, hath he quickened with him and hath forgiven vs all our trespasses & hath put out the handwritinge that was against vs, contained in the lawe wyrtten: and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoiled rule and power, and hath made a shewe of them openly, and hath triumphed over them in his owne person.

Let no man therefore trouble your consciences aboute meate and drynke or for a peece of an holy daye, as the holy daye of the newe moone, or of the Sabbath dayes, whiche are nothinge but shadowes of thinges to come: but the bodye is in Christ. Let no man make you shoke at a wyonge marke whiche after his owne ymaginacion walketh in the humblenes and holynes of angels, thinges whiche he neuer sawe: causelesse puffe up with his fleshely mynde, and holdeth not the heed, wherof all the body by ioyntes and couples, receyvinge nourishment, and knyt together, encrease with the encrease of God.

Wherfore if ye be led with Christ frome ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with traditions of them that saye? Touch not, taste not, handell not: whiche all crye with the byng of them, and are after the commandmentes and doctrine of men: whiche thinges haue the similitude of wysdome in chosen holynes and humblenes, and in that they spare not the body, and to the flesh no worshippe vnto his nete.

He putteth them in remembrance of the spirituall resurrection, to laye aside all manner of corrupte lyuinge, to be fructifull in all godlynes and vertue, and sheweth all degrees theyr duty.

C A P I.

I I I.

Yf ye be then risen agayne with Christ, & seke those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set your affection on thinges that are aboue, & not on thinges which are on the earth. For ye are dead, and your lyfe is hyd with Christ in God. When Christ whiche is our lyfe, shall shewe him selfe, then shall ye also appere with hym in glory.

Reioyce therefore your meynbres whiche are on the earth, fornication, vncleannes, vnnatural lust, euill concupiscence, and covetousnes whiche is worshippyng of ydoles: for whiche thinges the wrath of God cometh on the chyldren of vnbelyfe. In whiche ye walked once, when ye lyued in them.

But now put ye also awaye frome you all thinges: wrath, fiercenes, maliciounesse, cursed speakinge, filthy speakinge out of your mouthes. As ye not one to another & after ye haue put of the oide man with his workes

not in shadowes: so when ye haue him ye ought not to folowe the shadowes or Phosces lawes, ceremonies and suginges of mans wysdome.

¶

These members muste be cast off.

¶ Rom. vi. a. 1. Pet. iii. a. 1. Col. iii. a. 1. Eph. vi. a. 1.

and put on the new, which is renewed in know-
ledge after the image of him that made him,
where is neither Gentile nor Jew, circum-
cision nor uncircumcision, Barbarous or Cy-
thian, bond or free: but Christ is all in all
things.

Now therefore as elect of God, holy and
beloved, put on tender mercie, kindness, hu-
bleness of myndes, meekenes, longe suffering,
forbearing one another, and forgiving one
another, as Christ forgave you, even so to ye.
About all these things put on love, which is
the bond of perfectness. And the peace of
God rule in your hartes, to which ye are cal-
led in one body. And let the peace of Christ
rule in you plenty-
ously in all wisdom. Teach and exhort your
selues, in psalms, and hymnes, and spiri-
tuall songes which haue fauour with them,
singing in your hartes to the Lord. And all
things (what so euer ye do in worde or de-
ed) do in the name of the Lord Jesus, giving than-
kes to God the father by hym.

Eph. vi. c.
1. Petri. iii. 8.
D **O**wee submit your selues vnto your
owne husbandes, as it is comy in the Lord.
Husbandes loue your wyues and be not bit-
ter vnto them. Children obey your fatheres &
mothers in all thinges, for that is well plea-
sing vnto the Lord. fathers prouoke not
your children, leaste they be of a desperate
mynde. Seruauntes be obedient vnto your
bodily masters in all thinges: not with eye
seruice / as men pleasers, but in singleness of
herte, fearynge God. And what so euer ye do
to it hertely, as though ye dyd it to the Lord
and not vnto men: for as moche as ye know
that of the Lord ye shall receyue the rewarde
of inheritance, for ye serue the Lord Christ.
But he that doth wronge shall receyue for the
wronge that he hath done: for there is no re-
spect of personnes with God.

Eph. vi. b.
Ye maisters do vnto your seruauntes that
whiche is iust and equall, for ye knowe þ
ye also haue a master in heauen.

The exhorteth them to be seruent in prayer, to
walke wisely vnto them that are not yet come to
the true knowlege of Christ, and salutech them.

C A P I. III.

Eph. vi. b.
A **C**ontinue in prayer and watche in the
same with thankes giuinge, prayenge
also for vs, that God open vnto vs the
myste of Christ (wherefore I am also in bonds)
that I maye better it, as it becommeth
me to speake. Walke wisely to them that
are without, and redeme the tyme. Let your
speache be alwayes well fauoured and pow-
ered with salt, that ye maye knowe howe
to answer euery man.

Eph. vi. d.
The deare brother Tychicus shall tell you
of all my busynes, whiche is a faithfull my-
nistre and felowe seruaunt in the Lord, to whō
I haue sent vnto you for the same purpose, þ
he might knowe howe ye do, and myght com-
fort your hartes, with one Onesimus a faith-

full and a beloued brother, whiche is one of
you. They shall shew you of all thinges whi-
che are aduynge here.

1. Tim. ii. c.
Aristarchus my pryson felowe salutech you
& Marcus Barnabas spiers sonne: tou-
chyng whome, ye receyued commaundemen-
tes. If he come vnto you, receyue him: and
Jesus whiche is called Justus, whiche are of
the circumcision. These onely are my worke-
felowes vnto the kyngdome of God, whiche
were vnto my consolation. Epaphras the ser-
uaunt of Christ, whiche is one of you, salu-
tech you, and alwayes laboureth feruently
for you in prayers, that ye maye stande per-
fect and full in all that is the will of God.
I beare hym recorde that he hath a feruente
mynde towardes you, and towardes them of
Laodicia, and them of Hierapolis. Deare Lu-
cas the physician greeteth you, and Demas.
Salute the brethzen which are of Laodicia, &
salute Nymphas and the congregacion, whi-
che is in his house. And when the Epistle is
red of you, make that it be red in the congre-
gacion of the Laodicians also: and that ye
likewise receyue the Epistle of Laodicia. And
saye to Archippus: take hede to the office
that thou had receyued in the Lord
that thou fulfill it. The salu-
tacion by the hande of
of me Paul. Re-
membere my
bond.

des. Grace be with you:
A M E N.

Sent from Rome by Tychicus,
and Onesimus.

The fyrste Epistle of Saynt
Paul the Apostle to
the Thessaloni-
ans.

The thanketh God for them, that they are so sted-
fast in faith and good workes, and receyue the Gos-
pell with such earnestnes.

C A P I. I.

Paul Syluanus and
Timothe. Vnto the con-
gregacion of the Thessalo-
nians, in God the father,
and in the Lord Jesus
Christ.

Grace with you, and
peace frome God our father
and frome the Lord Jesus Christ.

We geue God thankes alwaye, for you
all, makinge mention of you in our prayers
without ceasinge, and call to remembraunce
your worke in the faith, and labour in loue
and perseuerance in the hope of our Lord
Jesus Christ, in the sight of God our fa-
ther: because we knowe (brethren beloued of
God) that ye are elect. for our Gospel came
not vnto you in worde onely, but also in po-
wer, and also in the holy ghoſte, and in moche
reuerencie, as ye knowe after what maner we
behaued our selues amonge you, for your
sakes.

And ye became folowers of vs, and of the
Lord, and receyued the worde in moche as-
sencion, with ioye of the holy ghoſte: so that
ye were an exemple to all that beleue in Ma-
cedonia and Achaia. for frome you sounded
out the worde of the Lord, not in Macedonia
and in Achaia onely: but your saythe also
whiche ye haue vnto God, spied abrode in all
quarters, so greatly that it nedeth not vs to
speake any thinge at all. for they them sel-
ues beue of you, what maner of entinge in
we had vnto you, and howe ye turned to God
frome vylles, to serue the lyuinge and true
God, and to loke for his sonne frome heauen
whome he rayled frome deathe: I meane Je-
sus whiche he lyueth vs frome the death to
come.

The putteth them in minde, of the godly conuer-
sacion, that he leue amonge them, when he pre-
ached the Gospel vnto them, thanketh God that
they receyue his worde so fruitfully, and exulteth
his absence.

C A P I. II.

For your selues knowe (brethren) of
our entraunce in vnto you, howe that it
was not in harnye: but euen after that we
hadde suffered before, and were shamefully en-
treated at Philippios. (as ye well knowe)
then were we bolde in our God to speake vnto
you the Gospel of God, with moche pay-
ninge. Our exhortation was not to bringe

you to erre, nor yet to brennes, neyther
was it with gyle: but as we were allowed of
God, that the Gospel shoulde be committed
vnto vs: euen so we spake, not as though we
entended to please men, but God, which try-
eth our hartes.

Neyther was our conuersacion at anye
tyme with flatteringe wordes, as ye well
knowe, neyther in cloked couetousnesse. God
is recorde: neyther sought we praise of men,
neyther of you, nor yet of any other, when
we might haue bene chargeable, as the Apo-
stles of Christ, but we were tender amonge
you, euen as a nurse cherissheth her chil-
dren, so was our affection towardes you:
our good will was to haue grace vnto you,
not the Gospel of God onely: but also
our owne soules, because ye were deare vnto
vs.

Ye remember (brethren) our labour,
and trouaple. for we laboured daye and
nyght, because we wolde not be greuous vnto
to any of you, and preached vnto you the Gos-
pell of God. Ye are witnesses, and so is God,
howe holily, and iustly, and vnblymeably, we
behaued our selues, amonge you that beleue:
as ye knowe howe that we exhorted and com-
forted and besought euery one of you, as a fa-
ther his children, that ye wolde walke wor-
thy of God, whiche hath called you vnto his
kyngdome and glory.

For this cause thanke we God with oute
ceasinge, because that when ye receyued of vs
the worde wherewith God was preached, ye
receyued it not as the worde of man: but eue
as it was in dede, the worde of God, whiche
worketh in you that beleue.

For ye brethren became folowers of the
congregacions of God, whiche in Jewry are
in Christ Jesus: for ye haue suffered lyke thin-
ges of your kynsmen, as we our selues haue
suffered of the Jewes. Whiche as they kylled
the Lord Jesus and their owne prophetes,
euen so haue they persecuted vs: and God
they please not, and are contrarye to all men
and forbyd vs to preache vnto the Gentyles,
that they myght be saved, to fulfill there syn-
nes alwaye. for the wrath of God is come
on them, euen to the extreme ende.

For as moche brethren as we are kept fro
you, for a season, as concernyng the bodye
presence, but not in the herte, we enforced
the more to se you personally with great de-
sire. And therefore we wolde haue come vnto
you, I Paul ones and agayne: but Satan
withstode vs. for what is our hope, or
lope, or crowne of reioysyng? Are not ye it
in the presence of our Lord Jesus Christ
at his commyng? Yes ye are our glory
and ioye.

The sheweth howe greatly he was reioysed, when
Timothe tolde him of their faith and loue.

C A P I. III.

O. G. Wher

We beseeche you (brethren) by the com-
myng of our Lorde Iesu Christ, and in
that we shall assemble vnto hym, that
ye be not fodeynly moued frome your mynde
and be not troubled, neyther by spynne,
ether by wordes, nor yet by letters, whiche
O. id. Woulde

* 2a. 11. a

That sinful man synneth in the temple of God, is, to rule in the consciences of men, and there to command, where god only hath place and ought on ly to reside: whiche is as moche as to be exalted as god. * 2a. 11. a. with the spirit of his mouth. The synners of his mouth, is, his holy word.

shulde seme to come from vs, as though the daye of Chryste were at hande. * Let no man receyue you by any meanes, for the Loyde com meth not, excepte there come a departing first and that the synfull man be opened, the sonne of perdition, whiche is the aduersarye / and is exalted aboue all that is called God, or that is worshipped: so that he shall & spe as God in the temple of God, and shew him selfe as God.

Remember ye not, that when I was yet to you, I tolde you these thinges: And now ye know what withholdeth: even that he might be bettered at his tyme. For the mystery of the iniquite hath alreadye worke: tyll he whiche now onely letteth, be taken out of the waye. * And then shall that wicked be bettered, who the Loyde shall consume with the spirit of his mouth, and shall destroye it with the ap prentice of his comminge, even him whose comminge is by the working of Satan, with all lyenge power, signes and wonders: and in all deceytablenes of unrightwysnes, amyg them that perishe: because they receyued not the love of the trowth, that they might have bene saved. And therefore God shall sende the stronge delusion, that they shulde beleue yf: that all they might be damned whiche beleued not the trowth, but had pleasure in unright wysnesse.

But we are bounde to geue thanks alway to God for you (brethren beloued of Loyde) because that God hath from the begynninge chosen you to saluacion, throught sanctifyinge of the spirit, and throught beleuinge the trowth, wherunto he called you by oure Gospell, to obtayne the glory that cometh of oure Loyd Jesu Christ.

* Therefore (brethren) stande fast, and kepe the ordinaunces which ye haue learned: wher ther it were by oure preachinge or by epistle. Our Loyde Jesu Christ hym selfe, and God our father which hath touch vs, and hath geuen vs euerylastinge consolacio and good hope throught grace, comforte pouer herites, and stablished you in all wordes, and good wo rpinge. I

He desirerh them to pray for him, that the Gospell may prosper, and geueth them warning to eschoue the ydle, and yf they wyl not labour with theyr handes, that they shall not eate.

C A P I. I I I.

Furthermore brethren praye for vs, that y word of God maye haue free passage & be glorified, as it is with you: and that we maye be deliuered frome unreasonable & euill men. For all men haue not faith: but y Loyde is faithfull, which shall stablish you and kepe you frome euill. We haue confidence throught the Loyde vpon you, that ye both w, and will w, that which we commaunde you. And the Loyde geueth poure herites to the loue of God, and patience of Christ.

2a. 11. f

* We require you brethren in the name of our Loyde Jesu Christ, that ye withdraue your selues from euery brother that walketh

inordinatly, & not after the institution which ye receyued of vs. Ye your selues know how ye ought to folowe vs. For we behaued not our selues inordinatly amonge you. Neyther toke we breed of anye man for nought: but wroughte with laboure and trouayle night & daye, because we wolde not be greuous to any of you: * not but that we had auoyce: but to make oure selues an exemple vnto you, to folow vs. For when we were with you, this we warned you of, that yf there were anye which wolde not worke, that the same shuld not eate.

For we haue herde saye that there are some which walke amonge you inordinatly, and worke not at all, but are busy bodyes. Suche we commaunde and exhoite by oure Loyde Jesu Christ, that they worke with quyetnesse, & eate their owne bred: * Desiryn be not we ry in well doynge. I

Yf any man obeye not oure sayenges, sende vs word of him by a letter: and haue no com pany with him, that he may be ashamed, how be it count him not as an enemy: but warne hym as a brother.

The very Loyde of pear, geue you pear al wayes, by all meanes. The Loyde be with you all. The salutation of me Paul, with myne owne hande. This is the token in all Epi: Ales So I wyte.

The grace of our Loyde Jesu Christ be with you all. A M E N.

¶ Sent from A: thens.

The first Epistle of S. Paule vnto Timothe.

He exhorteth Timothe to waite vpon his office: namely, to se that nothyng be taught but goddes word. He sheweth also wherfore the law is good, and telleth this sweete and glad tydinges, that Christ Iesus came in to the worlde to saue synners.

C A P I.

I.

Paul apostle of Jesu Christ, by the commaundement of God our sauour & Loyde Iesus Christ whiche is our hope.

Vnto Timothe his ryghte sonne in the faythe.

Grace, merce, and pear, from God our fa ther, and Loyde Iesus Christ our Loyde.

As I belought the to abyde still in Ephe sus when I departed in to Macedony, euen so do, that thou commaunde some that they reache none other wyse: neither geue hede to fables and genealogyes which are endles, and brede doubtles rather then godly edifyinge, whiche is by faythe: for the ende of the commaunde ment is ploue that cometh of a pure herte, and of a good conscience, and of fapth vnspayed: frome whiche thynges some haue erred, and haue turned vnto bayne tangling, because they wolde be doctours in the scripture, and yet vnderstande not what they speke, neither wherof they aspyre.

* We knowe that the lawe is good, yf a man vse it lawfully, vnderstandynge this, that the lawe is not geuen vnto a ryghtous man, but vnto the vnyghtous & disobedient, to the vngodly, and to synners, to vnholp, and vncleane, to murderers of fathers, and mur derers of mothers, & to manslayers, hooremongers: to them that despyle them selues with mankynde: to men seales: to lyars, and to perjured, and so forth: yf there be any o ther thyng that is contrarie to holisome doctryne: accordynge to the gospell of the glo ry of the blessed God, whiche is commaunded vnto me.

And I thanke Christ Iesu oure Loyde, whiche hath made me stronge: for he coun tered me true, and put me in office, when be fore I was a blasphemour, and a persecutour, and a tyrant, but I obteyned merce, because I dyd it ignorantly throught vnydelye. Re uerthelesse the grace of oure Loyde was moze abundaunt with fapth and loue whiche is in Christ Iesu. I

* This is a true sayinge, and by all mea nes worthye to be receyued, that Christ Iesu came in to the worlde to saue synners, of whome I am chiefe. Notwithstandynge for this cause was merce geuen vnto me, that Iesus Christ wolde syke wete on me all longe patience, vnto the exemple of them whiche shall in tyme to come byleue on hym vnto euerylastynge lyfe. So then vnto God bynge euerylastynge, immortall, inuysible, and wyl onely, be honoure and prayse for

euere and euere. Amen.

This commaundement comyt I vnto the (sonne Timothe) accordynge to the pro phetes, whiche in tyme past were prophesied of the, that thou in them shouldest fyghte a good fyghte, hauynge fapthe and good consi ence whiche some haue put awaye from them, and as concernynge fapthe, haue made theyr wycke. Of whose nombre is Hymeneus, and Alexander, whiche I haue deliuered vnto Satan, that they myghte be taughte not to blaspheme.

He exhorteth to pray for all men. He wyl not haue women to be ouer costly arrayed nor to teache in the congregacion, but to be in silence, and obey their hus bandes.

C A P I.

I I.

Exhoite therfore that aboue all thynges, prayers, supplications, intercessions, and geyunge of thanks be hadde for all men: for kynges, and for all that are in authoritie, that we maye lyue a quyet and a peaceable lyfe, in all godlynes, and honestie. For that is good and accepted in the syght of God our sauour, whiche wyl haue all men saved, and to come vnto the knowlege of the trowth. For there is one God, and one mediatour by twene God and man, which is the man Christ Iesus, whiche gaue hym selfe a ransom for all men, that it sholde be testyfyed at his tyme wherunto I am ordeyned a preacher and an Apostle: I tell the teuthe in Christe and lye not, beinge the teacher of the Gentyles in fapth and verite. I

I wyl therfore that the men praye eue ry where, lyfynge by pure handes without wycke, or doubtinge. Lykewyse also the wo men, that they arraye them selues in comely apparell, with shames and discrete be haviour: not with byrned heere, either gold, or pearles, or costly arraye: but with suche as becommeth women that professe the worship pyng of God throught good workes. * Let the woman learne in silence with all subie ction. I suffer not a woman to teache, ney ther to haue authoritie ouer the man: but for to be in silence. For Adam was first formed, & then Eue. Also Adam was not deceyued, but the woman was deceyued, and was in trans gression. Notwithstandynge throught bea ryng of chyldren they shall be saved, so they continue in fapthe, loue, and holynes, with discretion.

What maner a man a bishop or pfect ought to be, and what condicion his wyfe and chyldren shulde haue. The properties also requyred in a deacon or minister, and in his wyfe.

C A P I.

I I I.

This is a true sayinge: Yf a man coult the office of a Byschop, he desirerh a good worke: Wherfore a Byschoppe muste be faultlesse, the husbande of one wyfe, sober,

〇 〇 pong lea-
 ler, so callth
 〇 〇 〇 〇 〇 〇
 was saily the
 thened or new
 ly conuerted
 so the sayth.

五

D

¶ In the spli-
rite or by the
spirit bare re-
sort to him &
to his doctrine.

CAP I. IIII.

ii. Timo. iii. 6.
ii. Petri. ii. 9.
Iude. 1. f.



**W.F.B.
L.M.S.
A.R.B.
R.B.**

CAPL. V.

1 2

Page 1

ETP

15

D

¶ The durpe of seruantes towarde theyr masters.
Agaynst such as are not satisfied with the worke of
God. Agaynst counsellours. A good lesson for ryche
men.

CAP. VI.

X

18
20

When we haue fode and rayment, let vs
therewith be content. They that wyl be ryche
fall in to temptation and snares, and in to
many solypse and noysome lufes, whiche do

Louctoufnes

Apoca. xvi.
and. xix.

3400.f.b.
1. 3400.f.b.

Grace be with
the Amen.

**The seconde Epistle of S.
Paule the Apostle, vn-
to Timothe.**

Paul exhorteth Timothe to steadfastnes and pa-
cience in persecution, and to continue in the doctrine
that he had taughte hym. A commendacion of One-
sophorus.

C A P I.

Paul Apostle of Jesu Chryst
by the will of god to preache the
promes of lyfe, which is in Chyist
Jesu.

To Timothe his beloved son.
Grace, mercede and peax, frome God the fa-
ther, and from Jesu Chyist our Lorde.

* I thanke God, whom I serue from myne
elders, with pure conscience, that without cea-
syng I make mention of the in my prayers
nyght and day, bespyng to se the, myndful of
thy teares: so that I am filled with ioye, whē
I call to remembrance the vnfaigned saythe
that is in the, which dwelt fyrst in thy grand-
mother Lois, and in thy mother Eunice: and
am assured that in the also.

Wherefore I warne the thou styre by the
gyfte of God which is in the, by the purtyng
on of my handes. * For God hath not gauen
vs the spiryte of feare, but of power, and of
loue, & of sobrietyes of mynde. Be not ashamed
to testifie of our Lorde, neither be ashamed of
me, which am bounde for his sake: but suffre
thou aduersitie also with the gospell, thow
the power of God, which saued vs, and called
vs, with an holy calling: not accorpyng to
our dedes, but accorpyng to his owne purpose
and grace, which was gauen thow Chyist
Jesu before the worlde was, but is now decla-
red openly, by the apperayng of our sauoure
Jesu Chyist, which hath put awaye deathe,
and hath brought lyfe and immortallite vn-
to lyghte thow the gospell. * Whereunto I
am appoynted, a preacher and Apostle, and a
teacher of the Gentyles: for which cause I
also suffre these thynges. Neuerthelesse I am
not ashamed. For I knowe whom I have be-
lieued, & am sure that he is habile to kepe that
which I haue committed to his keepinge a-
gaynste that daye.

Se thou haue a foyme of holysome wordes
which thou herdest of me in sayth and loue
which is in Jesu Chyist. That good thyng
which was committed to thy keepinge, kepe
in the holy ghooste, which dwelleth in vs.
This thou knowest that all they which are
in Asia be turned frome me. Of which sorte
are Phygios, and Hermogenes. The Lorde
grue mercede vnto the house of Onesopho-
rus, for he ofte refreshed me, and was not
ashamed of my chayne: but when he was at
Rome, soughte me oute verye diligently,
and founde me. The Lorde graunte vnto him
he maye fynde mercede with the Lorde at that
daye. And in howe many thynges he myn-
dered vnto me at Ephesus, thou knowest be-
yve well.

As he as in the first Chapter, so here he exhorteth
him to be constant in trouble, to suffre many, and to
abide fast in the holysome doctrine of our Lorde Je-
su Chyist.

C A P I.

I I.

Thou therefore my sonne, be stronge in
the grace that is in Chyist Jesu. And
what thynges thou hast herde of me by
many wyrmelles, the same deliuer to saythful
men, which are apte to teache other. Thou
therefore suffre affliction, as a good souldioure
of Jesu Chyist. No man that warreth, entan-
glet him selfe with worldly busynes, because
he wolde please him that hath chosen hym to
be a souldioure. And though a man streue for a
mastery, yet is he not crowned, onlesse he streue
lawfully. * The husbandman that labourerth
must fyrr receyue of the frutes. & blythe what
I saye. The Lorde gyue the vnderstandinge
in all thynges. *

Remember that Jesu Chyist, beyng of the
seed of Dauid, rose agayn from deeth, according
to my gospell, wherein I suffre trouble as an
evyll doer, even vnto bonds. But the worde
of God was not bounde. Wherefore I suffre all
thynges for the electes sakes, that they mighte
also obtayne that saluacion which is in Chyist
Jesu, with eternall glorie.

It is a true saying: yf we be dead with him,
we also shall lyue with him. Yf we be patient,
we shall also reygne with him. * Yf we denye
him, he also shall denye vs. Yf we beleue not,
yet abyde he saythful. He can not deny him
self. Of these thynges put them in remembrance
and testifie before the Lorde, that they strue
not about wordes, which is to no profyte, but
to peruerse the hearers.

Study to shew thy self laudable vnto god
a workman that needeth not to be ashamed,
rightly cutting the worde of truthe. * An-
gostly and bayne voyces passe ouer. For they
shall increase vnto greater vngodlynes, and
theyr wordes wal feet euen as doth a canker:
amonges whom is Hyminios and Philetos,
which from the truthe haue cecred, saying that
the resurrection is past already, and do destroye
the sayth of dyuers persons.

But the sure groundes of God remapnethe,
and hath this please: the Lorde knoweth them
that are his, and let euery man that callet on
the name of Chyist depart from iniquite. For-
withstandyng in a great house: are not onely
vessels of gold and of syluer: but also of wode
and of erch, some for honoure, and some vnto
dishonour. Yf a man therefore will purge him
selfe from such, he shall be a vessel sanctified
vnto honoure, meet for the Lorde, and prepared
vnto all good workes.

Vnto of youth auoyde, & pursue rightous-
nes, sayth, loue, and peax, with them that call
on the Lorde with pure hert. * Forsyue and
vniuersed questions put from the, remembryng
that they do but genidre strife. But the seruant
of the Lorde must streue, but must be pea-
sable vnto al men, and apte to teache, and one
that can suffice the euyl in mekenes, and can in-
forme them that resist, yf that god at any time
will

will gyue them repentance to knowe the
truthe, that they may come to them selues a-
gayne out of the snare of the deuyl, which are
now taken of him at his will.

The prophesie of the perpyous tymes, setteth out
pocretes in theyr colours, setteth vs what they be
within, for all theyr saye faces outwardly. Perse-
cution for the Gospell.

C A P I.

I I I.

This vnderstande, that in the last dayes
shall come perpyous tymes. For the
men shall be louers of theyr owne sel-
ues, sonetous, boasters, proude, curled speakers,
disobedient to father & mother, vnthankfull,
vnholly, vnkynde, trucebreakers, Subborne,
false accusers, spytuous, searce, despyers of
them which are good, traytours, heedy, brygh
mynded, greddy vpon voluptuousnes more then
the louers of God, hauyng a foyme of god-
ly lyuynge, but haue denyed the power ther-
of: and suche abhorre. Of this sorte are they
which entre in to houses, and bypunge in to
bondage women loden with synne, which
are ledde of dyuers lutes, euery leenyng, and
neuer habile to come to the knowlege of the
trouthe.

* As Iannes and Jambres withstode Mo-
ses, euen so doo these respyse the trouthe, men
they are of corrupte myndes, and leude con-
cernyng the saythe: but they shall preuaile
no longer. For theyr madnes shall be bettered
vnto all men as theyr was. But thou haue
sene the experience of my doctrine, fallow
of lypunge, purpose, saythe, longe sufferynge,
loue, patience, persecutions, and affryctions,
which happened vnto me at Antioche, at Tro-
num, and at Assea: which persecutions I
suffered patiently. And from the all the Lorde
deliuered me. Yea and all that will lyue god-
ly in Chyist Jesu, must suffre persecutions. But
the euyl men and discepuers wal were worse
and worse, whyle they discepu and are disce-
ued them selues.

But continue thou in the thynges which
thou hast lerned, which also were committed
vnto the, scinge thou knowest of whom thou
hast lerned them, and for as moche also as
thou hast knowne holy scripture of a chylde,
which is habile to make the wise vnto salua-
tion, thow the saythe which is in Chyist
Jesu. * For all scripture gauen by inspiration
of God, is profitable to teache, to improve,
to amende, and to instruct in rightousnes, that
the man of God, may be perfect and prepared
vnto all good workes.

He exhorteth Timothe to be seruent in the worde
and to suffre aduersite, maketh mention of his owne
death, and byddeth Timothe to come vnto him.

C A P I.

I I I I.

I testifie therefore before God, and before
the Lorde Jesu Chyist, which shall iudge
quycke and deed at his apperayng in his
kyngdom, preache thou wo, & be seruent, be

it in season or out of season. Improue, rebuke,
exhort with all long suffering and doctrine.
For the tyme will come when they will not
suffre holysome doctrine: but after theyr own
lustes shall they (whose eares yteche) get them
an heape of teachers, and shall turne theyr ea-
res frome the truthe, and shall be gyuen vnto
fables. But warche thou in all thynges, and
suffre aduersitie, and do the workes of an ap-
ostle, fulfyll thyne offyce.

For I am now redy to be offered, & the tyme
of my departyng is at hande. I haue fought
a good fyghe, and haue fulfyllid my course, &
haue kept the sayth, from henceforth is layde
by for me a crowne of rightousnes, which the
Lorde that is a rightous iudge shall gyue me
at that daye, not to me only, but vnto al them
that loue his commyng. Make spede to come
vnto me anon.

For Demas hath left me, and loueth this
present worlde, and is departed vnto Thessa-
lonica. Crescens is gone to Galacia, & Titus
vnto Dalmacia. Onely Lucas is with me. *
Take Marke and bypunge hym with the, for
he is necessarye vnto me, for to minstre. And
Tychicus haue I sent to Ephesus. The cloke
that I left at Troada with Carpus, when
thou comest bypung with the, and the booke,
but specially the parchment. Alexander the
coppermyth dyd me moche euyl, the Lorde
rewarde him according to his dedes, of whom
be thou ware also. For he withstode our prea-
chyng sore.

At my first anstereyng, no man assisted me,
but all forsoke me. I praye God that it inape
not be layde to theyr charges: * notwith-
standing, the Lorde assisted me, and strenghted
me, that by me the preachinge wolde be ful-
fyllid to the vtremost, and that all the Gen-
tyles wolde heare. And I was deliuered out of
the mouth of the lyon. And the Lorde wal de-
liuer me from all euyl doyng, and shall kepe
me vnto his breuenly kyngdome. To whom be
praise for euer and euer. Amen. *

Salute Pulus, and Aquila, and the hous-
holde of Onesophorus. Erastus abode at Co-
rine. Trophimos I left at Miletum sycke.
Make spede to come before wynter. Eubos-
lus greeteth the, and Pudens, and Li-
nus, and Claudia, and all the bye-
chren. The Lorde Jesu

Chyist be with thy
spiryte. Grace
be with
you.
A M E N.

The ende of the seconde Epi-
stle vnto Timothe.

Written from Rome, when Paule
was presented the seconde
tyme by before em-
perour Nero.

* Euangelist
is a comforta-
ble preacher
of the gospell.

* Collo. iii. c.

D

D

Roma. viii. c.

* i. Tim. ii. b.

* Tim. ii. b.
and. b. d.

* Tim. ii. b.
and. b. d.

* Heale, p.
is, aduersum
con. remanens
suerens.
Preliminary
vii.

* Tim. ii. b.
and. b. d.

The Epistle of S. Paule
vnto Titus.

Paul exhorteth Titus to ordeyne prelates or by-
shoppes in euery cite, & declareth what maner of men
they ought to be that are chosen to that office, and
chargeth Titus to rebuke suche as withstande the
gospell.

C A P I.

I.

Wouldest thou that whiche becommeth
holysome lernynge. That the elder men
be sober, honed, discrete, sounde in the
faythe, in loue, in pacience. The elder women
lychewyse, that they be in surer payment as
becommeth holynes, not false accusers, not
giuen to moche dyscrynge, but teachers of
honest thynges, to make the yonge women
sober mynde, to loue their husbands, to loue
theyr chyldren, to be discrete, chaste, huswifly,
good, and obedient vnto theyr husbands, that
the worde of God be not euill spoken of.
Yonge men lycheuysly exhort, that they be
sober mynde.

Grace, mercy, and pear from God the father
and from the Lorde Jesu Christ our sauour.
For this cause left I the in Crete, that thou
shouldest perforce that whiche was lackinge,
and shouldest ordeyne elders in euery cite as
I appoynted the. If any be faultlesse, the hus-
bande of one wyfe, haunge faithfull chy-
ldren, whiche are not sclaundered of spot, ne-
ther are disobedient. For a byshop muste
be faultlesse, as it becommeth the minstre of
God: not stubborne, not angre, no dyon-
harde, no fyghter, not gruen to sylthpse lu-
cre: but barbarous, one that loueth good-
nes, sober mynde, tyghtous, hoir, temperat,
and suche as cleueth vnto the faithfull worde
of doctrine, that he maye be hable to rebuke
with holysome lernynge, and to improve them
that saue agaynst it.

For there are many disobedient and talkers
of vanitie, and distructors of myndes, namely
they of the circumcision, whose mouthes must
be stopped, whiche prouert hole houses, tra-
chyng thynges whiche they ought not, by
cause of sylthpse lucre. One berenge of them
selues, which was a poete of theyr owne, said:
The Cretians are alwayes lyars, curill bee-
fies, and slowe helpes. This wyrtnes is true,
wherefore rebuke them warply, that they
maye be sounde in the faythe, and not ta-
kyng hede to Jewes fables, and commaun-
dementes of men, that turne from the truthe.

* Titus the pure are all thynges pure: but
vnto them that are defyled and vnpleurage
is nothyng pure: but euen the very myndes
and conferences of them are defyled. They
confesse they knowe God: but with the se-
des they denye him / beyng abhominable
and disobedient, and vnto all good workes
disallowed.

He telleth him how he shall teach all degrees to be-
hauie them selues.

C A P I.

II.

Of these thynges I wolde thou shouldest
certifye, that they whiche by leue God, might
be diligent to go forwarde in good workes.
These thynges are good and profytable vnto
men. For the queysons and genealogyes,
and brawnyng and strepe aboute the lawe a-
uoyde: for they are vnprofytable and super-
fluons. A man that is giuen to herselfe, after
the fyrste and the seconde admonition, auoyde:
remembryng that he that is surhe, is peruer-
sed and synneth, euen damned by his owne
iudgement.

When I shall sende Artemas vnto the, or
Tychicus, be diligent to come to me vnto Ni-
copolis. For I haue determined there to win-
ter. Bynge Zenas the lawyer, and Appollos
on theyr iourney diligently, that nothyng
be lackinge vnto them. And let oures
also lerne to excell in good workes,
as farforth as neede requyryth,
that they be not vnfrutfull.

All that are with me,
salute the. Grets
them that loue
vs in the
fayth.
Grace be with you all.
A M E N.

Wrytten from Pytopo-
lis a cite of Ma-
cedonia.
(?)

C A P I.

III.

Werne them that they submit them selues
to rule and power, to obey the officers,
that they be redye vnto all good wor-
kes, that they speake euill of no man, that
they be no fyghters: but softe, weyng all
mekenes vnto all men. For we our selues al-
so were in tymes past, vnwylle, disobedient,
disceyued, in daunger to lustes, and fructs
maners of voluptuousnes, luyng in malici-
ousnes and enuyr, full of hate, hatynge one
an other.

* But after that the kyndnes and loue of
our sauour God towarde man appeared,
not of the dedes of tyghtousnes whiche we
mought, but of his mercy he saued vs, by the
fountainne of the newe byrth, and with the re-
surynge of the hely ghoost, which he shed on vs
abundantly, thowhe Jesu Christ our sauour,
that we ones iustified by his grace, shouldest be
heries of eternall lyfe, thowhe hope. For
this is a true sayng.

The Epistle of S. Paule
vnto Philemon

He repleth to heare of the faythe and loue of
Philemon, whome he desyreth to forgyue his ser-
uaunte Onesimus, and louynghly to receyue him a-
gayne.

Wouldest thou that whiche becommeth
holysome lernynge. That the elder men
be sober, honed, discrete, sounde in the
faythe, in loue, in pacience. The elder women
lychewyse, that they be in surer payment as
becommeth holynes, not false accusers, not
giuen to moche dyscrynge, but teachers of
honest thynges, to make the yonge women
sober mynde, to loue their husbands, to loue
theyr chyldren, to be discrete, chaste, huswifly,
good, and obedient vnto theyr husbands, that
the worde of God be not euill spoken of.
Yonge men lycheuysly exhort, that they be
sober mynde.

Grace, mercy, and pear from God the father
and from the Lorde Jesu Christ our sauour.
For this cause left I the in Crete, that thou
shouldest perforce that whiche was lackinge,
and shouldest ordeyne elders in euery cite as
I appoynted the. If any be faultlesse, the hus-
bande of one wyfe, haunge faithfull chy-
ldren, whiche are not sclaundered of spot, ne-
ther are disobedient. For a byshop muste
be faultlesse, as it becommeth the minstre of
God: not stubborne, not angre, no dyon-
harde, no fyghter, not gruen to sylthpse lu-
cre: but barbarous, one that loueth good-
nes, sober mynde, tyghtous, hoir, temperat,
and suche as cleueth vnto the faithfull worde
of doctrine, that he maye be hable to rebuke
with holysome lernynge, and to improve them
that saue agaynst it.

For there are many disobedient and talkers
of vanitie, and distructors of myndes, namely
they of the circumcision, whose mouthes must
be stopped, whiche prouert hole houses, tra-
chyng thynges whiche they ought not, by
cause of sylthpse lucre. One berenge of them
selues, which was a poete of theyr owne, said:
The Cretians are alwayes lyars, curill bee-
fies, and slowe helpes. This wyrtnes is true,
wherefore rebuke them warply, that they
maye be sounde in the faythe, and not ta-
kyng hede to Jewes fables, and commaun-
dementes of men, that turne from the truthe.

Wrytten from Rome
by Onesimus a
seruant.

The Epistle of S. Paule
unto Titus.

Paul exhorteth Titus to ordeyne prestes of byshoppes in every cite, declareth what maner of men they ought to be that are chosen to that office, and exhorteth Titus to rebuke suche as withstande the gospel.

C A P I.

I.

While the seruant of god, and apostle of Iesu Christ, to preache the fayth of Gods elect, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hath promysed afore the worlde began, but hath opened his word at the tyme appointed thowth preaching, whiche is committed vnto me, by the commandment of God our sauour: To Titus his very true sonne in the common fayth.

Grace, mercy, and peax from God the father and from the Lorde Iesu Christ our sauour.

For this cause left I the in Crete, that thou shouldest perforce that whiche was lackynge, and shouldest ordeyne elders in euery cite as I appointed the. If any be faultlesse, the husbande of one wyfe, haunge saythfull chylidren, whiche are not schaundered of cryt, neyther are disobedient. For a byshop muste be faultlesse, as it becommeth the ministe of God: not stubborne, not angrie, no dyshardie, no fyghter, not giuen to frysche lurre: but barbarous, one that loueth goodnes, sobre mynded, ryghtous, holp, temperat, and suche as cleueth vnto the saythfull word of doctrine, that he maye be able to rebuke both holosome lerynge, and to improue them that saye agaynst it.

For there are many disobedient and talkers of banitie, and disceuerers of myndes, namely they of the circumcision, whose mouthes must be stopped, whiche peruert hole houses, teachinge thynges whiche they oughte not, by cause of fylthye lurre. One bynge of them selues, which was a poet of their owne, said: The Cretians are alwayes lyars, cupill belies, and slowe helpes. This wyrtne is true, wherfore rebuke theym sharply, that they maye be sounde in the faythe, and not takynge heede to Jewes fables, and commandementes of men, that turne from the truth.

¶ Vnto the pure are all thynges pure: but vnto them that are defyled and vnpleasurage is nothyng pure: but euen the very myndes and consciences of them are defyled. They confesse they knowe God: but with the dedes they denye him / beynge abhominable and disobedient, and vnto all good workes disallowed.

¶ He telleth him how he shall teach all digrees to haue them selues.

C A P I.

II.

But speake thou that whiche becommeth holosome lerynge. That the elder men be sober, honest, discrete, sounde in the faythe, in loue, in patience. The elder women lyke wyse, that they be in suche raymente as becommeth holynes, not false accusers, not giuen to moche dyspkyng, but teachers of honest thynges, to make the yonge women sobre mynded, to loue their husbands, to loue theyr chylidren, to be discrete, chaste, huswifery, good, and obedient vnto theyr husbands, that the worde of God be not cupill spoken of. Yonge men lyke wyse exhort, that they be sobre mynded.

Above all thynges, lette the selfe an example of good workes, with vncorrupt doctrine with honestie, and with the holosome worde whiche can not be rebuked, that he whiche withstandeth, maye be ashamed, hauinge nothyng in you that he maye dyspraise. ¶ The seruantes exhort to be obedient vnto theyr owne masters, and to please in all thynges, not answering agayne, as they to be pychers, but that they them al good saythfulnes, that they maye do worship to the doctrine of our sauour God in all thynges.

¶ For the grace of God that byngeth saluation vnto all men, hath appeared, and teacheth vs that we shoulde denye vngodynesse, and worldly lures, and that we shoulde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorious apperance of the myghty God, and of oure sauour Iesu Christ, whiche gaue hym selfe for vs to redeme vs frome all vnerightousnes, and to pouge vs a peculpat people vnto hym selfe, seruenly giuen vnto good workes. These thynges speake, and exhort, and rebuke, with all commaundyng. Se that no man despyse the.

¶ Of obedience to suche as be in authority. He warneth Titus to beware of tolyshe and vnposible questions.

C A P I.

III.

Warne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake cupill of no man, that they be no fyghters: but softe, lette wyng all mekenes vnto all men. For we our selues also were in tymes past, vnwyse, disobedient, disceyued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in maliciousnes and enuye, full of hate, hatynge one an othe.

¶ But after that the kyndnes and loue of our sauour God towards man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saured vs, by the fountayne of the newe byrth, and with the resurynge of the hely ghoost, which he shed on vs abundantly, thowth Iesu Christ our sauour, that we ones iustified by his grace, shoulde be heires of eternall lyfe, thowth hope. ¶ This is a true sayinge.

Wise men.
Wise women.

Yonge women.

Yonge men.

Ephe. vi. 1.
1. Pet. ii. 13.

1. Tim. i. 1.

Officers
must be obeyed.

1. Tim. i. 1.

The Epistle of S. Paule
unto Philemon

He retyereth to hear of the faythe and loue of Philemon, whome he despyth to forgyue his seruante Onesimus, and louynge to receyue him agayne.

Rule the pyloner of Iesu Christ, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our fellowe

souldiour, & to the congregation of thy house. Grace be with you and peax, from God our father, and from the Lorde Iesu Christ.

I thanke my God, making mention alwayes of the in my prayers, when I heare of thy loue and sayth whiche thou hast towards the Lorde Iesu, and towards all sayntes: so that the fellowship that thou hast in the sayth is frutful thowth knowlege of all good thynges which are in you by Iesu Christ. And we haue greaite toy and consolacion ouer thy loue: for by the (brother) the sayntes heres are comforted.

Wherfore thoughte I be bolde in Christe, enioyne the that whiche becommeth the, yet for loues sake I rather beseeche the, though I be as I am euen Paule aged, and now in bandes for Iesu Christes sake. I beseeche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home agayne. Thou therfore receyue hym, & is to save myne owne bowels, whome I wolde sayne haue re- tained with me, that in thy dede he myghte haue myntred vnto me in the bondes of the gospel.ouertheless, without thy mynde wolde I do nothyng, that the good whiche spryngeth of the, shoulde not be as it were of necessitie, but wyllyngly.

Haply he therfore departed for a seass, that thou shouldest receyue him to euer, not now as a seruant, but aboue a seruant / I meane a brother beloued, specially to me: how moche moze vnto the, bothe in the fleshe and also in the Lorde? If thou count me a fellowe, receyue hym as my selfe. If he hath hurt the, or oweth the oughte, that laye to my charge. I Paule haue wyrtten with myne owne hande. I wyl recompence it. So that I do not saye to the, how thou owest vnto me euen thyne owne self. Euen so brother, let me enioyne the in the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do moze then I saye for. Wherfore prepare me lodgyng: for I trust thowth the helpe of youre prayers, I shall be gyue vnto you. Here salute the, Epaphras my fellow pyloner in Christe Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Iesu Christ be with yous spirytes. Amen.

¶ Sent from Rome
by Onesimus a
seruant.

2

I.

11.

III.

III.

Q4 for

For it is sufficient for us that we have spent the tyme that is past of the lyfe, after the will of the Gentyles, walking in wantonnesse, lustes, drunkennesse, in eatinge, dymkynge, and in abhominable ydolatre.

And it seemeth to them a straunge thyng that ye runne not also with them vnto the same excelle of ypot, and therefore speake they euill of you, whiche shall geue accomptes to hym that is rede to iudge quicke and deed. * For vnto this purpose was the gospel preached vnto the deed, that they shoulde be iudged lyke other men in the fleshe, but shoulde lyue before god in the spirite. The ende of all thynges is at hande.

* We ye therefore discrete and sober, that ye maye be apte to praye. But about all thynges haue frequent charitie amonge you. For charitie couereth the multitude of synnes. We ye haue one to another, and that without grudgynge. As euery man hath receyued the gyfte mynstre the same one to another, as good ministers of the manifolde grace of God. If any man speake, let hym talke as though he spake the wordes of God. If any man minstre, let hym doo it as of the habilitie whiche God ministreth vnto hym: So that God in all thynges may be glorified thowhe Iesus Chyrist, to whome be prayse and dominion, for euer, and whyle the worlde standeth. Amen.

Deerly beloued, be not troubled in this heate, whiche now is come amonge you to tpe you, as though some straunge thyng had happened vnto you: but reioyce, in as moche as ye are partakers of Chyristes passions, that when his gloire appeareth, ye maye be merry and gladd. If ye be rayled vpon for the name of Chyrist happy are ye. For the spirite of gloire, and the spirite of God resteth vpon you. On they parte he is euill spoken of: but on your parte he is glorified.

So that none of you suffre as a murderer, or as a thefe, or an euill doer, or as a busy bodye in other mens maters. If any man suffre as a chylden man, let him not be ashamed, but let him glorifye God in this behalfe. For the tyme is come that iudgement muste begyn at the house of God. If it firste begyn at vs, what shal the ende be of them whiche by lene not the gospel of God? And if the ryghteous scarcely be saued: where shal the vngodly and the synner appeare? Wherefore let them that suffre accorde to the will of God, commit theyr soules vnto him with well doyng, as vnto faythfull maker.

A speciall exhortation for all byshoppes or prestes to fede the flocke of Chyrist. He exhorteth yonge persons to submit the selues to the elder, euery one to loue an other, to be sober and to wathe, that they maye resist the enemye.

C A P I.

V.

The prestes which are amonge you. I exhort, whiche am also a prest & a bytles of the afflictions of Chyrist, and also

a partaker of the gloire that shall be opened: so that ye fede Chyristes flocke which is amonge you, takynge the ouerlyghte of them not as though ye were compelled thereto, but willingly: not for the desyre of tithes lute, but of a good mynde, not as though ye were lordes ouer the flocke: but that ye be an ex- ample to the flocke. And whyle the chiefe shep- herde shall appere, ye shall receyue an incor- ruptible crowne of gloire. Wherfore ye pon- der, submyt your selues vnto the elder. Sub- myt you selues euery man, one to an other: knytte your selues together in lowynes of mynde. For God resisteth the proude, and gi- ueth grace to the humble. Submyt your sel- ues therefore vnder the mighty hande of God, that he maye craite you, when the tyme is come. Caste all your care on hym: for he taketh for you.

We sober and wathe, for your aduersarye the deuyll as a roynge lyon walketh aboute sekynge whome he maye deuoure: whome resisteth standfast in the faythe, remembrynge that ye doo fulfill but the same afflictions whiche are appoynted to youe by chyzen that are in the worlde. The God of grace whiche called you vnto his eternall gloire by Chyrist Iesu, shall his owne selfe after ye haue suffe- red a lytell affliction make you perfecte: shall settle, strengthe, and stablyshe you. To hym be gloire and dominion for euer, and whyle the worlde endureth. Amen.

By Syluanus a faythfull brother vnto you (as I suppose) haue I wyrtten breifly, exhor- tyng and restryng that this is the true grace of God, wherein ye stande. The

companions of your election that are of Babylon, salute you, and Marcus my sonne. Grette ye one an other with the kisse of loue. Peace be with you all whiche are in Chyrist Iesu. A. B. C. D.

a prest, in the foythe, firste an elder, bycause com- mentyng they were elders, me, that was chosen to teache the people. I darflesse grete haue lorde, that is to saye, vnto whiche the prestes, and byshopes are appoynted by lot, or elec- tion, to preache the goddes word to them.

The seconde Epistle of Saynt Peter.

He exhorteth the to flee the corrupcion of world- ly lust, and make theyr callinge sure with good wo- rkes, and frutes of fayth.

C A P I.

I.



Simon Peter seruante and Apostle of Iesu Chyrist, to them whiche haue obtey- ned lyke precious faith with vs in the ryghtousnes that cometh of our God and fa- niour Iesu Chyrist.

Grace with you, and peace be multiplied in the knowlege of God, & of Iesus our Loyde. So as his godly power hath geuen vs all thynges that pertaine to lyfe and godlynes, thowhe the knowlege of him that hath called vs by vertue and gloire, by the meanes wherof are geuen to vs excellent and moost great pro- mises, that by the helpe of them, ye shoulde be partakers of the godly nature, in that ye flee the corrupcion of worldly lust.

Yea, and herevnto geue all diligence: in your fapthe & minstre vertue, in your vertue knowlege, and in knowlege temperance, and in temperance patience, and in patience godly- nes, in godlynes brotherly kyndnes, in bro- therly kyndnes loue. For if these thynges be amonge you & are plenteous, they wyll make you, that ye neither shall be yble, nor vnfruit- ful in the knowlege of our Loyde Iesu Chyrist. But he that lacketh these thynges is blynde, and gropeth for the way with his hande, and hath forgotten that he was purged from his olde synnes.

Wherefore brethren, geue the more dilige- ce to make your callinge and election sure. For yf ye do suche thynges, ye shal neuer erre. Yea by this meanes an entrynge in shall be mini- stred vnto you habundantly in to the cuerla- stynge kyngdome our Loyde and saupour Ie- su Chyrist.

Wherefore I wyll not be negligent to put you alwayes in remembraunce of suche thyng- ges, though ye knowe them your selues, and be also stablyshed in the present trowth. Not withstandynge, I thynke it more (as longe as I am in this tabernacle) to stee you up by puttynge you in remembraunce, for as moche as I am sure the tyme is at hande that I must put of my tabernacle, such as our Loyde Ie- su Chyrist hath shewed me. I wyll doo my deuour therfore, that on euery syde ye myghte haue togeth with to stee by the remembraunce of these thynges after my departure. * For me foloweth not discernable fables, when we opened vnto you the power and commynge of our Loyde Iesu Chyrist, but with our eyes we sawe his maiestie: euen then verily when he receyued of God the father honoure and gloire, and when there came suche a voyce to hym frome the excellent gloire. * This is my dere beloued sonne, in whome I haue

deleyte. This voyce we herde when it came frome heauen, beyng with hym in the holy mounte.

We haue also a ryghte sure worde of pro- phete, wherunto ye take heede, as vnto a lyght that shyneth in a darke place, ye to wel, vntill the daye dawne, and the daye shewe a- ryse in your herttes. * So that ye fynd knowe this: that no prophete in the scripture hath any ppyuate interpretation. For the scrip- ture came neuer by the will of man: but ho- ly men of God spake as they were moued by the holy ghoist.

The propheticall of false teachers, and sheweth their punishment.

C A P I.

II.

There were false prophetes amonge the people, euen as there shall be false tea- chers amonge you: whiche priuely shal bynne in damnable sectes, euen denyng the Loyde that hath bought them, and bring vnto them selues styffe damnacion, and many shal folowe theyr damnable wayes, by which the waye of truthe shall be euill spoken of, and thowhe conuincous shall they with fained wordes make marchaundise of you, whose iudgement is not farr off, and theyr damna- cion slepeth not.

For if god spared not the angels that syn- ned, but cast them downe in to hel, and deli- uered them in to chaynes of darknes to be kepte vnto iudgement, neither spared the old wyse, but saued Noe the right preacher of rightous- nes, and brought in the floode vpon the wyse of the vngodly, & turned the ctytes of Sodom and Gomorrah in to ashes: ouerthrew them da- ned them, and made on them an exemple vnto all that after shoulde lyue vngodly. And iuste Noe vexed with the vniuersally conuersacion of the wycked, deliuered he. For he beyng rygh- tous, and dwelling amonge them in feing and hearynge, vexed his righteous soule from daye to daye with theyr vnlawfull dedes. The Loyde knoweth how to deliuer the godly out of temptaciō, a how to reserue the vniuers vnto the day of iudgement for to be punished: name- ly them that walke after the fleshe in the lust of vniuersnes, and despise the rulers. Presump- tuous are they, and subbozne, and feare not to speake euill of them that are in auctoritie. When the angels whiche are greater bothe in power and myght receyue not of the Loyde rapynge iudgement agaynst them. But these as brute beestes, naturally made to be taken and destroyed, speake euill of that they knowe not, and shall perishe thowhe theyr owne destruction, and receyue the rewarde of vn- ryghtousnes.

They count it pleasure to lyue deliciouly, for a season. Spottes they are, and flychynge lyfynge at pleasure and in discernable wayes, fleshyng with you, haupnge eyes full of ad- moure, and that can not cease to synne, be- gynge vnstable soules. Heres they haue ex- ercised

John. 1.6
March. 1. d
Luke. 11. d

False pro- phetes muste netes be am- gelyd vs and al- to precept, and that because we haue no loue to the truthe. And conser- uation is the fa- ther of them and their pre- chynge confi- dence in wor- kes is the de- nyng of Chyrist.

hermacle
egypt
habode
also with
C. 1. d. a

Sal. xvii.
du

Numer. xlii.

Iude. i. d

Iohn. viii. c
Roma. viii. c
Hebr. vi. a
Gal. i. i.* It is better
not have kno-
wledge of the truth
than not to
know thereafter
* Iohn. xli.

erished with confusion. They are cursed chil-
dren, and have forsaken the right waye: and
are gone astray, followinge the waye of Sa-
lan the sonne of Hosa, which loved the re-
ward of unrighteousnes: but was rebuked
of his wickednes. The same and domme
best speakynge with mans voyce, forbad the
follynes of the Prophete.

* These are welles without water, and
cloudes carryed aboute of a tempest, to whom
the myst of darknesse is reserved for ever. For
when they haue spoken the swellinge wor-
des of vanitie, they begyle with wantonnesse
thorow the luses of the fleshe, them that
were cleane escaped: but now are wadded
in errors. They promise them libertie, and
are their selues the bondeservantes of con-
cupiscence. * For of whom so ever a man is over-
come, unto the same is he in bondage. For if they
after they haue escaped from the synnes
of the world, thorow the knowlege of the
Lorde and of the saupoure Iesu Christe, are
yet tangled agayne therein, & overcome: then
is the latter ende worse with them then the
begynnyng. For it hadde ben better for them
not to have knowne the waye of righteou-
nes, then after they haue knowne it, to turne
from the holy commaundement gyven unto
them. It is happened unto them, accordyng to
the true p[ro]verbe: * The dog is turned to his
bowlme agayne, and the sow that was washed
to her wallowynge in the myre.

The exhorteth to beware of such as wolde make
us beleve, the daye of the Lorde were nake in com-
myng. And prayeth us to lve a godly lyfe, and to
loke derely for the commyng of the Lorde, whose
longe tarynge is saluacion.

C A P I. III.

I. Thimot. iii. c
ii. Timot. ii. c

This is the seconde epyll that I wrote
unto you beloued, wherewith I
sette up, and warne your pure myndes,
to call to remembraunce the wordes whiche
were tolde before of the holy prophetes, and
also the commaundement of vs the Apostles
of the Lorde and saupoure.

* This syde vnderstande, that there shall
come in the last dayes mockers, whiche will
walke after theyr owne lustes, & sape. Where
is the promise of his commyng? For sithens
the fathers dyed, all thynges continue in the
same estate wherin they were at the begynning.
This they knowe not (and that wyslyngly)
that the heuens a great whyle ago were, and
the erthe that was in the water appeared vp
out of the water, by the word of God: by
whiche thynges the world that then was,
perished ouerflown with the water. But
the heuens berily, and erth whiche are nowe,
are kepte by the same word in floze, and refer-
red unto fyre, agaynst the daye of iudgement
and perdition of ungodly men.

Derely beloued, be not ignorant of this
one thyng, that one daye is with the Lorde
as a thousand yeres, and a thousand yeres
as one daye. The Lorde is not slacke to ful-

fil his promise, as some men count slacknes:
but is patient towards vs, and wolde haue
no man losse, but wolde receyue all men to
repentaunce.

* Neuerthelesse the daye of the Lorde will
come as a thefe in the nyght, in whiche daye,
the heuens shall perishe with terrible noyse,
and the elementes shall melt with heate, and
the erth with the workes that are therein shall
burne.

Yf all these thynges shall perishe, what
maner persons ought ye to be in holy conuer-
sation and godlynes: lokyng for and hastyng
unto the comyng of the day of God, in which
the heuens shall perishe with fyre, and the
elementes shall be consumed with heat. * Ne-
uerthelesse we loke for a newe heuen, and a
new erth, accordyng to his promise, in whom
abideth righteousnes.

Wherefore (derely beloued) seynge that ye
loke for such thynges, be diligent that ye maye
be founde of him in peax, without spotte, and
undefyled. And suppose that the longe suffe-
ryng of the Lordes saluacion, cuen as oure
derely beloued brother Paule, accordyng to
the wysdome gyven unto hym, wrote to you
ye almost in euery epyll, speakynge of such
thynges: amonge whiche are many thynges
harde to be vnderstande, whiche they that are
unlerned, and vnstable peruerse, as they doo
other scriptures unto theyr owne destruction.
Ye therfore (beloued) seynge ye knowe it be-
fore hande, beware lest ye be also plucked a-
waye with the error of the wycked, and
fall from your owne stedfastnes, but
grow in grace, and in the know-
lege of our Lorde and sa-
upoure Iesu Christ:
to who be glo-
rye bothe
nowe and for ever.
A M E N.

I. Thessa. v
I. Cor. xii. c
and xvi.I. Apoca. xli. c
I. Iohn. xli. c
I. Iohn. xli. cI. Iohn. xli. c
I. Iohn. xli. c
I. Iohn. xli. cI. Iohn. xli. c
I. Iohn. xli. c
I. Iohn. xli. cI. Iohn. xli. c
I. Iohn. xli. c
I. Iohn. xli. cThe fyrste Epistle of
Saynt Iohn the
Apostle.

True wytnesse of the everlastynge word of God.
The bloude of Christ is the purgacion frome synne.
No man is without synne.

C A P I. I.



What whiche was
frome the begynnyng,
whiche we haue herde,
whiche we haue sene
with oure eyes, whiche
we haue looked vpon,
and oure handes haue
handled, of the worde
of lyfe. For the lyfe ap-
peared, and we haue sene and beare wytnesse,
and shewe vnto you that eternall lyfe, whi-
che was with the father, and appeared vnto
vs. That whiche we haue sene and herde, de-
clare we vnto you, that ye maye haue felow-
shipp with vs, and that oure felowshipp maye
be with the father and his sonne Iesu Christ.
And this wyte we vnto you, that your ioye
maye be full.

And this is the trydynge whiche we haue
herde of hym and declare vnto you, that God
is lyghte, and in hym is no darkenesse at all.
Yf we saie that we haue felowshipp with
hym, and yet walke in darkenesse, we lye,
and wo not the trouthe. But yf we walke in
the lyghte, cuen as he is in lyghte, then haue
we felowshipp with hym, and the bloude of
Iesu Christe his sonne clenseth vs frome all
synne.

Yf we saie that we haue no synne, we de-
ceyue oure selues and trouthe is not in vs.
Yf we knowe oure synnes, he is faith-
full and iuste, to forgyue vs oure synnes, and
to clenche vs frome all unrighteousnes. Yf we
saie we haue not synned, we make him a lyar
and his worde is not in vs.

Christ is oure aduocate. Of true loue, and howe
it is tryed.

C A P I. II.

My deare chyldren, these thynges wyte
I vnto you, that ye synne not: yf anye
man synne, yet we haue a spokesman
with the father, Iesu Christ, which is righte-
ous: and he is a mercystocke for our synnes:
not for our synnes onely: but also for the syn-
nes of all the world. And hereby we are sure
that we knowe hym, yf we kepe his com-
maundementes. He that sayth I knowe hym,
and kepech not his commaundementes is a
lyar, and the trouthe is not in hym. Who so
euer kepech his worde, in hym is the loue of
God perfecte in dede. And thereby knowe
we that we are in hym. He that sayeth he

abideth in hym, oughte to walke as he wal-
ked.

My deare chyldren, I wyte no newe commaun-
dement vnto you: but that olde commaun-
dement whiche ye herde frome the begynnyng.
The olde commaundement is the worde, whi-
che ye herde frome the begynnyng. Agayne,
a newe commaundement I wyte vnto you,
a thyng that is true in hym, and also in you:
for the derkenesse is passe, and the true light
nowe shyneth. He that sayth he is in the
lyght, and yet hateth his brother, is in derke-
nesse euen till this tyme. He that loueth his
brother, abideth in the lyght: & there is none
occasion of euill in hym. He that hateth his
brother, is in derkenesse, and walketh in
derkenesse: and canne not tell whither he
goeth, because derkenesse hath blinded his
eyes.

Deare chyldren I wyte vnto you that
your synnes are forgyuen you for his name.
I wyte vnto you fathers, that ye knowe hym
that was frome the begynnyng. I wyte vnto
you younge men, that ye haue overcome
the wycked. I wyte vnto you lytell chy-
ldren, that ye knowe the father. I wyte vnto
you fathers, that ye knowe hym that was
frome the begynnyng. I wyte vnto you
younge men, that ye be stronge and the word
of God abyde in you, and ye haue overcome
that wycked.

Se ye loue not the worlde, neyther the
thynges in the worlde. Yf any man loue the
worlde, the loue of the father is not in him.
For all that is in the worlde, as the luste of
the fleshe, the lust of the eyes, and the pryde
of gooddes, is not of the father, but of the
worlde. And the worlde vanyscheth awaye,
and the lust therof: but he that fulfilleth the
will of God, abydeth euer.

Lytell chyldren it is the laste tyme, and as
ye haue herde howe Antichrist shall come, e-
uen nowe are there many Antichristes come
alredy. Whereby we knowe that it is the last
tyme. They went out from vs, but they were
not of vs. For yf they hadde bene of vs, they
wolde no dubte, haue continued with vs.
But that fortuneth that it myght apere they
were not of vs.

But ye haue an oymente of the holy
ghost, and ye knowe all thynges. * I wrote
not vnto you, as though ye knewe not the
trouthe: but as though ye knewe it, and
knowe also that no lye cometh of trithe.
Who is a lyar, but he that denieth that Je-
sus is Christ? the same is the Antichrist that
denieth the father and the sonne. Who so e-
uer denieth the sonne, the same hath not the
father. Let therfore abyde in you that same
whiche ye hearde frome the begynnyng. Yf
that whiche ye hearde frome the begynnyng,
shall remayne in you, ye also shall continue
in the sonne, and in the father. And this is
the promise that he hath promysed vs, euen euer-
lastynge lyfe.

This haue I wytten vnto you, concerning
them that deceyue you. And the anoyntinge
whiche

B

C

* He that
ueth & wolde
loue not
God.

Antichrist.

I. Iohn. xli. c

which ye receyved of him, dwelleth in you. And ye nede not that anye man teache you: but as the annoyntunge teacheth you all thinges, and is true, and is no lye, and as it taughte you, even so abyde therein. And now babes abyde in hym, that when he shall appeare, we maye be boide, and not be made ashamed of hym at his commynge. Yf ye knowe that he is ryghteous, knowe also that he whiche foloweth ryghteousnesse, is bozne of hym.

The singular love of God toward us: and how we agayne oughte to love one another.

CAP. III.

Behold what love the father hath shewed on us that we shoulde be called the sonnes of God. For this cause the world knoweth you not, because it knoweth not hym. Dearly beloved, now are we the sonnes of God, and yet it woth not appeare what we shall be. But we knowe that when it shall appeare, we shall be lyke him. For we shall se hym as he is. And everie manne that hath this hope in hym, purseyeth hym selfe, even as he is pure. Who so ever commyteth synne, committeth unryghteousnesse also, for synne is unryghteousnesse. And ye knowe he appeared to take awaye oure synnes, and in hym is no synne. As many as abyde in hym, synne not: who so ever synneth, hath not sene hym, neyther hath knowen hym.

Babes, let no man deceyve you. He that woth ryghteousnesse, is ryghteous, even as he is ryghteous. He that committeth synne, is of the deuyll: for the deuyll synneth frome the begynnyng. For this purpose appeared the sonne of God, to take awaye the workes of the deuyll. Who so ever is bozne of God, synneth not: for his seed remaineth in hym, and he can not synne, because he is bozne of God. In this are the chyldren of God knowne, and the chyldren of the deuyll.

Who so ever woth not ryghteousnesse, is not of God, neyther he that loveth not his brother.

For this is the tryngge, that ye herde frome the begynnyng, that ye shoulde love one another: not as Cayn whiche was of the wycked, and slew his brother. And wherfore slew he hym? Because his owne workes were evyll, and his brothers good. Wherfore not my brethren, though the world hate you. We knowe that we are translated frome death unto lyfe, because we love the brethren. He that loveth not his brother, abydeeth in death. Who so ever hateth his brother, is a murderer. And ye knowe that no murderer, hath eternall lyfe abyng in hym.

Heretofore perceyve we the charitie of God: that he gave his lyfe for us: and therefore oughte we also to give our lyves for the brethren. Who so ever hath this worldes good,

and seeth his brother have nede: and outstretch by his compassion frome hym: how dwelleth the love of God in hym? By babes, let us not love in worde, ne in tongue: but with the dede, and in veritie: for thereby we knowe that we are of the veritie, and before hym shall appeare oure vertes. But yf oure vertes condemne us, God is greater then oure vertes, and knoweth all thynges. Beloved, yf oure vertes condemne us not, then have we truste upon God: and what so ever we aske, we shall receyve of hym: because we kepe his commandementes, and do those thynges whiche are pleasynge in his sight.

And this is his commandemente, that we beleve on the name of his sonne Jesu Christe, and love one another, as he gave commandementes. And he that kepeth his commandementes, dwelleth in hym, and he in hym: and thereby we knowe that there abyde the in us, of the spiryte, whiche he gave us.

Difference of spirytes, and howe the spiryte of God maye be knowne frome the spiryte of errour. Of the love of God, and of our neyghbour.

CAP. III.

Ye beloved, beleve not every spiryte, but proue the spirytes, whether they are of God, or no: for many false prophetes are gone out into the world. Hereby shall ye knowe the spirite of God. Every spirite that confesseth that Jesus Christe is come in the fleshe, is of God. And every spirite whiche confesseth not that Jesus Christe is come in fleshe, is not of God. And this is that spirite of Antichrist, of whome ye have herde, howe he shoulde come: and even now he already is in the world.

Tell chyldren, ye are of God and have overcome them: for greater is he that is in you, then he that is in the world. They are of the world, and therefore speake they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. Hereby knowe we the spirite of veritie, and the spirite of erreour.

Beloved, let us love one another: for love cometh of God. And every one that loveth, is bozne of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this appeared the love of God toward us, because that God sent his only begotten sonne into the world, that we myght lyve thowgh we hym. Herein is love, not that we loved God, but that he loved us, and sente his sonne to be a sacrifice for oure synnes.

Beloved, yf God so loved us, we oughte also to love one another. No man hath sene God at anye tyme. Yf we love one another, God dwelleth in us, and his love is perfecte in us. Hereby knowe we: that we dwell in hym,

hym, and he in us: because he hath given us of his spirite. And we have sene and testifye that the father sente the sonne, whiche is the sauoure of the world. Who so ever confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And we have knowne and beleved the love that God hath to us.

God is love: and he that dwelleth in love, dwelleth in God, and God in hym. Herein is the love perfecte in us, that we shoulde have truste in the daye of iudgement: for as he is, even so are we in this world. There is no feare in love, but perfecte love casteth oute all feare, for feare hath bondage. He that feareth, is not perfecte in love.

We love hym, for he loved us first. Yf a man saye, I love God, and yet hate his brother, he is a lyar. For howe can he that loveth not his brother, to whome he hath sene, love God whome he hath not sene? And this commandemente have we of hym: that he whiche loveth God, shoulde love his brother also.

To love God, is to kepe his commandementes. Faith overcometh the world. Everlastynge lyfe is in the sonne of God. Of the synne unto death.

CAP. V.

Who so ever beleueth that Jesus is Christe is bozne of God. And everie one that loveth hym whiche begat, loveth hym also whiche was begotten of hym. In this we knowe that we love the chyldren of God, when we love God and kepe his commandementes. This is the love of God that we kepe his commandementes, and his commandementes are not grevous.

For all that is bozne of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world: but he whiche beleueth that Jesus is the son of God.

This Jesus Christe is he that came by water and bloude, not by water onely: but by water and bloude. And it is the spiryte that beareth wytnesse, because the spiryte is the verye truthe. For there are thre which beare recorde in heauen, the father, the worde, and the holy ghost. And these thre are one. For there are thre whiche beare recorde (in earth) the spiryte, and water, and bloude: and these thre are one. Yf we receyve the wytnesse of men, the wytnesse of God is greater. For this is the wytnesse of God, whiche he testified of his sonne. He that beleueth on the sonne of God, hath the wytnesse in him selfe.

He that beleueth not God, hath made him a lyar, because he beleved not the recorde that God gave of his sonne. And this is that recorde, that God hath given us eternall lyfe, and this lyfe is in his sonne. He that hateth the sonne, hath lyfe: and he that hath not the

sonne of God, hath not lyfe.

These thynges have I wyrtten unto you, that ye beleve on the name of the sonne of God that ye maye knowe ye have eternall lyfe, & that ye maye beleve on the name of the sonne of God. And this is the trust we have in him: that yf we aske any thyng accordynge to his wyll, he heareth us. And yf we knowe that he heare us what so ever we aske, we knowe we shall have the petitions that we desyre of hym.

Yf any man se his brother synne a synne that is not unto death, he shall aske, and he shall give hym lyfe for such a synne not unto death. There is a synne unto death, for whiche I saye I not that a man shoulde praye. All unrighteousnesse is synne, & there is synne not unto death.

We knowe that who so ever is bozne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wycked toucheth him not. We knowe that we are of God and that the world is all together set on wickednes. We knowe that the sonne of God is come, and hath given us a mynde to knowe hym whiche is true: and we are in hym that is true, throughe his sonne Jesu Christe. This same

is verye God, and everlastynge lyfe.

Babes kepe youre selues frome ymagines.

Amen.

Synne unto death.

By that wicked, he toucheth him not.

By that wicked, he toucheth him not.

He that woth righteously, is bozne of God & taughte of his spirite.

Love is the tryngge and cause of all other.

An hater of his brother is a murderer.

He that hath no compassion, loveth not God.

He that is not his brother, is not God.

He that is not his brother, is not God.

He that is not his brother, is not God.

He that is not his brother, is not God.

He that is not his brother, is not God.

The seconde Epistle of
Saynt Iohn.

He wyrteth vnto a certayne lady, reioyseth that her chyliden walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceyvers as denye that Iesus Chyriste came in the fleshe, prayeth them to continue in the doctrine of Chyriste, and to haue nothyng to do with them that bypunge not this learyng.

In the elect lady and her chyliden whiche I loue in the trouthe: and not I onely, but also all knowe the trouthe, for the trouthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy and peax frome God the father and frome the Lorde Iesus Chyriste the sonne of the father, in trouthe and loue.

I reioyced greatly, that I founde of thy chyliden walkyng in trouthe, as we haue receyued a commaundement of the father. And now beseeche I the, (lady,) not as though I wrote a newe commaundement vnto the, but that same which we had from the beginning, that we shoulde love one another. And this is the loue, that we shoulde walke after his commaundementes.

This commaundement is (that as ye haue herd frome the begynnynge) ye shoulde walke in it. For many deceyvers are entred into the world, whiche confesse not, that Iesu Chyriste is come in the fleshe. This is a deceyter and an Antichyrist. Take on youe selues, that we lose not that we haue wrought: but that we maye haue a full reward. Who so euer transgresseth, and abyeth not in the word of Chyriste, hath not God. He that endureth in the doctrine of Chyriste, hath bothe the father and the sonne.

If there come any vnto you and byinge not this learyng, him receyue not to house: nei ther byd hym God speke. For he that bydyeth hym God speke, is partaker of his euill dedes. I had many thinges to wyte vnto you, neuertheless I wolde not wyte with pen and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our loue may be full. The sonnes of

thy electe sister grete the.
Amen.

The thyrde Epistle of
Saynt Iohn.

He is gladd, of Gaius, that he walketh in the truth: exhorteth them to be louyng vnto the poore Chyristen in theyr persecucion, bewyeth the vnkynde dealynge of Diotrephes, and the good reaspoyse of Demetrius.

In the electe lady and her chyliden whiche I loue in the trouthe. Beloued, I wyrteth in all thynges that thou prosper and fare well, euen as thy soule prospereth. I reioyced greatly, when thy brethren came, and testyfyed of the truth that is in the, how thou walkest in trouthe. I haue no greater ioye then to heare that my sonnes walke in veritie.

Beloued, thou wast faithfully what to euer thou wast to the brethren, and to straungers, whiche bare wytnesse of thy loue before all the congregacion. Which brethren when thou bringest forwardes of their iourney (as it becometh God) thou shalt do well: because that for his names sake they went forth, and toke nothyng of the Gentyles. We therfore ought to receyue such, that we also myghte be helpers to the truth.

I wrote vnto the congregacion: but Diotrephes which leueth to haue the preeminence amonge them, receyuethe vs not. Wherefore yet I come, I will declare his dedes which he doeth, scyng he is with malicious wordes, neither is therewith content, not only he him selfe receyuethe not the brethren: but also he forbiddeth them that wolde, and thrusteth them out of the congregacion.

Beloued, folowe not the euill, but the good. He that doeth well, is of God: but he that doeth euill seeth not God. Demetrius hath good reaspoyse of all men of the truth: for he receyuethe vs, and we our selues also beare recorde, and we knowe that our recorde is true. I haue many thinges to wyte: but I wil not with ynke and penne wyte vnto the. For I trust I shall shortly se the, and we shall speake mouth to mouth. Peace be with the.

The
friends salute the. Grete
the friends by
name.
Amen.

The Epistle vnto the
Hebreues.

How God dealeth louyngly with them of the olde tyme in sendyng them his p'rophetes, but moche more mercie hath shewed vs, in that he sent vs his owne sonne. Of the moste excellent gloze of Iesus Chyriste, whiche in all thynges is lyke to his father.

CAP. I.

I.

In tyme paste dyuersly and many wayes, spake vnto the fathers by the p'rophetes: but in these last dayes he hath spoken vnto vs by his sonne, whome he hath made heire of all thynges: by whom also he made the world. Whiche beynge the byghnes of his gloze, and expresse ymage of his substance, bearynge vp all thynges with the worde of his power, hath to his owne person purged oure synnes, and is sytten on the ryght hand of the maieste on hygh, & is more excellent then the angels, for as moche as he hath by inheritaunce obteyned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: Thou arte my sonne, this daye begate I the? And agayne: I will be his father, and he shalbe my sonne: And agayne when he byngeth in the first begotten sonne in to the world, he sayth: And all the angels of God shall worshippe hym. And of the angels he sayth: We maketh his angels spirites, and his ministers flammes of fyre. But vnto the sonne he sayth: God, thy seate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou haste loued ryghtousnes and hated wykednes. Wherefore God, whiche is thy God, hath anoynted the with the oyle of gladnes above thy felowes.

And thou Lorde in the begynnynge hast layde the foundation of the erth. And the heuens are the workes of thy handes. They shal perswade, but thou shalt endure. They all shal be olde as doth a garment: and as a vesture shalt thou chaunge them, and they shal be chaunged. But thou arte all wayes, and thy yeres shal not faile. Vnto whiche of the angels sayd he at any tyme: Sit on my ryght hande, tyll I make thine enemies thy fote stole: Are they not all mynnynges spytes, sente to mynnysh, for their sakes whiche shal be heires of saluacion?

He exhorteth vs to be obedyent vnto the newe lawe, whiche Chyriste hath gyuen vs, and not to be offended at the infirmitie and lowe degree of Chyriste, because it was necessarye, that for oure sakes, he shoulde takee such an humble state vpon hym, that he myghte be lyke vnto his brethren.

CAP. I.

II.

Wherefore we oughte to gyue the more heed to the thynges we haue herd least we perswade. For of the world whiche was spoken by angels, was bestad: so that euery transgression and disobedience receyued a iust recompence to reward. Howe shall we escape, if we despyse so grete saluacion, whiche at the first began to be preached of the Lorde hym selfe, and afterwarde was confirmed vpon vs, by them that herd it, God bearynge wytnesse thereto, bothe with signes and wonders also, and with dyuers myracles and gyftes of the holy ghooste, accordyng to to his owne will.

We haue not vnto the angels put in subiection the world to come, wherof we speake. But one in a certayne place wytnesseth, sayenge. What is man, that thou arte mynde full of hym? or the sonne of man that thou wilt byt hym? Thou madeste hym lower for a season then the angels: thou crownedst hym with honour and gloze, and haste set hym above the workes of thy handes. Thou hast put all thynges in subiection vnder his feete. In that he put all thynges vnder him, he lefte nothyng that is not put vnder hym. Neuertheless we yet se not all thynges subdued, but hym that was made lesse then the angels, we se that it was Iesus: whiche is crowned with gloze and honoure for the sufferynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde brought many sonnes vnto gloze, that he shoulde make the Lorde of their saluacion perfecte thowme sufferynge. For he that sanctifyeth, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, sayng: I will declare thy name vnto my brethren, and in the myddes of the congregacion will I prayse the. And agayne: I will put my trust in him. And agayne: beholde here am I, & the chyliden whiche God hath gyuen me.

For as moche then as the chyliden were partakers of fleshe and bloude, he also hym selfe lykwysse toke parte with them, to put downe thowme deathe, hym that hadde rule ouer deathe, that is to save the deuyll, & that he myghte deliuer them, whiche thowme feare of deathe were durynge their hole lyfe in daunger of bondage. For he in no place taketh on him the angels: but the seed of Abraham taketh he on hym. Wherefore in all thynges it became hym to be made lyke vnto his brethren, that he myghte be mercifull, and a faithful byshoppe in thynges concernynge God, to purge the peoples synnes. For in that he hym selfe suffered and was tempted, he is able to soucture them that are tempted.

Wherebyth vs to be obedyent vnto the worde of Chyriste, whiche is more worshippe then Moyses. The punishment of such as will not be hardened theyr hartes.

CAP. I.

III.

Numer. xii. b

Mat. xiii. c.

p. 178. l. 10. d.

p. 178. l. 10. d.

p. 178. l. 10. d.

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p. 178. l. 10. d.

p. 178. l. 10. d.

p. 178. l. 10. d.

p. 178. l. 10. d.

Therfore holy brethren, partakers of the heavenly calling, consider the minister of Jesus, which was faithful to him that made him, even as was Moses in all his house. For this man is so much more worthy of glory than Moses as he that buyeth an house is more worthy than the house itself. For every house is prepared of some man. But he that ordereth all things, is God. And Moses verily was faithful in all his house, as a minister, to bear witness of the things which should be spoken afterwards. But Christ, as a sonne, hath rule over the house (whose house are we) so that we hold fast the confidence and the rejoycing of that hope, unto the ende.

Wherefore as the holy ghost saith: to day if ye shall heare his voyce, harden not your heartes, after the rebellion in the day of temptation in the wilderness, where your fathers tempted me, proued me, and sawe my workes xl. yere longe. Wherefore I was grieved with that generation, and sayde. They sleepe cuer in their heartes: they haue not knowen my wayes, so that I swaie in my wrath, that they shoulde not enter into my rest. Take hede (brethren) that there be in none of you an euill hearte in vnbelefe, that he shoulde departe frome the luyng God: but exhort one another dayly, whyle it is called to daye, least any of you were harde hearted thowm the deceyfullnesse of synne.

We are partakers of Christ if we hope sure vnto the ende the first foundation, so longe as it is sayde: to daye if ye heare his voyce, harden not your heartes, as when ye rebelled. For some, when they hearde d. rebelled: howe be it not all that came out of Egypte vnder Moses. But with whome was he displeased, xl. yeres? Was he not displeased with them that synned, whose carcases were ouerthrowen in the wilderness? To whome swaie he that they shoulde not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in, because of vnbelefe.

The Sabbath or rest of the Christen: p. 178. l. 10. d.

C A P I.

IIII.

Let vs feare therfore least any of vs forsakeinge the promys of entering into his rest, shoulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profited not them in that they heare the word, because they which heare it, coupled it not with faith. But we which haue beleued, to enter into his rest, as contrarie to the he sayde to the other, * I haue sware in my wrath, they shall not enter into my rest. And that spake he verily longe after that the workes were made and the foundation of the word sayde. For he spake in a certayne place of the seventh daye, on this wyse: And God

* d. d. rest the seventh daye from all his workes. And in this place agayne: They shal not come into my rest.

Seenge therfore it foloweth that some must enter therinto, and they to whome it was first preached, entered not therein for their vnbelefe: Agayne he appointed in David a certayne presente daye after so longe a tyme: sayeng as it is reherced: this daye if ye heare his voyce, be not harde hearted. For if Josue had gyven them rest, then wolde be not afterwards haue spoken of an other daye. There remaineth therfore yet a rest to the people of God, for he that is entered into his rest, with a cease frome his owne workes, as God d. d. frome his.

Let vs study therfore to enter into that rest, least any man fall after the same example, into vnbelefe. For the worde of God is quicke, and myghy in operation, and sharper then any two edge swerde: and entereth throughe, even vnto the bruydinge a sonde of the soule and the spire, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: neyther is there any creature vnmansured in the sight of him. For all thinges are naked and bare vnto the eyes of hym, of whome we speake.

Christe is our hygh priest, and seate of grace, and more excellent then the hygh priestes of the old lawe.

C A P I.

V.

Senge then that we haue a grete hygh priest, whiche is entered into heauen, (I meane Jesus the sonne of God) let vs holde our professiō. For we haue not an hygh priest, which can not haue compassion on our infirmities: but was in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldly vnto the seate of grace that we may receyue mercy, and fynde grace to helpe in tyme of nede.

* For euery hygh priest taken out of men is ordeyned for men, in thinges pertaining to God: to offer gyftes & sacrifices for synne: whiche can haue compassion on the ignorant, and on them that are out of the waye, because he him selfe also is compassed with infirmities: and for this infirmities sake he is bounde to offer for synnes, as well for his owne part, as for the peoples. And no man taketh honoure vnto him selfe, but he that is called of God, as was Aaron.

Even so Ihesus, which glorified not him selfe, to be made the hygh priest: but he that sayde vnto him: * Thou arte my sonne, this daye begate I the, glorified him. As he also in an other place speaketh: * Thou arte a priest for euer, after the order of Melchisedech.

Which in the dayes of his fleshe, d. d. of set vp prayers and supplications, with stronge repence and teares vnto him that was habile to saue him frome death and was also herbe, because of his obduracy. And though he were

were Gods sonne, yet lerned he obedience, by the thinges whiche he suffered, and was made perfect, and the cause of euery saluacion vnto all them that obeye him: and is called of God an hygh priest, after the order of Melchisedech.

Whereof we haue many thynges to saye, whiche are hard to be uttered: because ye are dull of hearinge. For when as concerninge the tyme, ye oughte to be teachers, yet haue ye nede agayne, that we teache you the firste principles of the worde of God: and are become such as haue nede of mylke, and not of stronge meat: for euery man that is fed with mylke, is vnshapfull of the worde of righteously. For he is but a babe. But stronge meate belongeth to them that are perfecte, which thowm custome haue their wittes exercised, to iudge bothe good and euill.

The goeth forth with the thyng that he began in the latter ende of the v. chapter and exhorteth them not to faigne, but to be stedfast and patient: Ihesus God is sure in his promys.

C A P I.

VI.

Therfore leaunge the doctrine pertayning to the beginninge of a Christian man, let vs mount vnto perfection, and layeng no more the foundation of repentance frome deed workes, & of faith toward God, of baptisme, of doctrine, and of layenge on of handes, and of resurrection frome death and of eternall iudgement. And so will we do, if God permitte. For it is not possible that they which were once lyghted, and haue tasted of the heavenly gyfte, and were become partakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the worde to come: if they fall, shoulde be renewed agayne into repentance, crucyfenge vnto them selues agayne the sonne of God & makinge a mocke of him.

For that earth which drynketh in the rayne that cometh ofte vpon it, and bringeth forth herbes conuenient for them that dwelle in, receyue the blessinge of God. But that grounde whiche beareth thornes and bysses, is reproued, and ngybe vnto cursyng: whose ende is to be burned. Neuerthelesse (deare frendes) we trust to be better of you, and thinges whiche accompanye saluacion, though we thus speake. For God is not vngyfteous that he shoulde forget your worke and laboure that proceedeth of loue, whiche ye shewed in his name, who haue ministered vnto the sayntes, and yet minister. Yea, we desire that euery one of you shewe the same diligence, to the stablyshyng of hope, euen vnto the ende: if ye saynt not, but folowe them, which thowm faith and patience inheryt the promys.

For when God made promys to Abraham: because he hadde no greater thinge to sweare by, he swaie by him selfe, sayenge: Surely I will blesse the and multiplie the in dede. And so after that he hadde tarped a longe tyme, he enioyed the promys. For men sweare by him

that is greater then them selues, and an othe for confirmation is amonge them an ende of all stryfe. So God willinge breye aboute dauntly to shewe vnto the heyes of promys, the stables of his counsaile, added an othe that by two & immutable thinges (in which it was impossible that God shoulde lye) we myght haue perfect consolacion, whiche haue fled, for to holde fast the hope that is set before vs, whiche we haue as an ancre of the soule, both sure and stedfast, and enterynge in, into the thinges whiche are within the vayle, into whiche the forerunner is entered in, I meane Jesus that is made an hygh priest for euer, after the order of Melchisedech.

The compareth the priesthode of Christ vnto Melchisedech, but to be farre more excellent.

CAP.

VII.

This Melchisedech, kynge of Salem, (whiche beyng Priest of the moste hygh God, met Abraham, as he returned frome the slaughter of the kynge, and blessed hym: to whome also Abraham gaue tythes of all thynges) fynde is by interpretation kynge of righteously: after that he is kynge of Salem, that is to saye, kynge of peace: without father without mother, without kynne, and hath neyther beginninge of his dayes, neyther yet ende of his lyfe: but is lykened vnto the sonne of God, and contynued a priest for euer. Consider what a man this was vnto whome the Patriarche Abraham gaue tythes of the spoiles. And verily those children of Leui, whiche receyue the office of the priestes, haue a commaundment to take accorde vnto the lawe, tythes of the people that is to saye, of their brethren, yea though they spronge out of the loynes of Abraham. But he whose kynne is not counted amonge them receyued tythes of Abraham, and blessed hym that hadde the promys. And with our all gaynsayenge, he which is lesse, receyue the blessinge of him which is greater. And here men that dye, receyue tythes. But there he receyue tythes of whome it is witnessed, that he lyueth. And to saye the truthe, Ieup hym selfe also whiche receyue tythes, payed tythes in Abraham. For he was yet in the loynes of his father Abraham, when Melchisedech met him.

Yf nowe therfore perfection came by the priesthode of the Leuytes (for vnder that priesthode the people receyued the lawe) what neded it further more that an other priest shoulde arise, after the order of Melchisedech, and not after the order of Aaron? For if the priesthode be translated, then of necessity must the lawe be translated also.

For he of whome these thynges are spoken, pertayneth vnto an other trybe, of whiche neuer man serued at the altare. For it is euident that our word spronge of the trybe of Iuda, of whiche trybe, Moses spake no thinge concerninge priesthode. And it is yet a more euident thinge, yf after the lykenes of Melchisedech.

* Two immutable thinges: the promise and the othe.

* Genes. xiii. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

* 178. l. 10. d.

for of the same willingly after that we
haue receyued the knowledge of the truthe/
there remaineth no more sacrifice for synnes,
but a fearfull lookinge for iudgement, and
Q. u. violent

violent fyre, whiche shall consume the aduersaries. He that despiseth Moses lawe, dyeth without mercy vnder two of thye witnessess. Of how moche soer punishment suppose ye, shall he be counted worthy, whiche treadeth vnder fote the sonne of God: and counteth himselfe of the testament as an unholy thinge wherewith he was sanctified, and with dishonour to the spirite of grace. For we knowe hym that hath sayde: * Vengeance belongeth vnto me, I will recompence saythe the Lorde. And agayne: the Lorde shall iudge his people. It is a fearful thinge to fall into the handes of the livinge God.

All to remembrance the dayes that are passed, in whiche after ye had receyued light, ye endured a great fyght in aduersities, partly while all men wondred and gased at you for the same and tribulation that was done vnto you, and partly, while ye became companions of them which so passed their tyme. For ye suffered also with my bondes, and toke in good worthe the spoyle of your gooddes, and that with gladnesse: knowinge in your selues that ye hadde in heauen a better and an enduringe substance. Cast not away therefore your confidence whiche hath greatelye rewarded to recompence. * For ye haue receyued of patience, that after ye haue done the will of God, ye myght receyue the promise. For yet a verie lytell while, and he that shall come, will come, and will not tarrye. But the iust shall lyue by faith. And yf he withdrawe hym selfe, my soule shall have no pleasure in him. We are not they whiche withdrawe our selues vnto damnation, but we appertayne to faith, to the wyngunge of the soule.

What faith is, and a commendation of the same. The firste faith beleue of the fathers in olde tyme.

C A P I. X I.

Faith is a sure confidence of thynges whiche are hoped for, and a certapnte of thynges whiche are not sene. By it the elders were well reappoynted. * Thowome sayth we vnderstande that the worlde was ordeyned by the worde of God, and that thynges whiche are sene, were made of thynges whiche are not sene.

By faith Abell offered vnto God a more precious sacrifice then Cayn: by whiche he offered hymselfe that he was ryghteous, God testifiginge of his gyftes: by whiche also he beynged deyd, yet speaketh.

By faith was Enoch translated that he should not se deathe: neyther was he founde: for God hadde taken hym awaye. Before he was taken awaye, he was reappoynted, that he hadde pleased God: whereas withoute faith it is impossible to please hym. For he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke hym.

By faith, Noe honoured God, after he was warned of thynges whiche were not sene and prepared the arche to the sauinge of his

householde, thowome whiche, he condemned the worlde, and became heire of the rightwysnes of faith.

By faith, Abraham, when he was called, obeyed, to go out into a place, whiche he shoulde afterwarde receyue to inheritaunce, and he went out, not knowynge whither he shoulde go.

By faith, he remoued into the lande that was promysed hym, as into a strange countrey, and dwelte in tentes: and so dyd Isaac and Jacob, beyng with hym of the same promise. For he looked for a cytie hauynge a foundation, whose buylder, and maker, is God.

Thowome saythe, Sara also receyued strength to be with chylde, and was deliuered of a chylde, when she was passe age, because she iudged hym faithfull whiche hadde promysed.

And therfore sprange there, of one whiche was as good as deyd, so many in multitude, as the starrs of the heuene, and as the sonde of the see thowome whiche is innumerable.

And they all dyed in faith, and receyued not the promises: but sawe them a farre off, and beloued them, and saluted them: and confessed that they were strangers and pilgrymes on the earth. They that sape suche thynges, declare that they seke a countrey. Also yf they hadde bene myndfull of that countrey, frome whence they came out, they hadde leasure to haue returned agayne: but now they desire a better, that is to saye an heavenly. Wherefore God is not ashamed of them, eue to be called their God: for he hath prepared for them a cytie.

By faith, Abraham offered by Isaac, whiche he was tempted, and he offered hym beyng his onely begotten sonne, whiche hadde receyued the promises of whome it was sayde, * In Isaac shall thy seed be called: for he considered that God was able, to raise vp agayne frome deathe. Therefore receyued he hym, for an example.

In faith Isaac blessed Jacob and Esau, concerninge thynges to come.

By faith, Jacob when he was a dyenge, blessed bothe the sonnes of Joseph, and bowed hym selfe towarde the topp of his scepter.

By faith, Joseph when he dyed, remembred the departinge of the chylde of Israel, and gaue commaundement of his bones.

By faith, Moses when he was borne, was hdd in the mouthes of his tache and mother, because they sawe he was a proper chylde: neyther feared they the kynge's commaundement.

By faith, Moyses when he was great, refused to be called the son of Pharaos daughter, and chose rather to suffer aduersite with the people of God, then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christ, greater rychesse then the treasure of Egypte. For he hadde respect vnto the reward.

By faith

By faith, he forsoke Egypte, and feared not the fiercenesse of the kynge. For he endured euen as he hadde sene him whiche is inuisible.

Thowome sayth, he ordeyned the eader lambe, and the effusion of blood, least he that destroyed the fyre boyme, shoulde touche them.

By faith, they passed thowome the red see, as by drye lande, whiche when the Egyptians hadde assayed to wo, they were drowned.

By faith, the walles of Jerico fell downe after they were compassed about seven dayes.

By faith, the barlot Raab perswaded not with the vnbefuers, when she had receyued the spyes to lodgynge peacefully.

And what shal I more say, the tyme wold saye me to tell of Gedeon, of Barach, and of Sampson, and of Jephthae: also of Dauid and Samuel, and of the Prophetes: * Whiche thowome sayth subdued kynghomes brought ryghteousnes, obtyned the promises, stopped the mouthes of yrons, quenched the violence of fyre, escaped the edge of the sword, of wenke were made stronge, waxed valiant in fight, turned to flight the armys of the alientes. And the womē receyued their dead rayled to lyfe agayne.

Other were racked, and wolde not be deliuered, that they myght receyue a better resurrection. Other tasted of mockynges and scourgynges, moxouer of bondes and pylsonment: were stoned, were beate with a sonde, were tempted, were slayne with swordes, walked by and dwne, in shepes skynnes, in gootes skynnes, in netes, tribulation, and vexation, whiche the worlde was not worthy of: they wandred in wyldernes, in moystaynes, in denes and caues of the earth.

And these all, thowome saythe, obtayned good reape, and receyued not the promises, God proupyng a better thyng for vs, that they withoute vs shoulde not be made perfecte.

In exhortacion to be patient and stedfast in trouble and aduersite, vpon hope of euerylastinge reward. A commendacion of the newe Testament aboute the olde.

C A P I. X I I.

Wherefore let vs also (scynge we are compassed with so great a multitude of witnessess,) laye awaye all that pfecteth downe, and the synne that hangerh on, and let vs runne with patience vnto the battayle that is set before vs, lokynge vnto Iesus the autor, and synners of oure faith, whiche for the iope that was set before hym, abode the crosse, and despised the shame, and is set downe on the ryght honde of the throne of god. Consider therefore, howe he endured suche speakynge agaynst hym of synners, least ye shoulde be toryed and saynte in your mynde. For ye haue not yett respyled vnto bloud.

Des. For ye haue not yett respyled vnto bloud.

Meddyng, arpyng agaynst synne. And haue forgotten the consolacion, whiche speareth vnto you, as vnto chylde: my sonne despyse not the challynge of the Lorde, neyther saynte when thou arte rebuked of him: for whome the Lorde loueth, hym he chasteneth: yea, and he scourgeth euerie sonne that he receyuerh.

If ye endure challynge, God offreth hym selfe vnto you as vnto sonnes. What sonne is that whome the father challyngeth not? If ye be not vnder correction (wherof all are partetakers) then are ye baillards and not sonnes. Wherefore scynge we had fathers of our fleshe whiche corrected vs, and we gaue them reuerence: shoulde we not moche rather be in subiection vnto the father of spirituall gyftes that we myght lyue? And they bereyve for a fewe dayes, nured vs after their owne pleasure: but he leareth vs vnto that which is profitable, that we myght receyue of his holynesse. No maner challynge for the present tyme seemeth to be ioyous, but greuous: but afterwarde it bringeth the quyet frute of right wysnes, vnto them whiche are exercised in the same.

Stretche forth therfore agayne the handes whiche were let downe, and the weake knees, and se ye haue straggle stepes vnto your sete, least any haltinge turne you out of the waye: yea let it rather be healed. Embrace pear with all men and holynes: without whiche no man shall se the Lorde. And loke, that no man be destitute of the grace of God, and that no rore of bitterness spyng by and trouble, and thereby many be defiled: and that there be no fornicator, or vnclene person, as Esau, whiche for one breakfast sold his byrighte. Ye knowe howe that afterwarde when he wolde haue inhereted the blessing, he was put by, and he founde no meannes to come therby agayne: no though he despyed it with teares.

For ye are not come vnto the mounte that can be touched, and vnto burninge fyre nor yet to myll and darkenes and tempest of weder, neyther vnto the sounde of a trompe and the voyce of wordes: whiche they that herde it, wylde awaye: that the communication shoulde not be spoken to them. For they were not able to abyde, that was spoken. If a beast hadde touched the mountayne, it muste haue bene stoned, or thurst thowome with a dart: euen so terrible was the sight whiche appeared. Moyses sayde, I feare and quake. But ye are come vnto the mount Syon, and to the cytie of the livinge God, the heavenly Ierusalem: and to an innumerable synge of aungels, and vnto the congregacion of the first borne sonnes, whiche are written in heauen, and to God the iudge of all, and to the spytes of iust and perfect men, and to Iesus the mediator of the newe Testament, and to the synnynge of bloude that speaketh better, then the bloude of Abel.

Se ye despyse not hym that speaketh. For yf they escape not whiche refused hym that spake on earth: moche more shall we not escape.

Q. iij. cape

cape, yf we turne awaye from him that spea-
keth from heauen: whose voyce then shoulde
the earth, and now declareth, sayenge: yet
ones moze will I make, not the earth onely,
but also heauen. Now, this that he sayth, yet
ones moze, signifieth the remouynge awaye
of those thinges which are shakyn, as of thin-
ges whiche haue ended their course: that the
thinges which are not shakyn, may remayne.
Wherefore yf we receyue a kyngdome whiche
is not moued, we haue grace, whereby we
maye serue God, and please him with reue-
rence and godly feare. * For oure God is a
consumynge fyre.

The exhorteth vnto loue, to hospitalite, to thynke
vpon suche as be in aduersite, to mapnteyne wed-
locke, to auoyde couecousnesse, to make moche of
them that preache Goddes woide, to beware of
strange learninge to be content to suffre rebuke
with chaste, to be thankfull vnto God, and obedy-
ent vnto oure heades.

CAP. I. XIII.

Let brotherly loue continue. We not for-
getfull to lodge straungers. For they
haue dyuers receyued angels into their
houses vnto waies. Remember theym that are
in bonds, euen as though ye were bounde
with them. We mynde full of them which are
in aduersite, as ye whiche are yet in your bo-
dies. * Let wedlocke be hadde in pyce in all
poyntes, and let the chaumbre be vntypled
for boie keepers and aduocates God wyll
iudge. Let your conuersacion be without cou-
etise, and be content with that ye haue al-
redy. For he verely sayth: * I will not sayle
the, neyther forsake the: that we may bold-
ly saye: * The Lord is my helper, and I wil
not feare what man doth vnto me. Remem-
ber them whiche haue the ouersight of you,
whiche haue declared vnto you the woide of
God. The ende of whose conuersacion, se ye
loke vpon, and folowe their faith.

Jesus Christe yesterdaye and to daye, and
the same continueth for euer. * Be not ca-
ried about with dyuers & strange learninge.
For it is a good thinge that the heret be sta-
bilished with grace, and not with meates,
whiche haue not profyted them that haue had
their passyme in them. * We haue an aulter
wherof they maye not eate which serue in the
tabernacle. * For the bodies of those beastes
whose bloude is brought into the holy place
by the hygh priest to poure synne, are burne
without the tentes. Therefore Jesus, to san-
ctifye the people with his owne bloude, suf-
fered without the gate. Let vs go forth ther-
fore out of the tentes, and suffre rebuke with
him. * For here haue we no continuynge cy-
tie: but we seeke one to come.

For by him offer we the sacrifice of prayse
alwayes to God: that is to saye, the frute of
those lippes, which confesse his name. To do
good, and to distribute, forget not, for with
suche sacrifices God is pleased. * Obeie
them that haue the ouersight of you, a sub-
myt your selues to them, for they watche for

your soules, euen as they that must gyue ac-
comptes: that they maye do it with ioye, and
not with greife. For that is an vnproffable
thinge for you. Praye for vs. We haue confi-
dence because we haue a good conscience in all
thinges, and desyre to lyue honestly. I wryte
you therfore somewhat the moze abundantly,
that ye so to, as I maye be restored to you
quickly.

The God of peace that brought agayne fro
death our Lord Jesus, the greates shepherde
of the shepe, thowhe the bloude of the euer-
lastynge testamente, make you perfecte in all
good woikes, to do his will, workynge in you
that is pleasaunt in his sighte thowhe Jesus
Christ. To whome be prayse for euer with the
world endureth: Amen. I

I beseeche you (brethren) suffre the wordes
of exhortation: for we haue wrytten vnto you
in fewe wordes: knowe the brother Ti-
mothe, whom we haue sent from
vs, with whome (yf he come
worthy) I will se you.

Salute them that
haue the ouer-
sight of
you,
and all the sayntes. They of
Italye salute you.
Grace be
with
you all: Amen.

Sent frome Italy by
Timothe.

The Epistle of Saynt
James.

The exhorteth to reioyce in trouble, to be seruente
in prayer with redfast beate, to loke for all good
thinges frome above, to forsake all vyce, and thank-
fully to receyue the woide of God, not only hearynge
it and speakynge of it, but to do thereafter in dede.
True reioyng of deuotion what it is.

CAP. I.

James seruante of God,
and of the Lord Jesus Christ,
sendeth greetynge to the twelve
tribes which are scattered a-
broad. * My brethren, count
it excedynge ioye, when ye fall
in to dyuers temptacions, knowynge that the
tryng of your faith byngeth pacience, & let
pacience haue her perfect woike, that ye may
be perfect and sounde, lackynge nothyng.

If any of you lacke wyddome, let hym aske
of God, which giveth to al men indifferently
and casteth no man in the teeth: and it shalbe
giuen him. But let him aske in faith and wa-
uer not. For he that doubteth is lyke the wa-
ues of the see, tossed of the wynde, & carped with
violence. Neither let that man thynke he shal
receyue any thyng of the Lord. A waueryng
mynded man, is vntable in all his wayes.

Let the brother of low degree, reioyce in that
he is exalted: and the ryche, in that he is made
low. For euen as the flower of the grasse shal
be withered awaye. The sonne ryseth with
heate, and the grasse withereth, and his floure
fallerh awaye, and the beautie of the fayson
of it preysbeth: euen so shal the ryche man
peryshe with his abundaunce.

Happy is the man that endureth in temta-
cion, for when he is tryed, he shal receyue the
croune of lyfe, whiche the Lord hath pro-
mytted to them that loue hym. I

Let no man say when he is temted, that he
is temted of God. For God is not temted of
euyl, neither tempteth he any man. But euery
man is temted, whyle he is drawne awaye
and allured of his owne lust: Then whyle lust
hath conceyued, the bringeth forth synne and
synne whyle it is finished, byngeth forth dethe.

We not disceined my deere brethren. * Euery
good gyfte, and euery perfect gyfte, is fro above,
and cometh downe from the father of lycht,
with whome is no variableness, neither is he
changed vnto darkenes. Of his owne wil be-
gat he vs in the woide of truth, that we shold
be the first frutes of his creatures.

Wherefore (deere brethren) let euery man be
swyfte to heare, slowe to speake, and slowe to
wrathe. For the wrathe of man worketh not
that which is righteous before God.

Wherefore laye aparte all synthynges, al su-
perfluite of maliciounes, and receyue with
meekenes the woide that is graffed in you, whi-
che is hable to saue your soules. I * And se
ye be doers of the woide, and not hearers on-
ly, disceyving your owne selues with sophis-
try. For yf any heare the woide, and do it not,

he is lyke vnto a man that beholdeh his bo-
dyly face in a glasse. For as sone as he hath lo-
ked on him selfe, he goeth his awaye, and for-
getteth forthwith what his facion was. But
who so loketh in the perfect lawe of libertie,
and continueth therein (yf he be not a forgetful
hearer but a doer of the woide) the same shal
be happy in his dede.

If any man amonges you seme deuoute, &
refrayne not his tonge, but disceyue his owne
heart, this mans deuotion is in vayne. Pure de-
uotion and vndefyled before God the father,
is this: to visyte the fatherlesse and wyddowes
in theyr aduersitie, and to kepe him selfe un-
spotted of the worlde. I

The forbyddeth to haue respecte of persons, but to
regarde the poore as well as the ryche, to be louynge
and mercifull, and not to bolle of saythe where no
redes are: for it is but a dead saythe, where good wo-
kes folowe not.

CAP. II.

Brethren, se ye haue not the faith of our
Lord Jesus Christ the Lord of glorie
in respect of persons. If there come in to
your company a man with a golden ring, and
in goodly apparell, and there come in also a
poore man in byle rayment, and ye haue a re-
spect to him that weareth the gaye clothyng,
and saye vnto him. Syt thou here in a good
place: and saye vnto the poore, stande thou
there: yf he here vnder my soverle: are ye
not parciall in your selues, and haue iudged
after euyl thoughtes.

Harken (my deere beloued brethren.) Hath
not God chosen the poore of the woide, whi-
che are ryche in faith, and heyses in the kyng-
dome whiche he promysed to them that loue
him? But ye haue despised the poore. Are not
the ryche they whiche oppresse you, and they
whiche drawe you before iudges? Do not
they speake euyl of that good name after
whiche ye be named?

If ye fulfyll the royall lawe accordynge to
the scripture whiche sayeth. Thou shalt loue
thyne neighbour as thy selfe, ye do well. But
if ye regarde one person more then an other, ye
commit synne, and are rebuked of the lawe, as
transgressours. Who so euer shal kepe the hole
lawe, and sayle in one poynt, is gyfte in all.
For he that sayd thou shalt not commit adul-
tery, sayd also: thou shalt not kyl. Though
thou do none adulterye, yet if thou kyl, thou
arte a breaker of the lawe. So speake ye, and
so do, as they that shal be iudged by the lawe
of libertie. For mercies iudgement shal be
to hym that sheweth no mercy, and mercy re-
ioyleth agaynst iudgement. I

What auayleth it (my brethren) though a
man say he hath faith, when he hath no dedes?
Can faith saue him? If a brother or a syster be
naked, or destitute of dayly fode, and one of
you saye vnto them: depart in peax, God sende
you warmth and fode: notwithstandinge ye
gyue them not the thynges which are nedeful
to the body: what helpeth it? Euen so, faith,
yf it haue no dedes is dead in it selfe.

But a man wyl saye: thou hast sayd, and I haue dedes: Shew me thy faith by thy dedes, and I wyl shew the my faith by my dedes. Well. The deuyll is also by leue and tremble.

Wilt thou vnderstande, o thou bayne man that sayest without dedes is deed? Was not Abraham our father iustified thowow wokes, when he offered Isaac his sonne vpon the auter? Thou seest that faith wrought with his dedes, and throughte the dedes was the faith made perfect, and the scripture was fulfilled whiche sayeth: Abraham blessed God, and it was reputed vnto hym for ryghteousnes, and he was called the frende of God. * * Ye se then that of dedes a man is iustified, and not of faith onely. Likewise also was not Isaac the harlot iustified thowow wokes, when he receyued the messengers, and sente them oute an other waye? For as the bodye withoute the spiryte is deed, so faith withoute dedes is deed. F

What good and euill cometh thowow the tonge. The dutye of such as be learned. The difference betwene the wisdom of the Gospel and of the world.

C A P I. I I I.

My brethren, let not euery man be a master, remembryng that we shall receyue the more damnacion: for in many thynges we synne all. If a man synne not in wordes the same is a perfecte man, and hable to come all the bodye. Beholde we put byttes in to the bodies mouthes, that they wold obeye vs, and we turne aboute all the bodye. Beholde also the wyppes, whiche though they be so greete, and are dyuen of feare wyndes, yet are they turned aboute with a very small helme, wherfor so euer the violence of the gouernour wil: Euen so the tonge is a lytle membze, and doeth great thynges.

Beholde, how great a thyng a lytle fyre kyndleth, and the tonge is fyre and a worlde of wychednes. So is the tonge set among our membris, that it defyleth the hole bodye, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beestes and of byrdes, and of serpentes, and thynges of the see are miked and tamed of the nature of man. But the tonge can no man tame. It is an vnculy euill, full of deadly payson. Therewith blisse we God the father, and therewith curse we men, which are made after the lykenesse of God. Out of one mouth cometh blessing and cursing. My brethren these thynges ought not so to be. Dothe a founteyne send forth at one place, swete water and bitter also? Can it sygge tree (my brethren) beare olyue berries, or a byrne beare figges? So can no founteyne geue bothe salt water and fressh water. If any man be wyse and endued with lernynge amonys p ou, let hym shew the wokes of his good conuersacion in mekenes that is coupled with wysdome.

But if ye haue bitter enuye & stryfe in your herres, receyue not: neither be spars agaynst the trowth: this wisdom descendeth not from

about: but is earthly, natural and deuyllish. For where enuyng and stryfe is, there is vnstabilenes, and all maner euill wokes. But the wysdome frome aboute is fyre pure, then peaseable and gentle, and easy to be entreated, full of mercy and good frutes, without iudgyng, and without simulation: yea the frute of ryghteousnes is sowen in pear, of them that maynteyn pear.

Warre and fyghtyng cometh of voluptuousnes. The frendshipp of the world is enemye before God. An exhortacion to flee slaunder and the vanyte of this lyfe.

C A P I. I I I.

From whence cometh warre and fyghtyng amonge you: come they not frome hence? euen of your voluptuousnes that reigne in your membris. Ye lust and haue not. Ye enuye, and haue indignacion, and can not obteyn. Ye fyght and warre and haue not, because ye aske not. Ye aske and receyue not, because ye aske amply: euen to consume it vpon your voluptuousnes. Ye aduocaters, and women that breake matrimonye: knowe ye not that the frendshipp of the worlde is enemye towarde God? Who so euer wyl be a frend of the worlde, is made the enemye of God. Eyn the to be thynke & the scripture sayth in wyne. The spiryte that dwelleth in you, lusteth eyn contrary to enuy, but gyueth more grace.

Submyt your selues to God, and respyse the deuyll, and he wyl flee from you. Drawe nye to God, and he wyl drawe nye to you. Cense your handes ye synners, and poure your herres ye wantrenge myndes. Suffre afflictions: sorowe ye and wepe. Lette your laughter be turned to mournynge, and your ioye to heuynes. Call downe your selues before the Lord, and he wyl lyste you vp. Backbite not one another, brethren. He that backbite his brother, backbite the lawe, and iudgeth his brother, backbite the lawe, thou arte not a keeper of the lawe, but a iudge. There is one lawe gyuen which is hable to saue and to destroye. What arte thou that iudgeth another man?

Go to now ye that saye: to day and to morrow let vs go in to such a city, and continue there a yere and by and sell, and wyne: and yet can not tell what shall happen to morrow. For what thyng is your lyfe? It is euen a vapour that appereth for a lytle tyme, and then vanissheth awaye: for that ye ought to saye: if the Lord wyl and if we lyue, let vs doo this or that. But now ye receyue in your bowtynges. All suche reioysynge is euill. Therfore to hym that knoweth how to do good, & doth it not, to hym it is synne.

The threatheneth the wicked wyche men, ech oztely vnto patience, to beware of swearing, one to knowledg his fautes to another, one to pray for another and one to labour to byngne another to the trowth.

C A P I. V. So

Go to now ye wyche men. Wepe a bowle on your wretchednes that shall come vpon you. Your wyches is corrupt, your garments are motheaten. Your golde & your syluer are canced, and the ruste of them shall be a wytnes vnto you, & shall eate your fleshe as it were fyre. Ye haue heaped treasure togyther in your last days: Beholde the hye of the labourers which haue reaped downe your selues (whiche hye is of you kept backe by gyle) cryeth: and the cryes of them which haue reaped, are entred in to the eares of the Lord Sabaoth. Ye haue lused in pleasure on the earth, and in wantonnes. Ye haue nourished your herres, as in a dape of slaughter. Ye haue condemned and haue kyled the iust, and he hath not relesed you.

Be patient therfore (brethren) vnto the comynge of the Lord. Beholde the husbande m& wapteth for the precious frute of the earth, and hath longe patience therupon, tyll he receyue the frute and the latter sayne. Be ye also patient therfore and lette your herres, for the comynge of the Lord draweth nye. Judge not one agaynst another (brethren) lest ye be damned. Beholde the iudge standeth before the doze. Take (my brethren) the prophetes for an exemple of suffering aduersite, and of long patience, which spake in the name of the Lord. Beholde we count them happy which endure. Ye haue heerd of the patience of Job, and haue known what ende the Lord made. For the Lord is very pitifull and mercifull.

But aboute all thynges my brethren, swere not, neither by heuen, neither by earth, neither by any other othe. Let your ye be ye, and your nape nape, lest ye fall in to hypocresy. If any of you be euill bryed, let hym praye. If any of you be mery, let hym synge psalmes. If any be diseased among you, let hym call for the elders of the congregacion, & let them praye ouer hym, and anoynt hym with oyle in the name of the Lord, & the prayer of faith shall saue the sicke, and the Lord wyl raise hym vp, and if he haue committed synnes, they shall be forgiven hym.

Knowlege your fautes one to another, and pray one for another, that ye may be healed. The prayer of a righteous man auayleth moche, if it be freuent. Helias was a man mortall euen as we are, and he prayed in his prayer that it myght not rayne, and it rayned not on the earth by the space of thre yeres and fyve monethes. And he prayed agayne, and the heuen gaue rayne, and the earth brought forth her frute.

Brethren, if any of you stray from the trowth and an other conuert hym, let the same knowe that he whiche conuerted the synner from gorynge astraye oute of his waye, shall saue a soule from death, and shall hyde the multitude of synnes.

The ende of the epistle of Saynt James.

The Epistle of Saynt Iudas.

The rebuketh such as beyng blinded with theyr owne lites, respyse the trowth: and that we maye knowe them the better, he sayth they be such as synne headly agaynst nature and againste rulers. ac. He exhorteth vs to edifye one another, to praye in the holy ghost to contynue in loue, to loke for the comynge of the Lord, and one to helpe another oute of the fyre.

Iudas seruante of Iesu Christe, the brother of James: To them whiche are called, and sanctified in God the father, and preserued in Iesu Christ: Mercy vnto you, and pear and loue be multiplied.

Beloued, when I gaue all diligence to wyte vnto you of the comen saluacion, it was nedefull for me to wyte vnto you, to exhorte you, that ye wold continually labour in the faith whiche was ones gyuen vnto the sayntes. For there are certayne craftely creepers in, of whiche it was wytten afore tyme vnto suche iudgement. They are vngodly and turne the grace of our God vnto wantonnes, and denye God the onely Lord, and our Lord Iesus Christe.

My mynde is therfore to put you in remembraunce, for as moche as ye ones knowe this, that the Lord (after he hadde deliuered the people out of Egypte) & destroyed them whiche afterwarde displeyd not. The aungeil also whiche kepte not their first estate, but left theyr owne habitation: he hath reserved in euyl lastynge chaynes vnder darknes, vnto the iudgement of the great daye: & euen as Zedon and Gomor, and the cities aboute them, (which in lyke maner delyed them selues with fornicacion, and folowed strange fleshe) are set forth for an exemple, and suffer the vengeance of euyl lastynge fyre. Likewise euen dyemmers defile the fleshe, beyng rulers, and speke euill of them that are in auaricie.

Yet Michael the Archangell when he stroue agaynst the deuyll, and disputed aboute the bodye of Moyses, durst not gyue caplynge sentence, but sayd: the Lord rebuke the. But these speake euill of thore thynges whiche they knowe not, and what thynges they knowe naturally, as beestes whiche are without reason, in the thynges they corrupte them selues. Woe be vnto them, for they haue folowed the waye of Cayn, and are vnclely gyuen to the erroure of Balam for lutes sake, & are perished in the trasoun of Coze.

These persons euen amonys your charities be spotted, & feasting togyther without care, sedynge them selues: Clouds they are without water, carryed about of wyndes, and rees without frute at garbrynge tyme, cyples deed and plucked by the rootes. They are the ragynge waves of the see, compynge oute theyr owne shame. They are wandrynge sters, to whom is refused the myste of barke uelle.

Gene. xxi. b. Good wokes procedynge of a feythfull hart declare our iustification before god. Genesis. xv. b.

Isaie. li. a.

The tongue.

Rumer xlii.

* Gene. xli.

* Strange fleshe, that is turnynge the naturall vnto the vnaturall. Romas. i.

Isa. li. a. Eccl. xxi. b.

Gene. lii. b. Rumer. xxi. b. Rumer. xxi. b.

* Feastinges for the relpe of the poore, were called charities.

NOTE TO CURR.

Enoch the seueneth frome Adam prophesied befoze of iuche, sayinge. * Scholede, the Loyde shall come with thousandes of sayntes, to geue iudgement agaynst all men, and to rebuke all that are vngodly amonge them of all they; vngodly dedes, whiche they haue vngodly committed, and of all they; cruell speakings, which vngodly synners haue spoken agaynst hym.

These are murmurers, complainers,
walking after their owne lusts, whose
mouthes speake proude thynges. They haue
men in greate reuerence because of abun-
dage. But ye bploued, remember the wordes
whiche were spoken before of the Apostles of
oure Lorde Iesu Christ, that they tolde
you & there shoulde be beggers in the last tyme
whiche shoulde walke after their owne un-
godly lusts. These are makers of scars,
despising, haue no spirit.

But ye (dearly beloued) edifye yowr selues
in your moost holy saythe, prayinge in the ho-
ly ghost, and kepe yowr selues in the loue of
God, loyng for the mercy of our Rede Jē-
sus Christ unto euerlasting life. And haue
compassion of some, separatynge them:

other saue with feare, pullye
hem oute of the fyre, and hat
the synchre beature of the
flesh. Unto himp is ha-
ble to kepe you that
ye fall not, and to
presente you
saulelle
before
the

presence of his glorie with
 love, that is to saye, to
 be our saviour, whi-
 che only is wise, be-
 glorie, maieste,
 dominion and
 power, now
 and for
 ever.

東 亞 地 理

(?)

CAP I. I.



De reuelacion of Iesu
Chryste, whiche God gaue
vnto hym, to shewe vnto
his seruantes thynges whi-
che muste shortly come to
passe.

† And he sente and thewed
by his aungell vnto his ser-
uaunt Iohn, whiche bare recorde of the woordes
of God, and of the testimony of Iesus Christ,
and of all thynges that he sawe. Happy is he
that retheth, and they that heare the wordes
of the prophesy, and kepe the thynges wyrtten
therein. For the tyme is at hande.

Roide to the seven congregacions in Asia.
 Grace with you and pear, from him which is
 and whiche was, and whiche is to come, and
 from the seven spiritis whiche are present be-
 fore his throne, and from Jesu Chyſt, which is
 a faithfull wytnes, and spyd begotten of the
 deed: and Roide ouer the kynges of the erth.
 Into him that * loued vs, and walshed vs
 from synnes in his owne bloude, & made
 vs kynges and preeſtes vnto God his father
 by gloze and dominion for euermo: r. Amen.
 * Beholde he cometh with cloudes, and all
 eyes ſhall ſe hym: and they alſo whiche per-
 ſed him. And all kyngreds of the earth ſhall
 waile. Euen ſo: Amen. I am & Alpha & Omega,
 the begynnyng and the endyng, ſayth
 the Roide almyghty, whiche is, and whiche
 was, and whiche is to come.

I Iohā your brother and compaignion in tribulation, and in the kyngdome and pacyence whiche is in Iesu Chryſte, was in the yle of Pathmos for the worde of God, and for the wytnesſe of Iesu Chryſte. I was in the ſpīte on a ſondaye, and herde behynde me a great voyce, as it hadde ben of a troupe, ſayinge: I am Alpha and Omega, the fyrſt and the laſt. What thou ſeeſt, wyrite in a booke, and ſende it vnto the congregacions whiche are in Aſia, vnto Ephelus, and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned, I sawe seven golden candelstyckes, and in the myddes of the candelstyckes, one lyke vnto the sonne of man, clothed with a lynne garment downe to the grounde, and gyrded about the pappes with a golden gyrdle. His heed and his beeres were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they were in a furnace: and his voyce as the sounde

And when I saue him, I sell at his sette
as deed. And he layd his ryght hande vpon me
sayinge vnto me : feare not. * I am the fyrste
and the last, and am almye, and was deed. And
beholde I am almye for euermore, and haue p
keyes of hell and of deeth. Wytte therfore the
thynges whiche thou hast sene, and the thyng
es whiche are, and the thynges whiche shall
be fulfilled hereafter: and the myssepe of the
seuen sterres whiche thou sawest in my ryght
hande, & the seuen golden candelsyckes. The
seuen sterres are the messengers of the. viij. con
gregacions. And the seuen candelsyckes which
thou sawest are the seuen congregacions,

The scholers four congregations to a mende:
and therewith the reward of him that ouercometh

C A P I. II.

Vnto the messenger of the congregation
of Ephesus wypte: these thynges sayth
he that holdeth the seuen Serres in his
right hande, and walkeyth in the myddes of
the seuen golden candelstyckes. I knowe thy
workes, and thy labour and thy patience, and
how thou canst not forbear them which are
suppl, and examynest them which saye they are
Apostles, and are not: and hast founde them
liars, and bydest wasthe thy selfe, and hast pa
cience: and for my names sake hast labourd
and hast not faynted. Murthererelle, I have
somewhat agaynst the, for thou haste lefte thy
firste loue. Remembre therefore from whence
thou art fallen, and repent, and do the first
workes. Or elles I wyll come vnto the Wost
ly, and wyll remoue thy candelstycke oute of
his place, onlesse thou repent. But this thou
hast, because thou hatest the dedes of the p
colaitans, whiche dedes I also hate. Lette
hym that hath eares, heare, what the spirite
sayth vnto the congregations. To hym that
ouercommeth, wyll I gyue to eate of the tree
of lyfe, whiche is in the myddes of the parad
yse of God.

of hymyna wypte: These thynges saythe he that is fyrke, and the laste, whiche was deyd, and is alure. I knowe thy woꝝkes and tribulacion and pouertie, but thou art ryche. And I knowe the blasphemie of them which call them selues Jewes and are not, but are the congregacion of Sathan. Feare none of those thynges whiche thou shalt suffer. Beholde the decyfl shall cast of you in to prison, to tempe you, and ye shal haue tribulacion .x. dayes. We saythfull vnto the deathe, and I wyll geue the crowne of lyfe. Let hym that hard eares, heart, what the spuerit sayth to the congregacions: He that ouercometh, shall not be hurt of the seconde deyth.

And to the messenger of the congregation in
Pergamos wyte: This sayth he which hath

the sharpe swerde with two edges, I knowe
thv workes, and where thou dwellest, even
where Sathans seate is, and thou kepest my
name, and hast not denyed my saythe. And in
my dapes Antipas was a saythful wytnes of
myne, whiche was slayne amonge you, where
Sathan dwelleth. But I have a few thynges
agaynste the, that thou hast there, them that
maynteyn the doctryne of Balam * whiche
taughte in Balake, to put occasion of synne
before the chyldren of Israel that they shoulde
eate of meate dedicate vnto ydoles, and com-
myt fornicacion. Euen so hast thou them that
maynteyne the doctryne of the Nicolaitans,
whiche thyng I hate. But be converted, o
elles I wyll come vnto the shortly, and wyll
fyghte agaynste them with the swerde of my
mouth. Let hym that hath eares, heare what
the spiryte sayth vnto the congregacions. To
hym that overcommeth wyll I geue to eate
Manna that is hyd, and wyll geve him a white
stone, and in the stone a new name wyrtten,
whiche no man knoweth, saunge he that re-
ceyuerh it.

And vnto the messenger of the congrega-
cion of Thiatira wypte. This sayde the sonne
of God, whiche hathe his eyes lyke vnto a
flambe of fyre, whose fete are lyke brasse: I
knowe thy woorkes, and thy loue, scrupce, and
saythe, and thy patience, and thy dedes, whi-
che are mos at the lasse then at the first. For-
withstandyng I haue a fewe thynges agaynst
the, & chat thou sufferest that woman Jezabel
which called her selfe a prophetesse, to teache
and to discyue my seruantes, to make them
commyt fornicacion, and to eate meates of-
fered vnto ydolles. And I gaue her space
to repent of her fornicacion, and she repented
not. Beholde, I will caste her in to a bedde
and them that commyt fornicacion with her,
into greate aduersitie, excepte they tounne
frome theer bedes. And I will kyl her chil-
dren with deathe. And all the congrega-
cons shall knowe that & I am he, whiche scr-
eth the repnes and herces. And I will grue
vnto euery one of you accordyng vnto poure
woorkes.

Unto you I saye, and vnto other of them
of Thiatira, as manye as haue not this let-
teringe, and whiche haue not knowen the
depence of Sathan (as they saye) I wyll
put vpon you none other burthen, but that
whiche ye haue alrede. Holde faste tyll I
come, and who so ouercommeth and kee-
peth myn wyorkes vnto the ende: to hym wyll
I grue power ouer nations, and he shall rule
them with a rodde of yron: and as the bes-
sels of a pottes, shall he breake them to shre-
uers: Such as I receyued of my father, so
wyll I grue hym the moynynge sterre. Lette
hym that hath eares, heare, what the spyrte
sayth to the congregacions.

The instructeth and enforzeth the Rungels of the congregacions, declarynge also the reward of him that ouercometh.

CAP I.

111.

NOTE

And wyte unto the messenger of the congregacion of Sardis: this sayth he that hath the spirite of god and the. vii. letters. I know thy workes: thou hast a name that thou spuest, and thou arte deed. Be awake, and strength thy things which remaine that are redde to dye. For I have not founde thy workes perfecte before God. Remember therfore thou hast receyved an heere, and holde faste and repent. * If thou walte not wasche, I will come on the as a thefe, and thou shalt not knowe what houre I will come upon the. Thou hast a fewe names in Sardis, whiche have not defyled theyr garments: and they shall walke with me in white, for they are worthy. He that overcometh shall be clothed in white aray, and I will not put his name out of the booke of lyfe, and I will confesse his name before my father, and before his aungelles. Let hym that hath eares, heare what the spirite sayth unto the congregacions.

And wyte unto the spynges byrnger of the congregacion of Philadelphia: this sayth he that is holy and true, * whiche hath the keye of David, whiche openeth, and no man shutteth; and whiche openeth, and no man openeth. I knowe thy workes. Beholde, I have set before the an open doore, and no man can shut it: for thou hast a lytell strength, and hast kepte my saynges: and hast not denyed my name. Beholde I make them of the congregacion of Sathan, whiche call themselves Jewes, and are not, but doo lye: Beholde, I will make them that they shall come and worshyp before thy seate: and shall knowe that I loue the.

Because thou hast kepte the wordes of my patience, therfore I will kepe the from the houre of temptacion, whiche will come upon all the world, to tempt them that dwel upon the erth. Beholde, I come shortly. Holde faste whiche thou hast, that no man take away thy crowne. Him that overcometh, I will make a pylle in the temple of my God, & he shal go no more oute. And I will wyte upon hym, the name of my God, and the name of the cite of my God, newe Jerusalem, which cometh downe out of heuen from my God, and I will wyte upon him my newe name. Let hym that hath eares, heare, what the spirite sayth unto the congregacions.

And unto the messenger of the congregacion whiche in Laodicia, wyte: This sayth he (Amen) the faithfull and true wyne, the beginning of the creatures of God. I know thy workes that thou art neither colde nor hote. I wolde thou were colde or hote. So then because thou art bitwene both, and neither colde nor hote, I will spue the out of my mouth: because thou sayest thou art ryche and increased with goodes, and hast nede of nothyng, and knowest not how thou art wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be ryche: and white rayment that thou mayst be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye

salve, that thou mayst se.

* As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stand at the doore and knocke. If any man heare my voyce and open the doore, I will come in unto him and wyl sup with him, and he with me. To him that overcometh I will geaunte to sit with me in my seat, even as I overcame and have syten with my father in his seate. Let hym that hath eares, heare what the spirite sayth unto the congregacions.

He seeth the heauen open, and the seate and one spynges upon it, and xiiii. seates aboute it with xiiii. elders synges upon them, and foure beastes praynges God daye and nyght.

CAPL IIII

After this I looked, and beholde a doore was open in heuen, and the fyrst voyce whiche I herde, was as it were of a trompet talking with me, which sayd: come up hether, and I will shewe the thinges whiche must be fulfilled hereafter. And forthwith I was in the spirite: and beholde a seate was put in heuen, and one sate on the seate. And he that sate, was to luke upon like unto a sapphire stone, and a sardyne stone. And there was a carpebowe aboute the seate, in syghte lyke to an emeralde. And about the seate were xiiii. seates. And upon the seates, xiiii. elders sate, clothed in white rayment, and had on theyr heedes crownes of golde.

And out of the seate proceded lightenynges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnyng before the seate, whiche are the seuen spirites of God. And before the seate there was a sea of glasse lyke unto a crysall, and in the myddes of the seate, and rounde aboute the seate were foure beastes full of eyes before and behynde. And the fyrst best was lyke a lyon, the seconde best lyke a calfe, and the thyrde best had a face as a man, and the fourth best was lyke a flyng eagle. And the foure beastes had eche one of them syre wynges about him, and they were full of eyes withyn. And they hadde no rest day ne nyght, sayng: * Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

And when those beastes gaue gloffe and honour and thanks to hym that sate on the seate, whiche sayth for ever and ever: the xiiii. elders fell downe before hym that sate on the seate, and worshipped hym that lyeth for ever, and callyd the beastes to receyve gloffe and honour and power, for they hadde created all thynges, & for theyr wylls sake, & they were created.

He seyth the lambe openyng the boke, and therfore the foure beastes, the xiiii. elders and the angels praye the lambe, and do hym worshippe.

CAPL V

And

And I sawe in the ryght hande of hym that sate in the trone a booke wyrtten within and on the backsyde, sealed with seuen seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthy to open the boke, and to looke the seales therof. And no man in heuen ne in erth neyther under the earth, was habile to open the boke, neyther to luke thereon. And I wept moche, because no man was founde worthy to open and to rede the boke, neyther to luke thereon.

And one of the elders sayd unto me: wepe not: Beholde a lyon of the trybe of Juda, the roote of David, hath obtayned to open the boke, and to looke the seuen seales therof. And I behelde, and lo in the myddes of the seate, and of the foure beastes, and in the myddes of the elders stode a lambe as though he hadde ben kyled, whiche had seuen hornes, and seuen eyes, whiche are the spirites of God, sent in to all the world. And he came and toke the boke out of the ryghte hande of him that sate upon the seate.

And when he had taken the boke, the foure beastes and xiiii. elders fell downe before the lambe, haungyng harpes, and golden byals full of odours, whiche are the prayers of sayntes, and they songe a newe songe, sayng: thou art worthy to take the boke, and to open the seales therof: for thou wast kyled, and hast redeemed vs by thy bloude out of all kynredes, and tonges, and people, and nations, and hast made vs unto our God, kynges and priestes, and we shall raygne on the erth.

* And I behelde, and I herde the voyce of many aungels aboute the trone, and aboute the beastes, and the elders, and I herde thou sandes, sayng with a loude voyce: Worthy is the lambe that was kyled to receyve power, and ryches, and wysdome, and strengthe, and honour and gloffe, and blessing. And all the creatures whiche are in heuen, and on the erth, and under the erth, and in the see, and all that are in them I herd, sayng: blessing, honour, gloffe, and power be unto him that syteth upon the seate, and unto the lambe for evermore. And the foure beastes sayd Amen. And the foure and twenty elders fell upon theyr faces, and worshipped hym that lyeth for evermore.

He lambe openeth the vi. seales, and many thynge folow the openyng therof.

CAPL VI

And I sawe when the lambe opened one of the seales, and I herde one of the foure beastes say, as it were the noyse of thonder, come and se, and I sawe. And beholde there was a white horse, and he that sate on hym, had a bow, and a crowne was giue unto him, and he went forth conquerynge, and for to overcome. And when he opened the second seale, I herde the second best say: come and se. And there went out an other horse that was redde, and power was giuen to him that sate thereon

to take peace frome the earth, and that they sholde kyll one another. * And there was gyuen unto him a great swerde.

And when he opened the thyrde seale, I herde the thyrde best say: come and se. And I behelde, and lo, a blacke horse: and he that sate on hym had a payre of balauces in his hande. And I herde a voyce in the myddes of the foure beastes say: a measure of whete for a peny and the measures of barlye for a peny: & ople and wyne se thou hurt not. And when he opened the fourth seale, I herde the voyce of the fourth best say: come and se: and I lohed. And beholde a grene horse, and his name that sate on hym was deth, and he followed after hym, and power was gyuen unto them ouer the fourth parte of the erth to kyll with swerde, and with hunger, and with deth that cometh of vermen of the erth.

And when he opened the fyfte seale, I sawe under the autler, the soules of them that were kyled for the wordes of God, and for the testimony whiche they had, and they cryed with a loude voyce sayng: Howe longe taryest thou Lorde, holy and true, to iudge, and to avenge our bloude on them that dwell on the erth? And long tarye garments were giue vnto every one of them. And it was sayd vnto the that they sholde rest for a lytle season, tyl the nombre of theyr felowes and bretheren, and of them that sholde be kyled as they were, were fulfilled.

And I beheld when he opened the sixt seale, and lo there was a grate earthquake, and the sunne was as blacke as sacke clothe made of herse. And the moone wexed even as bloude, & the sterres of heuen fell vnto the erth even as a figge tree casteth from her her fygges, when she is shaken of a myghty wynde. And heuen banished away, as a scroll when it is rolled together. And all mountayns and yles, were moued out of theyr places. And the kynges of the erth, and the great men, and the ryche men, and the chiefe captaynes, and the mighty men, and every bondman, and every free man, hyped them selues in dynes, and in rockes of the hilles: * and sayd to the hyles and rockes: fall on vs, and hyde vs frome the presence of hym that syteth on the seate, and from the wrath of the lambe: for the great daye of his wrath is come, and who can endure it.

He seyth the seruantes of God sealed in theyr foreheads out of al nations and people, which though they suffer trouble, yet the lambe fedeeth them, leueth them to the fountaynes of lyfynge water, and God shall wyte awaye all teares frome theyr eyes.

CAPL VII

And after that, I sawe foure aungelles stande on the foure corners of the erth, holdyng the foure wyndes of the erth, that the wyndes sholde not blow on the erth, neyther on the see, neyther on any tree. * And I sawe an other aungell ascende from the spyng of the sunne, whiche had the seale of the lyfynge God, and he cryed with a loude

Clay. xxvii. a

Blake horse.

Grene horse.

Soules under the autler

Clay. ii. b
Dise. v. and
Luce. xxi.

Clay. i. b
Dise. i. b
Luce. xxi. b

Boye

voyses to the four angells (to whom power was given to hurt the erth and the see) saying hurt not the erth, neyther the see, neyther the trees, tyll we have sealed the seruauntes of our God in their foreheedes.

And I herd the nombre of them which were sealed, and there were sealed an hundred and thulif thousande, of all the tribes of the chyl- dren of Israel. Of the tribe of Juda were sealed xiiij. thousande. Of the tribe of Ruben were sealed xiiij. thousande. Of the tribe of Gad were sealed xiiij. thousande. Of the tribe of Aser were sealed xiiij. thousande. Of the tribe of Nephtalim were sealed xiiij. thousande. Of the tribe of Manasses were sealed xiiij. thousande. Of the tribe of Symeon were sealed xiiij. thousande. Of the tribe of Leuy were sealed xiiij. thousande. Of the tribe of Issacar were sealed xiiij. thousande. Of the tribe of Zabulon were sealed xiiij. thousande. Of the tribe of Joseph were sealed xiiij. thousande. Of the tribe of Benjamin were sealed xiiij. thousande.

After this I behelde, and lo a great multi- tude (whiche no man coulde nombre) of all nations and people, and tonges, stode before the seate, and before the lambe clothed with longe whyte garments, and palmes in their handes, and cryed with a loude voyce, say- ing: Welch to hym that syteth upon the seat of our God, and vnto the lambe. And all the angells stode in the compasse of the seate, and of the elders, and of the four beestes, and fell before the seate on theyr faces, and wor- shipped God, saying: Amen. Blessynge and glory, wisdom and thankes, and honour, and power, and myght be vnto our God for ever- more. Amen.

And one of the elders answered, saying vnto me: what are these which are arrayed in long whyte garments, & whence came they? And I sayd vnto him: Lord, thou wotest. And he sayd to me: these are they which came out of great tribulation, and made theyr garments large, and made them whyte in the bloude of the lambe: therefore are they in the presence of the seat of God, and serue him day and nyght in his temple, and he that syteth in the seat wyll dwell amonge them. They shall hunger no more, neither thirst, neither shall the sunne lyght on them, neither any heate. For the lambe whiche is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyfynge water, and God shall wype away all teares from theyr eyes.

The seuenth scale is opened, there silence in hea- ven, the four angells blowe theyr trumpettes, and greates plagis folowe vpon the erth.

CAPL.

VIII.

And when he hadde opened the seuenth scale, there was silence in heuen about the space of halfe an houre. And I saw angells standynge before God, and to them were gyven seven trumpettes. And an other aungell came and stode before the aulter ha- urnge a golden censur, and moche of odours

was gyven vnto him, that he shoulde offre of the prayers of all sayntes upon the golden an- ter, which was before the seate. And the smoke of the odours which came of the prayers of al sayntes, ascended vp before God out of the an- gells hande. And the aungell toke the censur, & fylled it with fyre of the aulter, and caste it in to the erth, and voyces were made, and thon- derynges and lightnynges, and erthquake.

And the seven angells which had the seven trumpettes prepared them selues to blowe. The first aungell blew, and there was made hayle and fyre, whiche were mingled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all grene grasse was byent. And the seconde aungell blew: and as it were a great mountayne burnynge with fyre was cast in to the see, and the thyrde parte of the see was turned to bloud, and the thyrde parte of the creatures whiche had lyfe, dyed: and the thyrde parte of theyr- res were destroyed.

And the thyrde aungell blew, and there fell a great sterre frome heuen burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of wa- ters, and the name of the sterre is called worme- wood. And the thyrde parte was touchen to wormewood. And many men dyed of the wa- ters, because they were made bytter. And the fourth aungell blew, and the thyrde parte of the sunne was smyten, and the thyrde parte of the mone, and the thyrde parte of sterres: so that the thyrde part of them was darkened. And the daye was smyten, that the thyrde parte of it shoulde not shyne, and lykewyse the nyghte. And I behelde and herde an aungell steppe thowme the myddes of heuen, say- inge with a loude voyce: Wo, wo to the in- habytters of the erth, because of the voyces to come of the trompe of the thyrde angells which were yet to blowe.

The fyfth and syxth aungell blowe, theyr trom- pettes: the sterre falleth frome heuen: the locustes come out of the smoke: The fyfth wo is past: the four angells that were bounde are loosed, and the thyrde parte of men is kyllid.

CAPL.

IX.

And the fyfth aungell blew, and I sawe a sterre fall from heuen vnto the erth. And to hym was gyven the keye of the bottomlesse pyt. And he opened the bot- tomlesse pyt, and there arose the smoke of a great furnace. And the sunne and the ayre were darkened by the reason of the smoke of the pyt. And there came out of the smoke locustes vpon the erth: and vnto them was gyven po- wer as the scorpions of the erth haue power. And it was commaunded them that they shoulde not hurte the grasse of the erth: ne any grene thyng: neyther any tree: but onely those men whiche haue not the seale in theyr foreheedes. And to them was commaunded that they shoulde not kyll them, but that they shoulde be vexed fyve monethes, and theyr payne was as the

Locustes.

payne that cometh of a scorpion, when he hath stonge a man. And in those dayes shall men seke deathe, and shall not fynde it, and shall desyre to dye, and desyre shall see from them.

And the similitude of the locustes was lyke vnto horses prepared vnto batayle, and on theyr heedes were as it were crownes, lyke vnto golde: and theyr faces were as it hadde ben the faces of men. And they hadde heere as the heere of wynges. And theyr teth were as the teth of Lyons. And they hadde hab- beryngs, as it were habberyngs of yron. And the sounde of theyr wynges, was as the sounde of charrettes when many horses runne together to batayle. And they had cayles lyke vnto scorpions: and there were wynges in theyr tayles. And theyr power was to hurte men fyve monethes. And they hadde a kynge ouer them, whiche is the aungell of the bot- tomlesse pyt, whose name in the Hebrue tongue is Abaddon, and in the Greke tonge, Apollyon. One wo is past, & beholde two wo- es come after this.

And the syxth aungell blew, and I herde a voyce from the four corners of the golden aulter whiche is before God, sayinge to the syxth aungell, whiche had the trompe: Rose the four angelles, whiche are bounde in the great ryuer Euphrates. And the four an- gells were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, to see the thyrde parte of men. And the nombre of hostemen of warre, were twentye tymes ten thousande. And I herde the num- bre of them: and thus I sawe the hostes in a vision, and them that sate on them, ha- uynge fyre habbaryngs of a Jacinde co- lour, and byrmone, and the heedes of the hostes were as the heedes of Lyons. And oute of theyr mouthes went forth fyre and smoke, and byrmone. And of these thyr was the thyrde parte of men kyllid: that is to saye, of fyre, of smoke, and byrmone, which proceded out of the mouthes of them: for theyr power was in theyr mouthes and in theyr tayles: for theyr tayles were lyke vnto serpentes, and hadde heedes, and with them they dyd hurte: And the reboure of the men whiche were not kyllid by these plagis, repented not of the de- des of theyr handes, that they shoulde not wor- shippe deuylls, and ymages of golde, and syl- uer, and brasse, and stone, and of wode, whiche neyther can se, neyther heare, neyther go. Also they repented not of theyr murder, and of theyr fornication, neyther of theyr thefte.

The aungell hath the boke open: he sweareth there shalbe no more tyme: he gyven the boke vnto Iohann, whiche eareth it vp.

CAPL.

X.

And I sawe an other myghty aungell come downe from heuen clothed with a clowde, and the raynebowe vpon his heed. And his face as it were the sunne, and his fete as it were pillars of fyre, and he had

in his hande a lytle boke open: and he put his right fete vpon the see, and his left fete on the erth. And cryed with a loude voyce, as when a Lyon roareth. And when he had cryed, seven thondres spake theyr voyces. And when the seven thondres had spoken theyr voyces, I was aboute to wyte. And I herde a voyce from heuen sayinge vnto me: seale vp those thynges whiche the seven thondres spake, and wyte them not.

And the aungell whiche I sawe stande vpon the see, and vpon the earthe lyfte vp his hande to heauen, and swore by hym that lyueth for evermore, whiche created heuen, and the thynges that therein are, and the see, and the thynges whiche therein are: that there shoulde be no longer tyme, but in the dayes of the voyce of the seuenth aungell, whiche he shal begyn to blowe, even the mysterie of God shal be fulfilled as he preached by his ser- uauntes the prophetes.

And the voyce whiche I herde frome he- uen, spake vnto me agayne, and sayd: & go and take the lytle boke whiche is open in the hande of the aungell whiche standeth vpon the see and vpon the earthe. And I went vnto the aungell, and sayde to him: Spue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belly better, but it shall be in thy mouth as mete as hony. And I toke the lytle boke out of his hande and eate it vp, and it was in my mouth as swete as hony: and as soone as I hadde ta- ken it, my belly was better. And he sayd vnto me: thou muste prophesye agayne amonge the people and nations, and tonges, and to many kynge.

The temple is measured. The seconde wo is past.

CAPL.

XI.

And then was gyven me a rebe, lyke vnto a rodde, and it was sayde vnto me: Arise and mete the temple of god, and the aulter, and them that worship therein, and the quere whiche is with in the temple, take out and mete it not: for it is gyven vnto the Gentyles, and the holy cyte that they treade vnder fete, xiiij. monethes. And I will gyue power vnto my two wytnesses, and they shall prophesye a thowsande, two hun- dred and thyscore dayes, clothed in sacke clothe. These are two olyue trees, and two candelystykes, standynge before the God of the erthe.

And yf any man wyl hurte them, fyre shall procede oute of theyr mouthes, and consume theyr enemyes. And yf any man wyl hurte them this wyse muste he be kyllid. These haue power to shut heauen, that it rayne not in the dayes of theyr prophesyinge: and haue power ouer waters to turne them to bloude, and to smyte the erth, with all maner plagis as often as they wyl.

And when they haue finished theyr testi- mony, the beest that came out of the bottom- lesse pyt, shall make warre agaynst them, and

B. h. shall

shall overcome them and kill them. And their bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where our Lord was crucified. And they of the people and kynredes, and tonges, and they of the nations, shall see their bodies these dayes and an halfe, and shall not suffer their bodies to be put in graues. And they that dwell upon the earth, shall reioyce over them and be glad, and shall sende giftes one to another, for these two propheetes vexed them that dwell on the earth.

And after thre dayes and an halfe the spiryte of lyfe from God, entred in to them. And they stode vp on their feet: and greace feare came on them which sawe them. And they herde a great voyce from heuen, sayinge vnto them. Come vp hither. And they ascended vp in to heuen in a cloude, and theyr annemyes sawe them. And the same houre was there a great earthquake, and the tenth parte of the city fell, and in the earthquake were slayne names of men seven thousande, and the residue were feared, and gaue glory to God of heuen. The seconde wo is past, and beholde the thirde wo will come anone.

And the seventh aungell blew, and there were made greace voyces in heuen, sayinge: the kyngdomes of this worlde are out of Lordes and his chylde, and he shall raigne for ever more. And the seven elders which sat before God on their seates, fel upon their faces, and worshipped God, sayinge: we geue the thanks vnto thee, O Lord God almighty: which arte, and wast, and art to come, for thou hast receyued thy greace myghte, and hast reigned. And the nations were angry, and thy wrath is come, and the tyme of the deed, that they shoulde be iudged, and that thou shouldest geue reward vnto thy seruantes the propheetes and saintes and to them that feare thy name small and great, and shouldest destroy them which destroy the earth. And the temple of God was opened in heuen, and there was seene in his temple, the Ark of his Testament: and there folowed lightnynges, and voyces, and thondynges, and earthquake, and moche hapie.

The seventh Angell bloweth his trumpet. There appeareth in heuen a woman clothed with the sunne: Michael fighteth with the dragon, which persecuteth the woman.

CAP. I.

XII.

And there appered a grete wonder in heuen: A woman clothed with the sunne and the mone vnder her feet, and vpon her heed, a crowne of twelve steres. And she was with chylde, and cryed traunglyng in byrth, and payned redy to be deliuered. And there appered an other wonder in heuen, for beholde a great red dragon hauing vii. heedes and ten hornes and crownes vpon his heedes: and his teyle was the thyrde parte of the fierres, and cast them to the earth.

And the dragon stode before the woman, which was redy to be deliuered: for to de-

uoure her chylde as soon as it were borne. And she brought forth a manchild, which shoulde rule all nations with a rodde of yron. And her sonne was taken vp vnto God, and to his seate. And the woman fledde into wyldernes where she had a place prepared of God, that they shoulde feede her there a thousande. y. hundred and forty dayes.

And there was a great batayle in heuen, Michael and his angels fought with the dragon and the dragon fought and his angels, and preuailed not: neither was their place found any more in heuen. And the great dragon that olde serpent called the deuill, and Sathanas was cast out, which deceyueth all the worlde. And he was caste in to the earth, and his angels were cast out also.

And I herde a loude voyce, sayinge: in heuen is now made saluacion, and strengthe and the kyngdom of our God, and the power of his annoynted. For he is cast downe which accused them before God daye and night. And they overcame him by the blood of the lambe and by the woze of their witness, and they loued not theyr lyues vnto the death. Therefore reioyce heuens, and ye that dwell in them. Woo to the inhabitants of the earth, and of the see: for the deuill is come downe vnto you which hath great wrath, because he knoweth he hath but a woze tyme.

And when the dragon sawe, that he was caste vnto the earth, he pursued the woman, which brought forth the man chylde. And to the woman were geuen two wynges of a great eagle, that she myght flee in to the wyldernes, in to her place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon caste out of his mouth water after the woman as it had ben a ryuer, because she shoulde haue ben caught of the flood. And the earth helpe the woman, and the earth opened her mouth and swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnant of her seed, which kepe the commandementes of God, and haue the testimony of Iesu chylde. And I stode on the se lande.

A beaste ryseth out of the see with seven heedes and ten hornes. An other beaste cometh out of the earth with two hornes.

CAP. I.

XIII.

And I saw a beaste ryse out of the see, hauinge seven heedes, and tenne hornes, and vpon his hornes tenne crownes, and vpon his heed, the name of blasphemye. And the beeste which I sawe, was lyke a cat of the mountayne, and his teyle was as the teyle of a beare, and his mouth as the mouth of a Lyon. And the dragon gaue hym his power & his seate, and great authority: and I sawe one of his heedes as it were wounded to death and his deadly wounde was healed. And all the worlde wonnyed at the beeste, & they worshipped

the dragon which gaue power vnto the beeste, and they worshipped the beeste, sayinge who is lyke vnto the deest? who is haue to warre with him?

And there was gyuen vnto him a month, that spake great thynges and blasphemyes, and power was gyuen vnto him to doo xlii. monethes. And he opened his mouth vnto blasphemye agaynst God, to blaspheme his name and his tabernacle, and them that dwell in heuen. And it was giuen vnto him to make warre with the sayntes, & to overcome them.

And power was gyuen hym ouer all kynredes tonge and nation, and all that dwell vpon the earth worshipt him, whose names are not written in the booke of life of the lambe, which was killed from the begynnyng of the worlde. yf any man haue an eare, let him heare. & he that leaerth in to captiuitie, shall go in to captiuitie: & he that killeth with the swerde, must be killed with a swerde. Here is the patience and the fapth of the sayntes.

And I behelde an other beeste comyng by out of the earth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the fyrst beeste coulde do in his presence, and he caused the earth, and them which dwell therein, to worship the first beeste, whose deadly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heuen in the syght of men. And deceyued them that dwell on the earth by the meanes of those signes which he had power to do in the syght of the beest, sayinge to them that dwell on the earth: that they shoulde make an ymage vnto the beest, which had the wounde of a swerde, and dyd lyue.

And he had power to geue a spire vnto the ymage of the beest, and that the ymage of the beest shoulde speake, and shoulde cause that as many as wolde not worship the ymage of the beest shoulde be killed. And he made all bothe small and greace, ryche and poore, free and bonde, to receyue a marke in theyr ryght handes, or in theyr foreheades. And that no man might bre or sell, save he that had the marke or the name of the beest, either the nombze of his name. Here is wylsom. Let him that hath wytte count the nombze of beest. For it is the the nombze of a man, and his nombze is lyxe hundred, thre score and sixe.

The lambe standeth vpon the mounte Sion, and the hundred congregacion with him: The aungell exhorteth to the feare of God and collecth of the fall of Babylon.

CAP. I.

XIII.

And I looked, and lo a lambe stode on the mount Sion, and with him an. L. and xliij. thousande hauinge his fathers name written in theyr foreheades. And I herde a voyce from heuen as the sounde of many waters, and as the voyce of a great thonder. And I herde the voyce of harpers harpyng with theyr harpes. And they songe as it were a newe songe, before the seate, and before the

four beestes, and the elders, and no man coulde lerne that songe, but the hundred and foure and forty thousande, which were redeemed from the earth. These are they which were not defyled with women, for they are virgins. These folowe the lambe whither so euer he goeth. These were redeemed from men, bringe the fyrst tentes vnto God, and to the lambe, and in theyr mouthes was founde no gyle. For they are without spotte before the throne of God. &

And I sawe an aungell flee in the myddes of heuen, hauinge an euerylasyng Gospell, to preache vnto them that lyt and dwell on the earth, and to all nations, kynredes, and tonges and people, sayinge with a loude voyce: feare God, and geue honour to hym, for the houre of his iudgement is come: and worship hym, that made heuen and earth, and the see, and fountaynes of water. And there folowed an other aungell, sayinge: & Babylon is fallen is fallen that greace city, & for she made all nations drynke of the wyne of her fornicacion.

And the thyrde aungell folowed them saying with a loude voyce: If any man worship the beest and his ymage, and receyue his marke in his forehead, or on his hande, the same shall drynke the wyne of the wrath of God, which is poured in the cup of his wrath. And he shall be punished in fyre and byrmstone, before the holy aungels, and before the lambe.

And the smoke of their torment ascended vnto euermore. And they haue no rest day nor night, which worship the beest and his ymage and and who so receyue the prynte of his name. Here is the patience of sayntes. Here are they that kepe the commandementes and the fapth of Iesu.

And I herde a voyce from heuen, saying vnto me: wyrite. Blessed are the dead, which here after dye in the Lord, euen so sayth the spire that they may rest from theyr labours, but theyr workes shall folowe them.

And I looked, and beholde a whyte cloude, and vpon the cloude one sittinge lyke vnto the sonne of man, hauinge on his heed a golde crown, and in his hande a warpe sickle. And an other aungell came out of the temple crying with a loude voyce to him that sat on the cloude. & Thrusse in thy sickle and reape, for the tyme is come to reape, for the come of the earth is ripe. And he that sat on the cloude, thurst in his sickle on the earth, and the earth was reaped.

And an other aungell came out of the temple, which is in heuen, hauinge also a warpe sickle. And an other aungell came out frome the altare, which had power ouer fyre, and reaped with a loude crye to him that had the warpe sickle, and sayd: thrusse in thy warpe sickle, and gather the clusters of the earth, for her grapes are ripe. And the aungell thurst in his sickle on the earth, and cut downe the grapes of the vineyarde of earth, & cast in to them in to the great wynefat of the wrath of God, and the wynefat was troden without the city, and bloude came out of the fat, euen vnto

Isal. xlv. Act. xiii. c. *Clap. xx. *Hier. li. a

*Isa. li. a

the hoſte byddes by the ſpace of a thouſande
and ſyre hundred furlonges.

The ſeyn ſeven Angells, hauege ſeven byals
full of wrath.

CAP. XV.

And I ſawe an other ſigne in heauen,
great and meruaylous, ſeven aungels
hauege the ſeven laſte plagis, for in
them is fulfilled the wrath of God. And I
ſawe as it were a glaſſe ſee, mingled with
fyre, and them that had gotten victory of the
beest, and of his ymage, and of his marke, and
of the nombre of his name, ſtande on the glaſſe
ſee, hauege the harpes of God, and they ſong
the ſonge of Moſes the ſeruaunt of God, and
the ſonge of the lambe: ſayinge: Great and
meruaylous are thy workes: * Loide God al-
mighty, iust and true are thy wayes kyng of
ſapntes. Who ſhall not feare (o Loide) and
glorify thy name? For thou only art holy, and
all gentiles ſhal come and worſhip before the,
for thy iudgements are made manifeſt.

* Eſay. 44. 6.
Pſalm. 111. 3.

And after that I looked, and beholde the
temple of the tabernacle of teſtimonye was
open in heuen, and the ſeven aungelles came
out of the temple, whiche had the ſeven pla-
ges, clothed in pure and bright linnen, and
hauege they: breeches girded with golden
girdels. And one of the ſoure beestes gaue vn-
to the ſeven aungelles ſeven golden byalles
full of the wrath of God, whiche ſpuech for
yet more. And the temple was full of the
ſmoke of the glory of God, and of his power,
and no man was habile to entre in to the tem-
ple, till the ſeven plagis of the ſeven aungels
were fulfilled.

The Aungelles poure oute they: byalles full of
wrath.

CAP. XVI.

And I herd a great voyce out of the tem-
ple ſayinge to the ſeven aungels: Go
poure wayes, poure out your byalles of
wrath vpon the erth. And the fyrſt went and
poured out his byall vpon the erth, and there
fel a noyſome and a ſore botche vpon the men
whiche had the marke of the beest, and vpon
them whiche worſhipped his ymage. And the
ſecond aungell ſhed out his byall vpon the
ſee, and it turned as it were in to the bloud of
a deeth man: and euery ſprynge thynge dyed in
the ſee. And the thyrde aungell ſhed oute his
byall vpon the ryuers and fountaynes of wa-
ters, and they turned to bloude. And I herde
an aungel ſaye: Woe vnto they that art and waſte,
thou art egyptians and holy, becauſe thou haſt
gryuen ſuch iudgements, for they ſhed out the
bloud of ſapntes and prophetes, and therefore
haſt thou giuen them bloud to drinke, for they
are worthy. And I herde an other out of the
aultrey ſay: euen ſo Loide God almighty true
and rightous are thy iudgements.

And the fourth aungel poured out his byall
on the ſunne, and power was giuen vnto him
to burne men with heate of fyre. And the men

raged in great heat, & ſpake euery of the name
of god, whiche hath power ouer thoſe plagis,
and they repented not, to giue him glory. And
the fyfte aungell poured oute his byall vpon
the ſeat of the beest, and his kyngdome waxed
darke, and they grieved they: ſonges for ſorrow
and blaſphemye the God of heuen for ſorrow
and payne of they: ſoyes, and repented not of
they: dedes.

And the ſyxe aungell poured out his byall
vpon the great ryuer Euphrates, and the wa-
ter dyed by, that the wayes of the kynges of
the Eaſt ſhoulde be prepared. And I ſawe three
vntene ſpirtes, lyke frogges come out of the
mouthe of the dragon, and out of the mouthe
of the beest, and out of the mouth of the falſe
prophete. For they are the ſpirtes of deuyls
workynge myſtacles, to go out vnto the kyng-
ges of the erth, and of the hole worlde, to ga-
ther them to the batayle of that great daye of
God almighty. Beholde I come as a thefe.
Wapye is he that watcheth and keepeth his
garmentes, leſt he be founde naked, and men
ſe his ſylthynes. And he gathered them toge-
ther in to a place called in the ſyde longe
Armagedon.

And the ſeventh aungell poured out his by-
all in to the ayre. And there came a voyce oute
of heuen from the ſeat, ſayinge: it is done.
And there folowed voyces, thondynges, and
lyghtenynge, and there was a greates erth-
quake, ſuche as was not ſythen men were
vpon the erthe, ſo mighty an erthquake and
ſo greates. And the greates crye was heard
in to the partys, and the cryes of all nations
fell. And greates Babylon came in remem-
braunce before God, to grue vnto her the cup
of the wyne of the fearenes of his wrath.
Euery ſhe fled awaye, and the mountaynes
were not founde. And there fell a greates hayle
as it had ben talentes out of heuen vpon the
men, and the men blaſphemye God: becauſe
of the plage of the hayle, for it was greates and
the plage of it ſore.

The deſcribeth the woman ſtytynge vpon the beaſt
with ten hornes.

CAP. XVII.

And there came one of the ſeven aun-
gelles, whiche had the ſeven byalles:
and talked with me, ſayinge vnto me:
come, I wyll ſhewe the the iudgement of the
great hooze that ſtretcheth vpon many waters,
with whom haue committed fornicacion, the
kynges of the erthe, ſo that the inhabitants of
the earthe are drunken with the wyne of her
fornicacion. And he caried me awaye in to the
wyldernes in the ſpyre. And I ſawe a woman
ſte vpon a roſe coloured beest, ful of names of
blaſphemye, whiche had ten hornes. And the
woman was arrayed in purple and roſe colour
and decked with golde, precious ſtone, and
pearles, and had cup of golde in her hande ful
of abominacions and ſylthynes of her forni-
cacion. And in her right hande was a name wrytten
a myſtreye, greates Babylon the mother of
hooredome

hooredome and abominacions of the erth. And
I ſawe the woman drunken with the bloude
of ſapntes, and with the bloude of the wyrt-
nelles of Jeſu. And when I ſawe her, I won-
dered with great meruayle.

And the aungell ſaid vnto me: Wherefore
maruayleſt thou? I wyll ſhewe the the myſte-
rye of the woman, and of the beest that bea-
reth her, whiche hath ſeven heedes, and tenne
hornes. The beest that thou ſeeſt, was, and is
not, and ſhall aſcende oute of the botomleſſe
pyt, and ſhal go in to perdition, and they that
dwell on the erth ſhal wonder (whole names
are not wrytten in the booke of lyfe from the
begynnyng of the worlde) when they beholde
the beest, that was and is not. And here is a
mynde that hath the wyldome.

The ſeven heedes are ſeven mountaynes,
on whiche the woman ſteth: they are alſo
ſeven kynges. ſyre are fallen, and one is, and
an other is not yet come. When he cometh
he muſt continue a ſpace. And the beest that
was and is not, is euen the egypt, and is one
of the ſeven, and ſhal go in to deſtruction. And
the ten hornes whiche thou ſeeſt, are ten kyng-
ges, whiche haue receyued no kyngdome, but
ſhal receyue power as kynges at one houre
with the beest. Theſe haue one mynde, and
ſhal gyue they: power and ſtrength vnto the
beest. Theſe ſhal ſpyght with the lambe, and
the lambe ſhal overcome them: * For he is
Loide of Loides, and kyng of kynges, a
they that are on his ſyde, are called, and cho-
ſen, and faithfull.

And he ſaid vnto me: the waters whiche
thou ſaweſt where the hooze ſteth, are peo-
ple, and folke, and nations, and longes. And
the ten hornes, whiche thou ſaweſt vpon the
beest, are they that ſhal hate the hooze, and
ſhal make her deſolate and naked, and ſhal
eate her fleſhe, and burne her with fyre. * For
God hath put in they: heries to fulfill his
wyll, and to do with one conſent, for to gyue
her kyngdome vnto the beest, till the wordes
of God be fulfilled. And the woman whiche
thou ſaweſt, is that great city, whiche reigneth
ouer the kynges of the erth.

The lowes of the worlde are ſore for the fall of
Babylon, but they that be of God haue cauſe to re-
ioyce for her deſtruction.

CAP. XVIII.

And after that, I ſawe an other aun-
gell come from heuen, hauege greates
power, and the earthe, was lightened
with his brightnes. And he cryed myghtily
with a ſtrong voyce, ſayinge: * Great Ba-
bylon is fallen, is fallen: and is become the
habitation of deuyls, and the hold of al foule
ſpirtes, and a cage of all vntene and hate-
full bydes, for all nations haue drunken of
the wyne of the wrath of her fornicacion.
And the kynges of the earthe haue commit-
ted fornicacion with her, and her merchaun-
tes are waxed ryche, of the abundaunce of her
pleaſures.

And I herde an other voyce frome heuen,
ſaye: come awaye from her (my people) that
ye be not partakers in her ſynnes, that ye re-
ceyue not of her plagis. For her ſynnes are
gone by to heuen, and God hath not remem-
bered her wickednes. Remembre her euen as
the rewarded you, and gyue her double accor-
dyng to her workes. And poure in double to
her in the ſame cuppe whiche ſhe ſpilled vnto
you. And as moche as ſhe glorified her ſelfe,
and luyed wantonly, ſo moche poure ye in
for her of punyſhment and ſorrowe, for ſhe
ſayde in her ſelfe: * I ſpote beynge a quene,
and am no wydowe, and ſhal ſe no ſorrowe.
Wherefore ſhal her plagis come at one dape,
deeth, and ſorrowe, and hunger, and ſhe ſhal be
bzant with fyre: for ſtronger is the Loide God
whiche iudgeth her.

And the kynges of the earthe ſhal betwepe
her and waile ouer her, whiche haue com-
mitted fornicacion with her, and haue luyed
wantonly with her, when they ſhal ſe the
ſmoke of her burnynge, and ſhal ſtande aſtate
of ſore feare of her punyſhment, ſayinge:
* Alas, alas that greates citye Babylon, that
raghly citye: for at one houre is her iudge-
ment come. And the merchauntes of the erth
ſhal wepe and waile in them ſelues, for no
man wyll bye they: ware any more, the ware
of golde and ſyluer, and precious ſtones, nei-
ther of pearle, and raynes, and purple, and
ſcarlet, and all thyne woodde, and all maner
veſſelles of puerpe, and all maner veſſelles
of moost precious woodde, and of bzaffe, and
pyon, and ſynamon, and cymys, and opylmen-
tes, and frankenſence, and wyne, and oyle, and
ſyne flour, and whete, beſtes, and chepe,
and hoſtes, and charettes, and bodyes and
ſoules of men.

And the apples that thy ſoule luſted after
are departed from the. And all thynges whiche
were deſpote, and hadde in pytye are depar-
red frome the, and thou ſhalte ſpnde them no
more. The merchauntes of theſe thynges
whiche were waxed ryche, ſhal ſtande aſtate
of ſore feare, for feare of the punyſhment of
her, wepyng and waylunge, and ſayinge:
* Alas, alas, that greates citye, that was clo-
thed in raynes and purple, and ſcarlet, and
decked with golde, and precious ſtones, and
pearles: for at one houre ſo greates ryches
are come to nought.

And euery ſwyppye governour, and all they
that occupied theyppes, and theyppmen whiche
work in the ſee, ſtode aſtate of, cryed, when
they ſawe the ſmoke of her burnynge, ſayinge:
what citye is lyke vnto this greates citye? And
they caſte duſt on they: heedes, and cryed we-
pyng, and waylunge, and ſayde: * Alas, a-
las, that greates citye, wherein were made ryche
all that had theyppes in the ſee, by the reaſon
of her collynes, for at one houre is ſhe made
deſolate.

Reioyce ouer her thou heuen, and ye holy
apostles and prophetes: for God hath giuen
your iudgement on her. And a myghty aungel
toke up a ſtone like a greates myſtione, and caſt
it in to the ſee, ſayinge: with ſuche byſſence
ſhal

* Eſa. 47. 1. a.

* Jerem. 11. a.

* Jerem. 11. b.

* Jerem. 11. b.

3 Shall that grete cite Babilon be cofte, and
that be founde no more. And the voyce of har-
pers, and musicians, and of pipers, and trou-
pers shall be herbe no more in the: and no
craftes man of what so ever craft he be, shall
be founde any more in the. And the founde of
of a myll shall be herbe no more in the, and the
voyce of the byrdgrome and of the byrde shall
be herbe no more in the: for thy marchaun-
tes were the grete men of the erth. And with
thyne enchantment were discreued all na-
tions: and in her was founde the bloude of the
prophetes, and of the sayntes, and of all that
were slayne upon the erth.

¶ Wherof the thankes are given unto God for iud-
ginge the wyse, and for aneynging the bloude of
his seruantes. The Angell wyl not be worshipped.
The foules and byrdes are called to the slaughter.

C A P I. XIX.

2 A After that I herd the voyce of moche
people in heauen, sayinge: Alleluia.
¶ The and glory and honour and pri-
uier to the Lorde our God, for true a. d. c. c. c.
tous are his iudgements, for he hath iudged
the grete hoore whiche dyd corrupt the erthe
with her fornication. and hath avenge the
bloude of his seruantes of her hande. And a-
gaine they sayd: Alleluia. And make rase up
for euermore. And the xliij. elders, and the
four hundredes fell downe, and worshipped God
that sat on the seate, sayinge: Amen. Alle-
luia. And a voyce came forth of the seate, say-
inge: prayse our Lorde God all ye that are
his seruantes, and ye that feare hym bothe
small and great.

¶ And I herd the voyce of moche people, such
as the voyce of many waters, as the voyce
of strong thondres, sayinge: Alleluia, for
God omnipotent raggeth. Let vs be glad
and reioyce and give honour to him: for the mar-
riage of the lambe is come, and his wife made
her selfe ready. And to her was graunted, that
she shoulde be arrayed with pure and goodly
raiment. For the raynes in the rhyghteousnes of
saintes. And he sayde unto me, * happy are
they which are called to the lammes supper.
¶ And he said unto me: these are the true sayin-
ges of God. And I fell at his fete, to worship
him. And he sayde unto me, se thou do it not.
For I am thy fellowe seruant, and one of thy
brethren, and of them that haue the testimo-
ny of Iesu. Worshipp God. For the testimony
of Iesu is the spiryte of the prophete.

¶ And I saw heuen open, and beholde a white
horse, and he that sat upon him was called true
and true, and in rhyghteousnes dyd iudge
and make batayle. His eyes were as a flamme of
fyre: and on his heed were many crowns:
and he hadde a name, which no man knewe
but he hym selfe. * And was clothed
with a vesture dypte in bloude, and his name
is called the wynde of God. And the four hundredes
which were in heauen, folowed hym upon
white horses, clothed with white and pure
rayment: and out of his mouth went out a spere

of sharpe, that with it he shoulde smyte the he-
then. * And he shall rule them with a rod of
iron, and he trode the wynevat of fearnes and
tosteth of almyghthy God. And hath an he-
mure and on his thigh a name wyrtten: King
of kynges, and Lorde of Lordes.

¶ And I sawe an angell stande in the sunne,
and he cryed with a loude voyce, sayinge to
all the foules that flee by the myddes of he-
uen, come and gather youre selues together
vnto the supper of the grete God, that ye
maye eat the fleshe of kynges and of byghe
captaynes, and the fleshe of myghty men, and
the fleshe of horses, and of them that spytte on
them, and the fleshe of all free men and bond
men, and of small and great. And I sawe the
beast and the kynges of the earthe, and they
warriours gathered together to make batayle
agaynst hym that sat on the horse, and a-
gaynst his four hundredes.

¶ And the beast was taken with him that
falle prophete that wrought myrcles before
him, with which he discreued them that recei-
ued the bestes marke, and them that worship-
ped his ymage. These bothe were caste in to a
pyrre of fyre burninge with byrstone: and
the reue were slayne with the swerde of hym
that sat upon the horse, whiche proceded out
of his mouth, and all the foules were slayed
with theyr fleshe.

¶ The dragon is bounde for a thousande yeres
The deat arse, and receyue iudgement.

C A P I. XX.

2 A I sawe an angell come downe fro
heuen, hauinge the keye of the botom-
lesse pytte, and a grete chayne in his
hande. And he toke the dragon that vnder-
pente which is the deuyll and Satanas, and he
bounde him a thousande yeres, and caste hym
in to the botomlesse pytte, and he bound him, and
set a seale on hym, that he shoulde discreue the
people no more, vntill the thousande yeres were
fulfilled. And after that he muste be loosed for
a lytell season.

¶ And I sawe seates and they sat upon them,
and iudgement was given vnto them: and I
sawe the foules of them that were behereved
in the wyrtles of Iesu, and for the worde of
God, which had not worshipped the beast, nei-
ther his ymage, neyther had taken his marke
upon theyr foreheades, or on theyr handes, and
they luyed, and regarded with charyte a thou-
sande yeres: but the other of the dead men luyed
not agayne, vntill the thousande yeres were
fulfilled. This is that first resurrection. Ble-
sed and holy is he that hath parte in the first
resurrection. For on such shall the second deat
be no punysshment, for they shall be the priestes
of God, and of the lambe, and shall raygne with
hym a thousande yeres.

¶ And when the thousande yeres are expyred,
Sathan shall be loosed out of his prison, and
shall go out to discreue the people, which are
in the four quarters of the erth: Gog and Ma-
gog, to gather them together vnto batayle,
to wote

2 whose nymbre is as the sande of the see: and
they went up in the playne of the earthe: and
compassed the tentes of the sayntes about, &
the beloued cite. And fyre came downe from
God, out of heauen, and deuoured them: and
the deuyll that deceyued them, was cast into
a lake of fyre and byrstone, where the beast
and the falsse prophete were, and they were tor-
mented daye and nyght for euermore.

¶ And I sawe a grete wyghte seate, and hym
that sat on it, from whose face fled awaye
bothe the earthe and heauen, and their place
was no more founde. And I sawe the dead,
both great and small stande before God: And
the booke were opened. And an other booke
was opened, which is the booke of lyfe, and the
dead were iudged of those thynges which were
wyrtten in the booke accordinge to their de-
des: and the see gaue up her dead, which were
in her, and deathe and hell deliuered vp the
dead, whiche were in theym: and they were
iudged euery man accordyng to his dedes.
And deathe and hell were cast into the lake of
fyre. This is the seconde deathe. And who so
ouer was not founde wyrtten in the booke of
lyfe, was cast into the lake of fyre.

¶ In this Chapter is describde the newe and spi-
rituall Jerusalem.

C A P I. XXI.

2 A I sawe a newe heauen, and a newe
earthe. For the firste heauen, and the
firste earthe were banysht awaye, and
there was no more see. * And I, Iohn sawe
that holy cite newe Jerusalem come downe
from God out of heauen prepared as a byrde
garment for her husbande. And I herde a
grete voyce out of heauen, sayinge: beholde
the tabernacle of God is with men, and he
will dwell with them. And they shall be his
people, and God him selfe shall be with them
and be their God. * And God shall wype a-
waye all teares from their eyes. And there
shall be no more deathe, neyther sorowe, nei-
ther cryenge, neyther shall there be any more
payne, for the olde thynges are gone. And he
that sat upon the seate, sayde. * Beholde I
make all thynges newe. * And he sayde vnto
me: wyte, for these wordes are faithful and
true.

¶ And he sayde vnto me: it is done, I am Alpha
and Omega, the begynnyng and the ende
I will geue to him that is thyrst of the well
of the water of lyfe, frely. He that ouercom-
meth, shall inherite all thynges, and I will
be his God, and he shall be my sonne. But the
fearfull and vbelouinge, and the abhomi-
nable, and murderers, and fornicators, &
sofeters, and ydolaters, and all they that
haue their parte in the lake whiche burneth
with fyre and byrstone, which is the seconde
deathe.

¶ And there came vnto me one of the viij. An-
gels whiche hadde the viij. vials full of the
viij. last plagues: and talked with me, sayeng:
come hyther, I will shewe the the byrde, the

lambes wyse. And he carped me away in the
spyrte to a grete and byghe mountayne, and
he shewed me the grete cite, holy Jerusalem
descendyng out of heauen from God, ha-
uynge the brightnes of God. And her hymning
was lyke vnto a stone more precious, euen a
Jaspere cleare as Cristall: and hadde walles
great and byghe, and had. xij. gates, and at
the gates. xij. Angells: and names wyrtten,
which are the xij. tribes of Israel: on the east
parte. iij. gates: and on the south parte. iij.
gates: and towards the South. iij. gates, &
from the west. iij. gates: and the wall of the
cite had. xij. foundations, and in theym the
names of the lambes. xij. Apolles.

¶ And he that talked with me, had a golden
rebe to measure the cite with, and the gates
therof and the wall. And the cite was bylt
iij. square and the length was as large as the
breadth of it, and he measured the cite with
the rebe. xij. mylles: and the length of
the breadth, and the heighth of it, were equal.
And he measured the wall therof, an. c. liiij.
cubits: the measure that the angell hadde
was after the measure that man vseth. And
the byldinge of the wall of it was of Jas-
pere. And the cite was pure golde lyke vnto
cleare glasse, and the foundations of the wat
of the cite were garnysht with all maner
of precious stones. The first foundation was
Jaspere, the seconde Sapphyre, the thirde Cal-
cedony, the fourth an Emerald: the fyfth Sar-
donix: the sixte Sardois: the viij. Crystolite:
the eighth Beryll: the ix. a Topas: the x. a
Crystopas: the xi. a Jacynth: the xij. an
Amatist.

¶ The xij. gates, were. xij. pearles, euery
gate was of one pearle, and the strete of the
cite was pure golde, as thowost hymning
glasse. And there was no temple therein. For
the Lorde God almyghty and the lambe are
the temple of it. * And the cite hath no nede
of the sonne neyther of the mone to lychten
it. For the brightnes of God dyd lychten it: &
the lambe was the lycht of it. And the people
which are saued shal walke in the lycht of it:
and the kynges of the earth shal byng their
gloire vnto it. * And the gates of it are not
shut by day, for there shal be no nyght there.
And there shal entre into it none vncleane
thyng: neyther what so euer worketh abho-
mination or maketh spere: but they only whi-
che are wyrtten in the lammes booke of lyfe.

¶ The ruer of the water of lyfe, the frutesfulnes
and lycht of the cite of God. The Lorde geueth e-
uer his seruantes warnyng of thynges to come,
the angell wyl not be worshipped. To the wyse of
God maye nothyng be added nor taken therefrom.

C A P I. XXII.

2 A I sawe he shewed me a pure ruer of wa-
ter of lyfe cleare as Cristall: procedyng
out of the seate of God of the lambe.
In the myddes of the strete of it, and of ep-
ther syde of the ruer was there wode of lyfe:
whiche bare. xij. maner of frutes: and gaue
frye euery moneth: and the leues of the wode
serued

THE REVELACION OF S. IOHN.

serued to heale the people with. And there shalbe no more curle, but the seate of God and the lambe shalbe in it: and his seruantes shall serue him. And they shall se his face and his name shalbe in their forebodes. * And there shall be no nyght there, and they nede no candle, neythyr light of the sunne: for the Lorde giveth them light, & they shall ragne for evermore.

And he sayde unto me: these sayenges are faithfull and true. And the Lorde God of Spagytes and Propheetes sent his aungell to shewe unto his seruantes, the thynges whiche must shortly be fulfilled. Behold I come shortly. * Whapp is he þ kepeþ the sayeng of the prophete of this boke. I am Iohn which sawe these thynges and herde them. And whē I had herde and sene, * I fell to wone, to worshipp before the fete of the Aungel which shewed me these thynges. And he sayde unto me, se thou do it not, for I am thy felow seruaut, and the felow seruante of thy brethren the Propheetes and of them whiche kepe the sayenges of this boke. But worshipp God.

And he sayde unto me: seale not the sayenges of the prophete of this boke. For þ tyme is at hand. He that toke the euill, let him be euill still: and he which is fylth, let him be fylth still: and he that is ryghteous, let him be more ryghteous: and he that is holpe, let him be more holpe. And beholde I come shortly, and my reward with me, to geue euery man accordyng as his deys shall be. I am Alpha and Omega, the begynnyng and the ende the first and the last. Blessed are they that do his commaundementes, that their power may

be in the tree of lyfe, and maye entre thowow the gates into the ctye. * For without shall be dogges, and inchaunters, and hoemongers and murthurers, and poulsters, and who so ever loueth or maketh lespenges.

I Iesus sent myne aungell, to testyfy unto you these thynges in the congregacions. I am the roote and the generacion of David, and the bright morninge starre. And the spytte of the byrde sayde, come. And let him that heareth, saye also, come. * And let him that is a thyrt, come. And let who so ever wil, take of the water of lyfe freely.

I testyfy unto euery man that heareth the wordes of the prophete of this boke: * If any man shall adde vnto these thynges, God shall adde vnto hym the plagis that are wrytten in this boke. And if any man shall mynyshe of the wordes of the boke of this prophete, God shall take awaye his parte out of the boke of lyfe, and out of the holy ctye, and frome the thynges whiche are wrytten in this boke. He whiche testyfyeth these thynges saythe: he be it, I come quickly, Amen & N.

Euen so come Lorde Iesu.

The grace of oure

Lorde Iesu

Christ be with you all.

Amen & N.

7*

The ende of the newe Testament.

THE TABLE.

This is the Table wherin ye shall fynde the Epistles and the Gospels after the use of Saltsburp.



to fynde them the soner: so shall ye seeke after these Capitall letters by name: A. B. C. D. which stand by the syde of this boke, alwayes. Quor vnder the letter there shall ye fynde a crosse: & where the Epistle or the Gospell begynneth, And where the endis, there shall ye fynde an half crosse. k

And the first lyne in this table alwaye is the Epistle, and the seconde lyne is alwaye þ Gospell.

On the firste Sondage in the Aduent.

This also we knowe. Rom. xij. D

When they drew nyghe. Mat. xxi. A

On the Wendesdaye.

Be patient therfore brethren. Iaco. v. B

The begynnyng of the Gospell. Mar. i. A

On the frydaye.

Estate the. ii. Chapter. Mat. ij. A

In those dayes Iohn.

On the seconde Sondage in the Aduent.

What so ever thynges are wrytten. Ro. xv. A

And there shalbe signes. Luc. xli. B

On the wendesdaye.

Zacharie the. viii. Chapter. A

Werely I saye vnto you. Mat. xj. B

On the frydaye.

Estate the. iij. Chapter. C

Iohn bare witness of him. Iohn. i. B

On the thirde Sondage in the Aduent.

Let men this wyse edeme vs. i. Cor. iij. A

When Iohn begynne in pylson. Mat. xi. A

On the wendesdaye.

Estate the. ij. Chapter. A

And in the. vi. moneth the. Lu. i. C

On the frydaye.

Estate the. xi. Chapter. A

Mary arose in those dayes. Lu. i. D

On the fourth Sondage in the Aduent.

Reioyce in the Lorde alwaye. Philip. iij. A

And this is the recorde of Iohn. Iohn. i. A

On the wendesdaye.

Jobel the. ij. and. iij. Chapter. D

And this rumour of him went. Lu. vii. C

On the frydaye.

Zacharie the. ij. Chapter. D

Take hede, beware of the leuen. Mar. viij. B

On the thirde Sondage in the Aduent.

Paul the seruaut of Iesus. Rom. i. A

When his mother mary was. Mat. i. C

In the Christmas nyght at the first Masse.

For the grace of God. Tit. ij. C

It folowed in those dayes. Lu. ij. A

At the. ij. Masse.

But after that the kyndnes. Tit. iij. B

The shepherdes sayde one to. Lu. ij. C

At the. iij. Masse. Heb. i. A

God in tyme past dyuersly. Iohn. i. A

In the begynnyng was. Mat. xxi. D

On Sainct Steuens dape. Act. vi. C

Steuens full of faith and power. Mat. xxi. D

Wherfore beholde I sende. Mat. xxi. D

On Sainct Iohn Euangelist. A

Ecclesiast. the. x. Chapter. A

Solowe me, Peter turned. Iohn. xxi. F

On the chylde dape. Reuel. xiiij. A

And I loked, and lo a lambe. Mat. ij. C

To the aungell of the Lorde. Mat. ij. C

On the Sondage after Christmasse.

And I saye that the hepe as. Gal. iij. D

And his father and mother. Lu. ij. C

On the Newe peres dape. Tit. ij. C

For the grace of God that. Lu. ij. C

When the egght dape was. Tit. ij. C

On the twelwe euen. Tit. ij. C

For the grace of God that. Tit. ij. C

When Herode was dead. Mat. ij. D

On the twelwe dape. Tit. ij. C

Estate the. ix. Chapter. A

When Iesus was borne. Mat. ij. A

On the first Sondage after the twelwe dape. A

Estate the. ix. Chapter. A

The nexte dape, Iohn saw. Iohn. i. D

On the seconde Sondage after the twelwe dape. Rom. xij. A

I beseeche you therfore brethren. Lu. ij. A

And when he was. xij. pere olde. Lu. ij. A

On the wendesdaye. Rom. x. A

Bythyren my hertes desyre. Mat. iij. B

When Iesus had herde that. Rom. x. A

On the frydaye. Mat. iij. B

Let euery soule submit hym. Rom. xij. A

And Iesus returned by the. Lu. iij. A

On the thirde Sondage after the twelwe dape. Rom. xij. B

Seynge that we haue dyuers. Iohn. ij. A

And the thirde dape was the. Iohn. ij. A

On the wendesdaye. i. Tim. i. C

This is a true sayenge, and by. Mar. vi. A

And he departed thence: and. Mar. vi. A

On the frydaye. Rom. xiiij. C

For I knowe, and surely beleue. Lu. iij. B

And he came into Capernaum. Lu. iij. B

On the fourth Sondage after the twelwe dape. Rom. xij. D

Be not wyse in your owne opl. Mat. viij. A

When Iesus was come to wne. Rom. xv. B

On the wendesdaye. Mar. iij. A

I beseeche you brethren for. i. Cor. iij. C

And he entred agayne into. i. Cor. iij. C

On the frydaye. Mat. iij. D

Are ye not ware that ye are. i. Cor. iij. C

And Iesus went about all. Mat. iij. D

On the fyfte Sondage after the twelwe dape. Rom. xiiij. C

Do nothinge to any man. Mar. viij. C

And he entred into a shyp. i. Cor. vii. A

On the wendesdaye. Lu. ix. C

As concerninge the thynges. Lu. ix. C

It chaunted as they went on. Du

THE TABLE.

Septuagesima.	On the frydaye.	1. Cor. vii. D	Let every man abyde in the.
	And they brought children.	Mat. x. B	
Seraaphim.	On the vi. Sondage after the twelfe daye.	Colof. iii. B	Now therefore as elect of.
	The kyngdome of heauen is.	Mat. xii. D	
Seraphim.	On the wensdaye.	1. Tim. ii. A	I exhorte therfore that about.
	A certayne man had two son.	Mat. xii. D	
Seraphim.	On the frydaye.	1. Cor. ix. D	When the weddinge goth out.
	Perceyue ye not how that.	Mat. x. A	
Seraphim.	On the wensdaye.	1. Cor. xii. A	For the kyngdome of heauen.
	Of our Gospell be pet hpd.	Mat. ix. E	
Seraphim.	On the frydaye.	1. Cor. xii. A	And they departed thence, and.
	Sevyge then that we haue.	Mat. xii. A	
Seraphim.	On the wensdaye.	1. Cor. xii. A	He that is not with me is.
	For ye sulte soles gladly.	Mat. xii. A	
Seraphim.	On the wensdaye.	1. Cor. xii. A	When moche people were.
	I call God for a recoyte vnto.	Mat. xii. A	
Seraphim.	On the frydaye.	1. Cor. xii. A	And he began agayne to.
	Sevyge that we knowe.	Mat. xii. A	
Seraphim.	On the wensdaye.	1. Cor. xii. A	When he was demaunded.
	Thoughe I speake with the.	Mat. xii. A	
Seraphim.	On the wensdaye.	1. Cor. xii. A	He toke vnto him the twelfe.
	Johel the. ii. Chapter.	Mat. vi. B	
Seraphim.	On the frydaye.	Mat. vi. B	Whereouer when ye faste be not.
	Estate the. i. Chapter.	Mat. vi. B	
Seraphim.	On the frydaye.	Mat. vi. B	Ye haue here how it is sayde.
	On the. j. Sondage in Lent.	1. Cor. xii. A	
Seraphim.	On the frydaye.	1. Cor. xii. A	We as helpers therfore.
	Then was Jesus led awaye.	Mat. xii. A	
Seraphim.	On the wensdaye in the fourte tyme.	1. Cor. xii. A	
	Exodi the. xxiij. Chapter.	Mat. xii. A	
Seraphim.	On the frydaye.	1. Cor. xii. A	Then answered certayne.
	Ezechiel the. xxiij. Chapter.	Mat. xii. A	
Seraphim.	On the frydaye.	1. Cor. xii. A	After that there was a feast.
	On the. ii. Sondage in Lent.	1. Cor. xii. A	
Seraphim.	On the frydaye.	1. Cor. xii. A	Furthermore to delecte.
	And Jesus went thence and.	Mat. x. C	
Seraphim.	On the wensdaye.	Mat. x. C	
	Beste the. xii. Chapter.	Mat. x. C	
Seraphim.	On the frydaye.	Mat. x. C	And Jesus ascended to Ierusalem.
	Genesis the. xxiij. Chapter.	Mat. x. C	
Seraphim.	On the frydaye.	Mat. x. C	Perken an other similitude.
	On the. iij. Sondage in Lent.	1. Cor. xii. A	
Seraphim.	On the frydaye.	1. Cor. xii. A	Be ye folowers of God.
	And he was a castpge out.	Mat. x. B	
Seraphim.	On the wensdaye.	Mat. x. B	
	Exodi the. xxi. Chapter.	Mat. x. B	
Seraphim.	On the frydaye.	Mat. x. B	Then came to Jesus the.
	On the frydaye.	Mat. x. B	
Seraphim.	On the frydaye.	Mat. x. B	Numeri the. xxi. Chapter.
	Then came he to a cytie of.	Mat. x. B	
Seraphim.	On the. iij. Sondage, half Lent.	Mat. x. B	
	For it is written that Abraham.	Mat. x. B	
Seraphim.	On the frydaye.	Mat. x. B	After that went Jesus his.
	On the wensdaye.	Mat. x. B	

THE TABLE.

On the thirde Sondage after Easterdaye.	That which I gane vnto you.	1. Cor. x. E
	For my fleshe is meate in.	1. Cor. x. E
On the first Sondage after Trinite Sondage.	For God is loue, in this.	1. Joh. iij. B
	There was a certayne rpe.	1. Joh. iij. B
On the wensdaye.	When we opened vnto you the.	1. Joh. iij. B
	Thinke not that I am.	1. Joh. iij. B
On the seconde Sondage after Trinite Sondage.	Whereupon not my brethren.	1. Joh. iij. C
	A certayne man ordeyned a.	1. Joh. iij. C
On the wensdaye.	This I saye therfore and testify.	1. Joh. iij. D
	And when he was come into.	1. Joh. iij. D
On the thirde Sondage after Trinite Sondage.	Submit your selues therfore.	1. Joh. iij. E
	Then rejoyced vnto him all the.	1. Joh. iij. E
On the wensdaye.	Notwithstandinge the Loye.	1. Joh. iij. F
	Agree with thine aduersary.	1. Joh. iij. F
On the fourth Sondage after Trinite Sondage.	For I suppose that the sctific.	1. Joh. iij. G
	We ye therfore mercifull as you.	1. Joh. iij. G
On the wensdaye.	And hereby we knowe that we.	1. Joh. iij. H
	And his disciples asked of.	1. Joh. iij. H
On the fift Sondage after Trinite Sondage.	In conclusion be ye all.	1. Joh. iij. I
	It came to passe as the people.	1. Joh. iij. I
On the wensdaye.	I exhorte therfore that about.	1. Joh. iij. J
	It chaunced on a certayne daye.	1. Joh. iij. J
On the first Sondage after Trinite Sondage.	Remember ye not that al.	1. Joh. iij. K
	For I saye vnto you except.	1. Joh. iij. K
On the wensdaye.	I wrote not vnto you as.	1. Joh. iij. L
	And when he was come.	1. Joh. iij. L
On the seuenth Sondage after Trinite Sondage.	I will speake grossly because of.	1. Joh. iij. M
	In those dayes when there.	1. Joh. iij. M
On the wensdaye.	There is then no damnacion.	1. Joh. iij. N
	In that tyme went Jesus.	1. Joh. iij. N
On the eighth Sondage after Trinite Sondage.	Therefore brethren we are.	1. Joh. iij. O
	Beware of false prophetes.	1. Joh. iij. O
On the wensdaye.	But God setteth out his loue.	1. Joh. iij. P
	Walter we sawe one.	1. Joh. iij. P
On the. ix. Sondage after Trinite Sondage.	That we shuld not lust after.	1. Joh. iij. Q
	There was a certayne rpe.	1. Joh. iij. Q
On the wensdaye.	Remember ye not how that.	1. Joh. iij. R
	He that is sayfull in.	1. Joh. iij. R
On the. x. Sondage after Trinite Sondage.	Ye knowe that ye were.	1. Joh. iij. S
	And	1. Joh. iij. S

THE TABLE.

And when he was come, On the Wendage.	Luce. i. f.	Take heed therefore that The kingdom of heaven	Eph. b. c.
All flesh is not one matter, Take heed to your selves, On the. x. Sondag after Trinite Sondag.	i. Cor. b. c. Luce. x. c.	Thou therefore my name When thou makest a	Mat. xii. a.
Withen on pentecostinge, And he put forth this On the Wendage.	i. Cor. xi. a. Luce. xii. a.	On the. xii. Sondag after Trinite Sondag.	ii. Tim. ii. a.
Other remember ye not, He put forth a On the. xii. Sondag after Trinite Sondag.	i. Cor. xv. a. Luce. xii. a.	And I am sure Therefore is the key.	ii. Tim. ii. a.
Suche trust have we, And he departed againe, On the Wendage.	ii. Cor. iii. b. Mat. xii. b.	And I am sure Therefore is the key.	ii. Tim. ii. a.
For we meane not our, When began he to On the. xii. Sondag after Trinite Sondag.	ii. Cor. iii. b. Mat. xii. b.	And I am sure Therefore is the key.	ii. Tim. ii. a.
To Abraham and his, Whappare the eyes, On the Wendage.	Gal. iii. c. Luce. i. d.	And I am sure Therefore is the key.	ii. Tim. ii. a.
Ye remember brethren, Then the pharises went On the. xii. Sondag after Trinite Sondag.	i. Thess. ii. b. Mat. xii. b.	And I am sure Therefore is the key.	ii. Tim. ii. a.
I hope walke in the spirit And it chaunceth as he On the Wendage.	Gala. b. c. Luce. x. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
Beare not a strange yoke One of the company saye On the. x. Sondag after Trinite Sondag.	i. Cor. vi. c. Luce. x. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
If we lyue in the spirit No man can serue two On the Wendage.	Gal. b. d. Mat. vi. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
We knowe that the lawe And it fortuned in On the. xii. Sondag after Trinite Sondag.	i. Tim. i. b. Luce. x. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
Wherefore I desire And it fortuned after On the Wendage.	Eph. ii. c. Luce. x. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
Beware lest any man And he came to Bethsaida On the. xii. Sondag after Trinite Sondag.	Coloss. ii. b. Mat. vii. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
I therefore which am in And it chaunced that On the Wendage.	Eph. iii. a. Luce. x. c.	And I am sure Therefore is the key.	ii. Tim. ii. a.
For ye by the spynne of When they were come On the. xii. Sondag after Trinite Sondag.	Rom. v. d. Mat. xii. d.	And I am sure Therefore is the key.	ii. Tim. ii. a.
I thanke my God When the pharises On the. x. Sondag after Trinite Sondag.	i. Cor. i. a. Mat. xii. d.	And I am sure Therefore is the key.	ii. Tim. ii. a.
I beleche you brethren An other parable he On the. x. Sondag after Trinite Sondag.	Rom. x. b. Mat. xii. d.	And I am sure Therefore is the key.	ii. Tim. ii. a.
And hee renewed in the And he entred into On the Wendage.	Eph. iii. c. Mat. ix. a.	And I am sure Therefore is the key.	ii. Tim. ii. a.
Therefore brethren stande Then sent Jesus the On the. x. Sondag after trinite Sondag.	ii. Thess. i. d. Mat. xii. d.	And I am sure Therefore is the key.	ii. Tim. ii. a.

Where endeth the Table of the
pistles and Gospels of
the haundes.

Where after folowe the Epistles and
Gospels of the haundes.

On Saynt Andrius dape.
For the belefe of the hert
As Jesus walked by
On Saynt Nicolas dape.
Ecclesiastici. xii. Chap.
For phetopie a certayne
On the Conception of our lady

THE TABLE.

Ecclesi. xii. Chap. This is the booke of On S. Thomas the Apostle dape.	Mat. i. a.	On S. Laurens dape.	Mat. xii. c.
Now therefore ye are no more Thomas one of the	Eph. ii. d.	On the transfiguration of our Lord.	Mat. xii. c.
In the conuersion of S. Paul Saul yet breathynge	Mat. x. f.	For we folowed not And after. vi. dayes	Mat. xii. a.
Then answered Peter On S. Antheanas dape.	Mat. x. d.	On the name of Jesus.	Mat. xii. a.
Malachie the. iii. Chap. And when the tyme	Luce. i. d.	On S. Laurens dape.	Mat. xii. c.
On S. Marthas the Apostle dape. And in those dayes	Mat. x. d.	This ye remember Which verely I saye	Mat. xii. c.
Then Jesus answered The greteage of our lady.	Mat. x. d.	On the assumption of our Lady	Mat. xii. c.
Estate the. vii. Chap. And in the. vi. month	Luce. i. d.	On S. Bartholomew dape	Mat. xii. c.
On S. Georges dape. By brethren count it	Luce. i. d.	Now therefore ye are And there was a tryfe.	Mat. xii. c.
I am the true vyne, On S. Marke the Euangelist.	Luce. i. d.	On the Nativity of our Lady.	Mat. xii. c.
Unto every one of you I am the true vyne,	Luce. i. d.	On the exaltation of the crosse.	Mat. xii. c.
On S. Philip and James dape. Sapientie the. v. Chap.	Luce. i. d.	I have trust forward.	Mat. xii. c.
And he saye unto his The findinge of the crosse.	Luce. i. d.	Now is the iudgement.	Mat. xii. c.
I have trust forward There was a man	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
On the Nativity of S. John the Baptist.	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
Estate the. xii. Chap. Elizabeths tyme was.	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
On S. Peter and Pauls dape. In that tyme Herod	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
When Jesus came On the commemoration of S. Paul.	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
I certifie you brethren that Then answered Peter	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
On the visitation of our Lady. Luce. i. Chap.	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
Glory arose in those dayes On S. Mary Magdalene dape.	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
Proverb. xxi. Chap. And one of the pharises	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
On S. James the Apostle. Now therefore ye are	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.
Then came to hym	Luce. i. d.	On S. Mathew the Apostle.	Mat. xii. c.

The rule of this Table.

The ende of the newe Testament
and of the hole Byble.

To the honour and prayse of God
Was this Byble
printed: and fynished in the yere of
our Lorde God / a

M. D. XXXIX.